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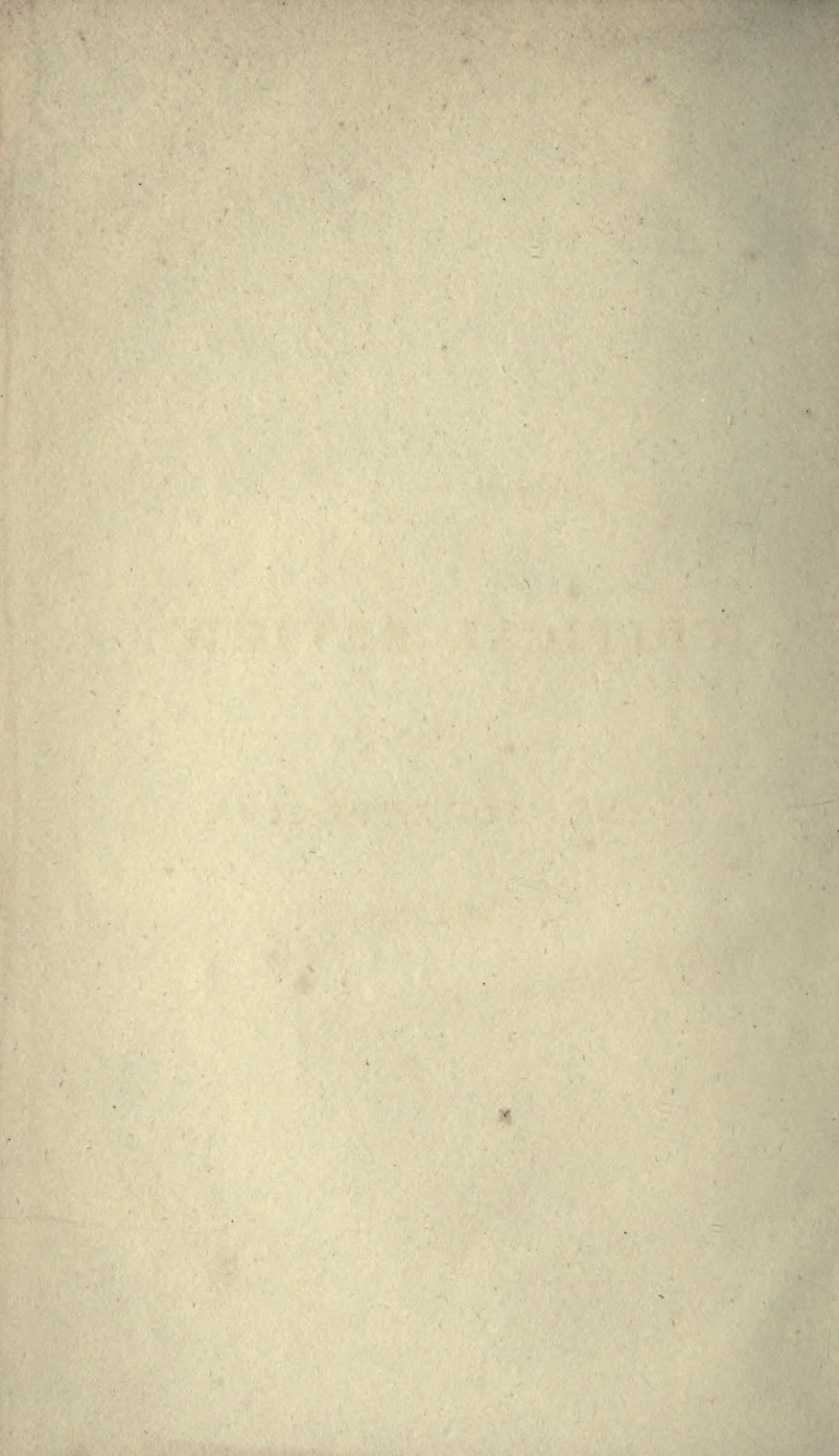


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CRITICAL REVIEW

OF THE

VOL. XI



THE
CRITICAL REVIEW:

OR,

ANNALS OF LITERATURE.

VOL. XXI.

THE
CRITICAL REVIEW:

ANALYSIS OF LITERATURE

VOL. XXI

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LITERATURE.

SERIES THE THIRD.

VOL. XXI.

PERMUTET DOMINOS, ET CEDAT IN ALTERA JURA.

LONDON :

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THE
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SERIES THE THIRD.

Vol. XXI.

SEPTEMBER, 1810.

No. I.

ART. I.—*The secret History of the Cabinet of Buonaparte; including his private Life, Character, domestic Administration, and his Conduct to foreign Powers: together with secret Anecdotes of the different Courts of Europe, and of the French Revolution. With two Appendixes, consisting of State Papers, and of biographical Sketches of the Persons composing the Court of St. Cloud. By Lewis Goldsmith, Notary Public; Author of 'the Crimes of Cabinets,' 'an Exposition of the Conduct of France towards America,' &c. London, Richardson, 1810. pp. 687*

MR. Lewis Goldsmith, was, according to the account which he has given of himself, the original institutor and editor of the newspaper printed at Paris, but written in English, called the *Argus*, which has lately expired. Mr. G. informs us that he had intended to conduct this paper with perfect impartiality; but he soon found that this impartiality could not be practised under the influence of the French government; and that it would be necessary to offer the most servile adulation to Buonaparte, and to deal out the most scurrilous invectives against his enemies; and, in short, that he would not be permitted to exercise an independent mind in the conduct of the paper.

While Mr. Goldsmith was 'walking arm in arm with Talleyrand in the lobby of the Italian opera, *Buffa*,' he says that he told the then right hand minister of the Corsican, that he would 'rather conduct a newspaper at Algiers than in Paris,' under such restrictions as those to which he was subjected. According to Mr. Goldsmith's own account, he had not been editor of the *Argus* more than four months, before he was excluded from all share in the concern.

CRIT. REV. Vol. 21, September, 1810.

A

After this Mr. G. says that the French government formed a resolution of sending him to England as a *disaffected man*, who had inserted libels in the *Argus* against his country and his king. For this apparent condescension, Mr. G. tells us that Buonaparte thought that the English ministry would send him *Peltier* in return. But the French government, finding that this *exchange* was not likely to take place, rescinded the orders for the deportation of Mr. Goldsmith, who had actually been put on board the packet at Dieppe, which had just cleared the harbour, when a signal was made for its return, and Mr. G. was again taken out and reconducted to the capital.

Mr. Goldsmith was now once more at Paris; and as he says, 'without any visible restraint.' And it is not a little remarkable that this same gentleman, who tells us that he had already attracted the resentment of Buonaparte and his ministers, by his repugnance to become their tool in the conduct of the *Argus*, should, about a month after this, when 'all the Englishmen in Paris, and all over France,' were ordered to be arrested, have such *special favour* shewn to him as to be exempted from the operation of the barbarous decree. Mr. G. says, '*I know of no precise reason for this;*' but a reason there must have been; for Buonaparte is not a man given to make exceptions to his general severity without reasons; nor to shew clemency unless he has some end to serve. Mr. G. adds that he '*guessed* it arose from a *sense of decency* on account of the manner in which I had been so lately treated.' But when was Buonaparte swayed by a *sense of decency*? Or can Mr. G. really suppose that Buonaparte was influenced by such a sentiment, if he verily believes all the gross violations of decency, and of every refined, every tender and virtuous sentiment, which he has ascribed to him in the present book.

While other Englishmen at Verdun, Bitsche, and other places, were subjected to the most onerous tyranny and the most cruel hardships, Mr. Goldsmith was left at large for seven or eight years, and permitted, as he informs us, to earn his livelihood by acting as 'a law agent and a sworn translator,' 'a profession of considerable respectability in France.' 'This,' adds Mr. G. 'gave me access to the *first persons in office*, and enabled me to acquire that information, which I now communicate to the public.' Thus, then, while Buonaparte was gratifying the most pitiful resentment by immuring some few hundreds of English travellers at Verdun, &c. in defiance of all humanity, as well as of custom and *decorum*, his '*sense of decency*' towards Mr. Goldsmith, suffered him

to embark in a profession, which 'gave him access to the first persons in office;' and enabled him to expose the hidden mystery of his government!

We confess that all this strikes us as very improbable; and, as we are plain-speaking men, we cannot but say that if Mr. G. has had access to such *recondite sources* of political information, as he pretends, some connection must have subsisted between him and the French government, of a different species from that which he has thought proper to divulge. What this was Mr. Goldsmith best knows; and we shall not stay any further to enquire.

Mr. G. confesses that, in this work, he has not been 'sparing of his colours,' and in laying on these colours, in the different events and characters which he describes, he has probably been often led by the zeal of a novice in the anti-jacobin school to blend the dazzling varnish of fiction with the sober hues of truth. *New converts* to any cause or doctrine are proverbially violent; as a friend who is become an enemy, is always more bitter and unrelenting, than an enemy who has never been a friend. The new convert, particularly where interest is combined with the change of sentiment, is eager to testify his sincerity, which he fears to be dubious and knows to be suspected; and he thinks that he cannot attempt this with more efficacy or success, than by calumniating his old friends, and panegyricizing his new; by reviling, with every epithet of infamy, the cause which he has abandoned, and by extolling, with extravagant eulogy, that which he has embraced.

Whether any of these feelings have directed the pen of Mr. Goldsmith, while he was composing the present work, is best known to himself; but if they have, we would wish him to reflect that the value of his praise is depreciated by the indiscriminate nature of his abuse; and that but little confidence is to be placed in those, who are remarkable for their transitions to *political extremes*. We are not, and we never have been friendly either to Buonaparte or his government; we loath tyranny and oppression in every form; but though we are thoroughly persuaded that there is no enormity, which Buonaparte will not perpetrate in order to remove some obstacle in the way of his ambition, and that many of his ministers are not governed by more scruples than their master, yet our opinion of human nature itself will not allow us to believe that either the French emperor or the members of his cabinet, are such monsters in human form, addicted to such wanton cruelties, and such incestuous and brutal lusts as

they are described by Mr. Goldsmith, who ‘has not been sparing of his colours.’

That our author has been well acquainted with many of the actors in the great drama of the French revolution is, we think very evident from various details in the present secret history. He professes to have conversed, on a footing of intimacy, with Barrere, Carnot, Barras, Rewbell, Sieyes, &c.; and he says, p. 74,

‘I have had opportunities of knowing Napoleon Buonaparte better than any man in Europe who is not a Frenchman. I can say of him as Persius makes the schoolmaster say to his pupil—
“Et intus et in cute novi.”’

In his preface, p. xxix, Mr. G. says,

‘No person who knew me during my eight years residence in Paris, can doubt of my having had the means of obtaining the most correct information, of almost every thing which occurred in that capital. Every day, every hour, I was in the habits of seeing persons who had the means of giving me information, not only on the present state of affairs, but on past occurrences.’

As Mr. Goldsmith has lived under the government of Buonaparte for the long period of eight years, as he has largely experienced his favour, and that of his ministers, and as while the rest of his countrymen were placed in a state of the most cruel jeopardy, and many of them were wanting bread, he was suffered to practise what he himself calls ‘a profession of considerable respectability’ in the capital of the French empire, which ‘gave him access to the first persons’ in the French administration, we were not a little surprised to find this same gentleman no sooner arrived in England, than he sits down very calmly at his desk, to traduce a large part of his countrymen, as spies and retainers of Buonaparte, who were supporting the British government with their lives and fortunes, while he was courting the protection of its most inveterate enemy. Mr. G. says, p. 435, ‘I have reason to believe that there are some persons in this country who have a direct communication with Buonaparte.’ Now, if our author has *reason*, as he says, for believing this treasonable intercourse with the enemy, whose bread he has lately been eating, it is his duty to denounce these men, whoever they may be, to the British government, that they may suffer as they deserve for their want of patriotism. In p. 442, this patriotic son of Britain, who has been living for eight years under the misrule of the Corsican, professes to be so well acquainted ‘with the real views of the modern reformers,

and pretended friends of liberty,' as he calls them, that he says 'I venture to affirm that there is at this moment' (and meaning in this country) 'an emperor *in petto*, as well as dukes, princes, counts, barons, chevaliers, and other titles, similar to those of Buonaparte's creation.' Does Mr. Goldsmith, in his love for truth, venture to affirm this without proof? Or, if he can produce any proof of what he says, why does he not lay it before government, that the plot may be developed and the guilty be punished? Or does Mr. G. imagine that his *affirmation* has acquired such force by his *long residence in France*, as to make up any deficiency in the proof which he can adduce?

In p. 19, our author says that, 'at the commencement of the republican *régime*, Danton came on a secret mission to certain persons in this country,' and that from this period 'FALSE PATRIOTS,' (under what class of patriots are we to rank Mr. Goldsmith?) 'under the name of reformers and FRIENDS OF THE PEOPLE, have received, and still do receive, a regular stipend from the eternal enemies of England and of liberty.' Here is such a serious charge, that Mr. Goldsmith is bound by every obligation of justice and of truth, either to prove the fact, or be contented to pass as a malicious slanderer, in whose assertions no confidence is to be reposed.

In p. 442, §, Mr. G. who would probably be well content to have as 'free access to the first persons in office' here, as he says that he had to those in *France*, endeavours most powerfully to convince them of his zeal in their service, by reviling the motives and calumniating the views of *all their opponents*.

'I wish,' says our author, 'particularly to call the attention of my countrymen at large to those men who are so loud in their censure on ministers, *pretending* to feel regret when any of our expeditions miscarry. They feel no regret, but *rejoice* at those failures, because they further their views. They would have felt real regret had our expeditions succeeded.'

Here we find that Mr. G. has so much enlarged his stock of sagacity, by his 'eight years' prostration before the throne of the Corsican, that he can discern even the feelings and affections of men, and tell whether or not they inwardly rejoice when they outwardly grieve, or inwardly grieve when they outwardly rejoice. Surely Buonaparte must have experienced a great loss in parting with Mr. Goldsmith, who could have given him such accurate information respecting the thoughts and feelings of his courtiers in the drawing-room of

the Thuilleries! But however this may be, we think that Mr. Goldsmith should not have crossed the water to vent the above malignant aspersion on those who condemn the measures of ministers. What did Lord Grenville or Lord Grey, or Mr. Ponsonby, or Mr. Whitbread, feel *no* regret, when our armies perished in the marshes of Walcheren, or did they rejoice at the necessity which forced Lord Wellington to retreat after the battle of Talavera? What views can those men have who oppose the measures of ministers, which can be inimical to the interests of their country, or favourable to those of Buonaparte? Have these great and honourable men, or have other great and honourable men, who are involved in the unsparing calumnies of Mr. Goldsmith, ever resided like himself for eight years in the French capital, submitting to the domination of the Corsican, and obtaining access to the first menials in his list of official slaves?

But, adds Mr. Goldsmith, 'those who wish well to mankind, ought not to clog the operations of an English administration, of whatever party they may be, provided they be determined to carry on the war with Buonaparte.' But, supposing, for a moment, that we ought to wage an internecine war with Buonaparte, are there not different modes in which this war may be prosecuted? And may not some of them be wise and others foolish, some of them prudent and others rash, some of them efficacious and others vain?—And if our ministers pursue the foolish, the rash, and the vain, instead of the wise, the prudent, and the efficacious, are those who blame their conduct to be stigmatized as the hirelings of Buonaparte and the enemies of mankind? Are those persons to be exposed to this obloquy, who censured ministers for their nefarious attack on Copenhagen, and for their improvident expedition to Walcheren? And is this obloquy to be lavished without measure or restraint, by a man who has, according to his own confession, been for eight years domesticated with the enemy?

'We have,' says Mr. G. in the language of contempt, 'a great many shopkeepers and tradesmen, who make themselves extremely busy in politics.' And pray, Mr. Goldsmith, what greater right have you to make yourself so 'extremely busy in politics' than these 'many shopkeepers and tradesmen' whom you revile? Do not these shopkeepers and tradesmen contribute largely to the support of the government, and have they not a great interest at stake on the mode in which it is conducted? Is it not of great importance to *them*, whether we have a wise and a good, or a weak and a corrupt administration? How then, as far as they are rational and sensi-

tive beings, can they, or ought they, to refrain from often occupying their minds with topics of political discussion, which so immediately affect their own welfare and that of their posterity?

We will quit this part of the subject, to which we felt it our duty to advert, and will make some extracts from Mr. Goldsmith's work, which seem likely to inform or to amuse, though the *purpose* for which Mr. G. appears to have written this book, will not permit us to vouch for the truth of all that he relates. In many instances he appears to have scraped together the scandal and gossip of the Parisian *canaille*, and as, according to his own acknowledgment, he has '*not been sparing of his colours*,' we must leave it to our readers to conjecture what portion of his narrative is to be ascribed to the sublime faculty of embellishment.

'It always appeared to me enigmatical,' says Mr. Goldsmith, 'that no attempt was made to save the king (Louis XVI.) either to carry him off by force, or to make a proper representation to some of the leaders in the convention. All that I have been able to collect from *Barrère, Tullien, Carnot, &c.* was, that they received anonymous letters containing threats, &c. but that no attempt to save him was made either direct or indirect. *Santerre told me* that he trembled the day on which the king was executed, more than ever he did in his life, and never, said he, "was the destruction of the convention so near as it was that day, for had *one* man shouted *vive le roi*, when the king was on the way to the place of execution, or at the place, all would have been over!"

'A comedian of the *theatre François* of the name of Michand, who was on duty at the Temple as a municipal officer, assured me that nothing could have been more easy than to have carried off the royal family; and he further observed that all the other municipal officers who *appeared* the most brutal to the unfortunate sufferers, were the most disposed to serve them.

'It is admitted by all parties that the stupor which reigned in the convention was beyond any thing ever witnessed. Hundreds of members voted, from fear alone, for the king's death; all those who seemed in the least degree inclined to be merciful to him, were menaced by furies of both sexes, placed for that purpose at the hall of the convention, and in the tribunes, at three livres per day; and *I have been told*, that after the president Vergniaud had pronounced judgment of death against the king, the convention sat in a kind of stupor for five minutes, not a word escaped even the most violent of its members.'

In the above passage the intelligent reader will not fail to remark the avowed confidential intercourse which appears to have subsisted between Mr. Goldsmith and the most violent

demagogues, which were generated in the tempest of the revolution, whose hands were imbrued in the blood of innocence, and who were active accomplices in the death of the unfortunate king. Yet this is the man who, at this day, comes forward to accuse the *friends of the people* of having been, and of being in the pay of France.

On the memorable 31st of May, 1793, when the sections of Paris demanded the heads of twenty-two members of the convention,

‘*Thomas Payne*,’ says the patriotic Mr. Goldsmith, ‘*told me he was going to the convention, but was dissuaded from it by Danton, who told him that he might be involved in Brissot’s affair, as he was his friend. Payne observed, that he did not like to see such proceedings; upon which the other remarked, “That revolutions are not to be made with rose water.”*’

‘In *La Vendée* Général Thurreau, who is now French ambassador in America, annihilated whole parishes, butchering men, women and children; and on one occasion, on his return from *La Vendée*, he entered the town of *Rennes* decorated with *ears* and *heads* of Chouans pinned to his coat, and in the loop of his hat!!’

That a jacobin fanatic might have his coat or his hat stuck with men’s *ears*, we can easily conceive, but it is not quite so credible that he should put so many men’s *heads* in the same place. However, as Mr. Goldsmith might enjoy the *confidence* of this said General Thurreau, as well as of Tallien and Santerre, it does not become us to question the accuracy of his information in this particular.

‘*I have it from unquestionable authority*,’ says Mr. Goldsmith, ‘that when Sieyes was at Berlin, a correspondence between him and Talleyrand and his party was begun, about effecting a counter-revolution, which was to offer the crown to the young duke of Orleans, (*Sieyes* was always considered an *Orleanist*) and in case that prince should refuse from family considerations, that the crown should be given to Prince Louis of Prussia, brother to the king, and who was killed at the battle of Jena. Negotiations to that effect were positively carried on by Sieyes and the Prussian government.

‘The plan of course was submitted to Buonaparte, who would not listen to the proposition about the Duke of Orleans, but appeared to acquiesce to a prince of Prussia being placed upon the French throne*. The actors were all to have eminent posts given to them according to their respective talents.’

* *I was told of the following fact by one of Buonaparte’s intimate friends!* Shortly after the 18th *Brumaire*, Sieyes observed to Buonaparte, that it would be necessary in notifying to Prussia the change in their government,

Mr. G. gives an account of what happened on the 18th *Brumaire*, when Buonaparte deposed the Directory, and usurped the government, from information, furnished as he says, from 'some of the party' concerned in giving a new despot to the French.

'When Buonaparte left the hall of the council of 500, where he was so roughly handled, he was in a state of insensibility, and as the French say, *il a perdu la tête*. His dejection and terror communicated itself to his partizans.

'Sieyes rode* off in full gallop: his horse took fright, and threw his rider, who concealed himself upon a tree till near dark. Boulay de la Meurthe, and Regnault de St. Jean D'Angely, hid themselves in a large closet at a *Restaurateur's* at St. Cloud; and when all was over, several officers went into the same room, where these two men were concealed, who, hearing that things had taken a favourable turn, made their appearance to the great surprise and mirth of the company.

'Murat, seeing the state that Buonaparte was in, and the shameful conduct of the *non-militaires*, sent into the hall for Lucien Buonaparte, who that day happened to be president of the council. Lucien, seeing that a decree of out-lawry was going to be passed against Buonaparte, was already quitting the chair to join his brother; he came out dressed in his costume, and ordered the soldiers, which he had a right to do as president of the council, to follow him into the hall, which they did.

'Lucien and Murat entered the hall with the military, and the members flew in every direction; as to Buonaparte, he was sitting on one of the steps in a state of stupor. Augereau, who was then a member of the council, quitted it with Lucien, and came to offer his services to Buonaparte. I have been assured by persons, who had an opportunity of knowing every thing that

to inform his majesty that the idea of placing an *Orleans* on the throne of France was entirely abandoned, and that negotiations should commence for placing a Prussian prince on the throne. Buonaparte observed, 'that he should not wish to confide such an important document to his secretary, and that he himself was but an indifferent writer, and therefore if he Sieyes would draw up (*rédiger*) the project himself, he would send it by Duroc, who was then going to Berlin but that even Duroc should not know any thing of it. This was done, and Sieyes took it for granted that the document was sent to Berlin. A short time after the revolution of *Brumaire*, Buonaparte turned Sieyes out of his consulship, and appointed Cambacères and Le Brun joint consuls with himself. Sieyes became outrageous; Buonaparte observed very coolly to him, that if he stirred he would publish his project, which he thought that he (*Buonaparte*) was fool enough to send to Berlin: 'No sir, said he, 'I keep it as a *memento* of your ignorance and treason!!!' Sieyes and Buonaparte never spoke to each other since that day.

* Mr. G. says, p. 37, that Sieyes had previously learned to ride, with a view to this very revolution, which soon occasioned his fall in more instances than one. Frenchmen are said to have a great idea of a man who knows how *monter a cheval*.

passed on that day, that had the decree of out-lawry against Buonaparte, &c. been proclaimed by the *Huissiers*, before Lucien and Murat entered the hall with the military, it would have been a fatal day for the conspirators!’

We were rather surprised to find Mr. Goldsmith, in his present turn of mind, when he is metamorphosed into a thorough-paced *anti-jacobin*, positively affirming in p. 65, that ‘peace might have been made with the Directory, notwithstanding all that has been asserted to the contrary;’ and in p. 67, he spurns at the ‘old diplomatic jargon,’ that ‘the Directory could not maintain the relations of peace and amity.’

‘When Lord Lauderdale was sent to Paris to negociate a peace with Buonaparte; I recollect that *Rewbell said to me*, in the study of M. Pirrault des Chaumes, (an advocate of great talents and respectability in Paris,) *had you made peace with us when Lord Malmesbury was at Lille, you would have conquered us afterwards; but if you make peace with Buonaparte, he will conquer you.*’

‘Lord Grenville was minister during both negociations, which made *Rewbell observe, votre Milord Grenville n’est pas un grand homme d’Etat.*’

At the bottom of the page Mr. G. gives it as his opinion that ‘Lord Grenville *never could have been SINCERE*, when he opened the negociations with Buonaparte;’ and that ‘he is too great a statesman not to have seen the danger of a peace with the present ruler of France.’ We believe that Lord Grenville will not thank Mr. Goldsmith, nor any other gentleman, for any compliment which is paid to him at the expense of his *sincerity*. *Sincerity* may not, perhaps, rank very high in the moral code of Mr. Goldsmith; but it is nevertheless the principal distinction between genuine and counterfeit worth, or between that character which merits our esteem, and that which excites our contempt. We believe that Lord Grenville was sincere, when he opened a negociation for peace with Buonaparte; and no person can read the letters which passed between Mr. Fox and Talleyrand, without being convinced of the sincerity of the English cabinet. Lord Grenville and Mr. Fox were indeed too sagacious not to see that peace with a man of such unbridled ambition as Buonaparte, must be more uncertain in its duration, and consequently less extensive in its benefits, than with a sovereign of a different description; but at the same time they saw that if peace was an uncertain benefit, war was a certain and increasing mischief; and where the deter-

mination can be formed only from a choice of evils, is it not wisdom to prefer that which is least, comprehensively considered? Lord Grenville is surely better able to appreciate the relative dangers of peace and war than Mr. Goldsmith; and while his yea is yea, and his nay nay, he will probably resign to Mr. Goldsmith the honour of negotiating with a masque upon his face.

One of the professed objects of this work is to prove that, in the present state of Europe, we can never make peace with Napoleon Buonaparte. We are not advocates for the principle of internecine war. We can make peace, when it suits our interest, with the Dey of Algiers; and whenever it may accord with the views of our ministers to make peace with Napoleon, we do not suppose that his private vices, or his public crimes will stand in the way. If the Bourbons were restored to-morrow to the throne of France, could we, drawing our inferences from History, from the long-cherished antipathies of the two countries, or from more general views of human nature, expect a much longer interval of peace with the French nation under *their* dynasty, than under that of Napoleon? If we could secure the *independence of Spain*, we should not consider a peace with Napoleon as teeming with more insecurity or peril, than that which has accompanied peace with France in former instances. If Spain be not reduced to a state of dependence, she will become the ally of England. This will be her natural interest, and the recollection of the recent conduct of the French will render it a national propensity. But England, united in strict amity with *regenerated* Spain, would have little to fear from the councils of France, even under the direction of Napoleon. We should therefore be sorry to abandon the cause of Spain, even while only a ray of hope is left of rescuing that country from the gripe of France, and of exalting her to the rank of a great independent power. The cause is not yet desperate; and as the *people* seem at last roused from one end of the peninsula to the other, and animated with an irreconcilable hostility to the domination of the French, we must confess that we have more hope than we had at any former period.

But to return to the recently imported Anti-Gallican Mr. Goldsmith. Mr. G. tells us, p. 74, that Buonaparte, when at the military school at Brienne, began his career by administering poison to a young woman, *who had loved too well*. His school-fellow, Dupont, who was vanquished by the Spanish patriots, is said to have divulged the circumstance; and hence the *ill-blood* between him and Buonaparte. After the capture of Toulon, Mr. G. informs us that Buonaparte was

employed as a spy by Barras, and that he rendered himself so odious in this occupation, that his comrades refused to have any intercourse with him; and that afterwards when his regiment was ordered to Nice, where he became acquainted with Murat, his conduct and that of his now brother-in-law was so bad, that they were both cashiered by Aubry the proconsul, and stripped of their epaulets at the head of their regiment. Buonaparte was put in prison, and afterwards ordered to quit the town.

The great Napoleon is reported after this to have proceeded on foot to Paris; where, notwithstanding all his importunate solicitations at the door of Barras, and the bureau of Carnot, he remained in great distress, and a dependent on casual benefactions, till the famous or infamous 13th Vendémiaire, when the Sections of Paris were silenced by the artillery of the Convention. His services on this day prepared the way, more than any other event, for his future elevation.

On the return of Buonaparte to Paris after his Italian campaign, we are told that he was enriched with booty, amounting, as has been well ascertained, to upwards of a million. Mr. Goldsmith does not merely suggest the probability, but affirms the certainty that the assassination of General Kleber was 'planned and ordered by Buonaparte.' The great Napoleon is also accused of having contrived the assassination of Dessaix, without whose timely assistance he would probably have lost the battle of Marengo.

'When Dessaix,' says Mr. Goldsmith, 'was in the hottest fire of the enemy, he received a shot from behind, and was stabbed in his back between the shoulders, and he instantly fell.' 'To this day the greatest offence that can be given to Buonaparte, is to mention in his presence the name of Dessaix.'

Dessaix is said, in conjunction with Kleber, Regnier, and Tallien, to have formed the determination to denounce Buonaparte on their arrival in France.

When Mr. Goldsmith, mentioning the state of the French army, said that '*no title of duke or field-marshal is a protection to a French commander, who does not do his duty*,' he paid a higher compliment to Buonaparte than he probably designed. Or did he mean that any *invidious comparisons* should be excited by such a declaration? Buonaparte, says Mr. Goldsmith, p. 96,

'is the main spring of the army and of his cabinet; no secrets can be kept from him; no intrigue among his ministers will cause a disgrace of one general or the appointment of another.' 'Buonaparte does not appoint his generals through the intrigues of

boudoirs, or from the solicitations of mistresses, as was the case formerly in France.

Surely in these and other passages some of the old leaven of Mr. Goldsmith's former admiration of the Corsican has been imperceptibly operative, and he has unwittingly praised Napoleon at the expence of those who direct the military appointments of other states!

We have usually heard Buonaparte reckoned by men of very different political opinions, as the first general of this or any other age. But Mr. G. has acquired so much military discrimination, by a residence of eight years in the capital of Napoleon, that he says,

'I maintain that a general of a very moderate capacity would be equally successful. Every sovereign who has been a military man, and put himself at the head of his army, has done, and every one of that description would do as much, and more perhaps, than Buonaparte has done.'

'We have seen a Charles the Vth, a Peter the I, a Charles the XIIth, a Richlieu, a Turenne, an Eugene, a Marlborough, and a Frederick of Prussia, do more than Buonaparte has done, though with inferior means, and under greater disadvantages. The antagonists of these men had heads and hearts, those of Buonaparte have neither.'

The assertion of Mr. Goldsmith that every military sovereign has achieved *as much* and perhaps more than Buonaparte, is so amply refuted by every page of history, that it hardly merits a single comment, unless it be, that, if the truth of our author's other assertions is to be measured by *this*, his book will be found to contain as large a share of fiction as was ever inserted in the same number of pages by the inventive genius of romance. We cannot help remarking that, when Mr. Goldsmith says that the 'antagonists' of Charles the Vth, Peter the I, &c. &c. 'had heads and hearts,' and that 'those of Buonaparte have neither' heads nor hearts, he has paid such an *inverted* compliment to his new friends, that we should almost suppose, that the fumes of Anti-jacobinism have addled his brain. Among the most determined antagonists to Buonaparte are Messrs. Perceval, Wellesley, and Co. and yet their *consistent* eulogist, who intimates in another place, that it is a mark of savage nature to oppose the measures of *their administration*, says that they have *neither heads nor hearts*. What a monster of deformity does Mr. Goldsmith then depict the very cabinet to which he still says that, every Englishman ought to bend the obsequious knee! Before our admirable author left France, ought he

not to have taken one more walk 'arm in arm,' with his *quondam* friend Talleyrand, in order that he might not stumble so awkwardly when he paid his *devoirs* to his present employers, either by the method of eulogy or invective!

We have seen how our author appreciates the talents of Buonaparte as a general, let us now hear what estimate he has formed of his talents as a statesman.

'As to his administrative talents, it is generally admitted, that he is not at all acquainted with that necessary branch of government. Whenever a subject of political economy, commercial regulation, or finance, is discussed in the council of state, he generally sits yawning, sometimes he sleeps, looks at a newspaper or pamphlet, and will often converse with one of the members who sits nearest to him, and if he has any personal dislike to the man who is speaking, he will frequently call out to him, "well, have you almost done?"

The following are miscellaneous particulars, respecting the attainments, temper, fooleries, and vices of Napoleon, which pass current in the gossip of Paris, and of which we have no means of ascertaining whether they be true or false. They may however amuse and interest our readers from the importance of the individual to whom they are ascribed.

'He is represented as possessing extensive literary acquirements; on this point I can advance without fear of contradiction, that he cannot write as good French as a school boy. I have seen his hand writing in the marginal notes to translations from the English news-papers, which appear occasionally in the *Moniteur*, but which are always corrected by Maret, his *Secrétaire d'Etat*. His own style is like that of a *Savoyard*.

'In private conversation he makes use of language fit only to be held in a *corps de garde*, the words F—— and B—— are ever issuing from his mouth; when he aims at wit, he is merely insolent and affronting; his slavish courtiers however laugh to make him believe they admire his superior accomplishments.

'His irritability and violence are beyond description; he is known in his paroxysms to have broken porcelain vases of great value; in his fits of passion he kicks those about him; he runs about the room foaming, raging, and swearing like a mad boy. His favourite expression is "*Je le veux*:" *Sic volo, sic jubeo, stet pro ratione voluntas*. On this he always lays great emphasis; like Caligula, he says "there is nothing in my nature with which I am so much pleased as my inflexible rigour, *αδιαφύκτα*." Like Caligula too, he has said, "Remember that all things are lawful to me."

'Even in his lucid intervals, without being angry, but merely for his amusement, he used to pinch his Josephine to that de-

gree, that the impression of his fingers on her body has been visible for days.

‘ Vain of his person, he is fond of shewing himself in public ; but conscious of his crimes, he takes care to be always well guarded. It is impossible for language to convey an adequate idea of his fears and apprehensions of assassination. Facts however may throw some light upon the subject.

‘ He met not long since in the corridor of the Thuilleries, *Madam Despaux*, milliner to the empress, who resides in Paris in the Rue Grammont. This woman had been sent for about midnight, with orders to bring with her some masquerade dresses, &c. for her imperial majesty and her majesty of Holland. It was dark in the corridor, and the woman mistook her way ; unfortunately for her she was met by Buonaparte ; he had not a clear view of her : he was so much alarmed that he called out for lights, guards, &c. He fainted, and in his rage ordered the woman to be sent to prison for six months, saying, “ *J’en suis quitte pour la peur.*” This anecdote is known to all Paris.

‘ As to the frivolity of his character, it will be sufficient to state the singular attention he pays to his wife’s dresses. This may appear ridiculous, and may not meet with immediate belief : the fact however is known to all Paris. She is obliged to consult him on the different dresses which she is to wear on particular occasions. When he was at Vienna in 1805, he ordered Josephine to meet him at Munich, and he positively pointed out to her what dresses she must bring with her !

‘ Very lately *Madam Joseph Buonaparte* was not dressed according to his fancy ; he made her go home and put on another dress, saying she looked more like a milliner’s girl than a queen, not a *femme de chambre*, could his *ci-devant* empress engage unless first approved of by him.’

We shall not soil our pages, nor run the risk of disgusting our readers, by enumerating the different bestialities and incests which Mr. Goldsmith has imputed to Buonaparte. The following may serve as a specimen of his amours :

‘ About five or six years ago he was very partial for some time to *Madame Duchatel*, wife of one of his counsellors of state. She was appointed *Dame d’Honneur* to Josephine. *Madame D.* slept one night at the Thuilleries with Buonaparte. The next morning a serious quarrel took place between the lovers ; in consequence of which he took her by the arm, turned her out of his apartment *en chemise*, and threw her clothes after her. Thus this poor woman was exposed to the sneers of the aids de camp, valets, lackeys, and centinels, who saw the whole transaction : there was not a child in Paris who was not acquainted with this outrageous conduct ; but the matter did not cease here ! A ball was given a few days after at the Thuilleries on the marriage of a *Mademoiselle Tascher*, niece of the late General *Beauharnois*,

husband of the empress Josephine, with the stupid hereditary prince of Baden. This lady, previous to her marriage, was created Princess Stephanie (her Christian name); but the emperor Napoleon had prepared for the marriage by first exercising the *droit de Seigneur*.

‘Madam Duchatel did not make her appearance at this ball. Buonaparte immediately went to her husband, and desired him to command his wife to come instantly. She appeared there to the astonishment of every body present who was acquainted with his shameful conduct towards her.’

The following, if it be true, and the truth in this instance is corroborated by other accounts, is a pretty fair sample of the tyranny which is exercised in France. France is divided into various military districts:

‘Every inhabitant must take care to keep on good terms with the *prefet*, *sous-prefet*, and General of the division, or he is ruined. If a complaint is sent by either of these satraps to their respective ministers at Paris, orders are sent down to imprison, shoot, or plunder the obnoxious individual. If a man has a house, or a garden, or a wife, a sister, or a daughter, and the prefect or the general wishes to possess them, *il faut céder*, or ruin, and in some cases, death ensues. These cases occur daily and hourly in the departments. For no man dares make a charge against any public functionary, however atrocious may be his conduct; and if their oppressors are informed only of their murmuring, it serves to increase their oppression.’

After the concordat had passed, which Mr. Goldsmith says ‘*made no kind of impression upon the people*,’ but which we have always understood to have excited very general satisfaction, Buonaparte is said to have had

‘a conversation on this subject with the celebrated Volney, who spoke with vehemence against it. Buonaparte replied, that in adopting this measure he only complied with the wishes of the majority of the French people; upon which Volney observed, that if he were so desirous of complying with the wishes of the majority of the French people, *he should recall the Bourbons*; upon which Buonaparte in his paroxysm struck Volney, but the latter being much the stronger man of the two, knocked him down. Great confusion ensued, and the senator was ordered *aux arrêts*: he was indeed soon after liberated, but ordered never again to appear at the Thuilleries.’

Mr. Goldsmith, who appears to have enjoyed an extensive acquaintance with jacobins and infidels, says, ‘I was *very intimate* with Mr. Volney, who made no secret of this shameful conduct of Buonaparte.’

Nothing shows a people propense to slavery more than their abject and hyperbolical flattery of the great, whether they be emperors or kings. When Rome ceased to love liberty, she began to deify her oppressors. Some of Buonaparte's secular and clerical humble servants, seem to have proceeded beyond the verge of blasphemy in the progress of their adulation. The archbishop of Paris called him 'the man of God's right hand;' and the bishop of Amiens said, 'that the Almighty after having made Napoleon, rested from his labours.'

Mr. Goldsmith, having mentioned the overtures which Buonaparte made to Louis XVIII. at Warsaw in 1803, to make a formal surrender of his pretensions to the crown, says that he was *intimately* acquainted with the emissary, who was employed in this delicate mission, and who showed Mr. G. his final instructions, when no hope was left of effecting the business by negotiation. These instructions were to carry off the pretender by force, and to *kill him* in case of resistance. As the emissary either could not, or would not carry this scheme into execution, we are informed that a twelve-month after, two French emissaries were sent to Warsaw, 'to concert means with the French accredited agent to poison Louis XVIII. and all his family.' This atrocious design was happily frustrated. Since the treacherous seizure and cold-blooded murder of the Duke d'Enghien, we can readily credit, that Buonaparte will scruple no methods, however nefarious for getting rid of those from whose hostility or pretensions his ambition has any thing to fear.

Mr. Goldsmith affirmed that Buonaparte, his brother Louis, Murat, Generals Duroc and Savary were present at the execution of the Duke d'Enghien, but that Louis, whose nerves were not so callous as those of his brother, fainted before the bloody sacrifice began; and that Napoleon was so enraged with this instance of his sensibility, that 'he kicked him as he would a dog.'

On the trial of Moreau, when at the end of each day's sitting, he was conducted to prison between two files of soldiers, Mr. G. says, that as this general passed, the

'soldiers grounded their arms, and some whispered in his ear, *Mon General, voulez vous de nous?* General, do you want us. *Non*; was the answer. *Je n'aime pas le sang.* No, I do not love blood. Had he but given the word, it was generally believed that Buonaparte would have been a prisoner in the Temple in less than six hours.'

This may be true, but it is not probable. The French
CRIT. REV. Vol. 21, September, 1810. B

army have never staid to make any nice distinctions between the moral worth of their generals. They seem to have adopted the principle of passive obedience with respect to the ruling powers, whoever they might be, or however they might have arrived at the sovereignty. The French armies showed equal deference to the authority of the legislative assembly, of the convention, of the executive council, the committee of public safety, the directory, the first consul, when at the head of the republic, and the same person, when metamorphosed into the emperor of an arbitrary government. They have successively obeyed the constitutionalists, and the jacobins, the adherents of Brissot, of Marat, Danton, and Robespierre, and, in short, every faction, or individual, invested with an *apparently* legitimate authority, however brief, and who has strutted only his hour upon the political stage. This is one of the strong and characteristic features of the revolution; and this is what has saved France from intestine disunion, and from foreign subjugation. Had the armies assumed a *deliberative* power, and made themselves parties in the ambitious competitions of the capital, France, instead of conquering Europe, would, according to the devout expectancy of certain politicians, have been parcelled among the powers who have since been indebted to her forbearance for the last remains of independent life.

In p. 255, Mr. G. after making some mention of that noted spy, and impostor, *Méhée de la Touche*, says,

‘ I must here observe generally, that the French government is very apt to send people on missions, who have been in exile, or imprisoned by them, in order more easily to impose upon the world.’

Some important inferences might be drawn from this confession; but we have not room to detail them, and must leave them, as they respect certain persons, to the sagacity of ministers.

In the Appendix, Mr. Goldsmith has favoured us with a sort of Newgate calendar of the court of St. Cloud. We shall extract part of the account of the repudiated empress Josephine, as a specimen of the rest:

‘ This lady was born in Martinique, and first married to Gen. Beauharnois, who was guillotined. During the time of Robespierre she was in prison, and Tallien maintained her two children, the present queen of Holland and viceroy of Italy, who were then at school; and occasionally sent her money, and, what was more in those times, consolation. Yet this woman, whom the courtiers of Buonaparte represented as the *model* of

her sex, and a sovereign *pleine de vertus*, as a woman who has a tender heart; this woman suffered her former benefactor to remain in the most abject poverty for several years.

‘ After she was liberated from prison, she lived with Barras; who, on account of a family complaint, namely, a bad breath, which she and her children have to an uncommon degree, got rid of her, by transferring her to Buonaparte.

‘ Barras played her a curious trick when Buonaparte was in Egypt. He took it into his head to seize, *au nom de la loi*, several trunks, full of the spoils of Italy, which Buonaparte had left under the care of his wife, with strict orders never to open them, as they contained things of no value, but which never should be opened in his absence. The unsuspecting Josephine told this to Barras, in an unguarded moment, and the domiciliary visit was made. This was one of the causes why Buonaparte was so much incensed against Barras.

‘ During Buonaparte’s absence, however, she got *douceurs* from the army contractors, as she was pushed for money. She and Madame Tallien, in consequence of their connexion with Barras, amassed considerable sums. Even till very lately, whenever a favour was obtained through the interest of the *empress*, she took care to make a bargain for herself.

‘ About three years ago, an English gentleman of my acquaintance wanted permission to return to England. I made interest with the *empress*; but she would not hear of less than 1000 louis, and 200 louis for her friend, Madame Ferrand, which I was obliged to engage for by a bond.

‘ Unfortunately for the parties, the courier who was the bearer of the letter from Josephine to the emperor, who was then in Poland, arrived at head-quarters during the memorable battle of *Eylau*. The issue of that battle did not dispose Buonaparte to be very obliging. No notice was then taken of the application. On his return, Josephine renewed it, but without success: her lord was in a great passion with her. He not only refused what she asked, but wrote to his minister of war never to take any notice of a recommendation from the *empress*, in favour of any English prisoner of war. Though Buonaparte knew well, that if he allowed her to make such applications, she would soon make large sums, as the English pay well; yet, avaricious as he is, his inveteracy towards our countrymen, in this instance, predominated over his avarice.

‘ The rapacity of the ex-*empress* is without example: There is not a tradesman in Paris to whom she is not indebted. Her income was large, besides 1000 louis per month, which Fouché was obliged to allow her, as pin money, from his receipts from the gaming houses.

‘ Whenever *Madame l’Impératrice* travelled through manufacturing towns, and the poor people presented her with samples of their industry, she was good-natured enough to *keep* them, but never paid for them.

‘About two years ago, she was engaged in an affair which caused a great sensation in Paris.

‘An Italian had a demand upon the three great government contractors, which Josephine engaged to get paid, provided *she was not forgotten*. The Italian was to give her 100,000 francs, about 4000*l.* sterling for her trouble. A Mr. Perignon, a notary of the Rue St. Honoré, drew up the bond; however, the Italian contrived to get his money without paying her. The bond could be of no use, as the notary had omitted taking some precaution with regard to the person to whom it was made payable. The notary took a man of straw, thinking that the Italian, who was a respectable man, would not think of defrauding her *imperial majesty*, otherwise he would have filled it up in the name of a person who could sue for the amount of the bond! However, Josephine was tricked out of her money, and there the matter should have rested; but, instead of this, the rage of Buonaparte was vented against the notary, who was deprived of his functions; and his deposit of 50,000 francs, (2000*l.* sterling) which he had made, as all notaries were obliged to do, in the *Caisse d’Amortissement*, (sinking fund) was forfeited!!

‘The Italian, who was a resident of Milan, no doubt, took care to get out of the reach of their *enraged and defrauded majesties*.’

ART. II.—*Philosophical Transactions of the Royal Society of London. For the Year 1809.—Part II.*

(Concluded.)

XXV. *On Respiration. By William Allen, Esq. F. R. S. and William Hasledine Pepys, Esq. F. R. S.*

IN their former paper, these industrious chemico physiologists had nearly set the question at rest, whether oxygen is absorbed by the lungs or the blood in the act of respiration. As there is no more oxygen lost, but what is found in the carbonic acid produced, it must follow that none is received into the blood. When oxygen gas nearly pure was respired a considerable quantity of azote was apparently evolved. The authors in the first part of the paper before us, direct their first inquiry to this point, and to determine, as accurately as possible, whether more azote appears in these circumstances than can be attributed to the residual gas in the lungs, after the most forcible expiration. By calculating from their experiments, they find the capacity of the lungs at a medium to

be 188 cubic inches: this is on the supposition, that all the azote that appeared in their experiments had existed previously in the lungs. But by measurement of the lungs of a stout man, five feet ten inches high, their capacity is found to be only 108 cubic inches. They conclude, therefore, that 'they are almost compelled to allow that when pure oxygen is respired, a portion of azote is given off from the blood.'

The next series of experiments were performed on a guinea pig, in which from the size of the animal the result was still more clear. When confined in atmospheric air, the proportion of azote was undisturbed, and the circumstances of the process seemed to be the same as in common respiration. But when the animal was confined in oxygen gas, there was a loss of oxygen, and an equal increase of azote, much more than equal to the cubic contents of the animal's body; and they conclude that

'from the result of these experiments, it seemed that when the *usual proportion* of azote was not present in the gas respired, there was a disposition in the blood to give out a certain quantity in exchange for an equal volume of oxygen.'

The final object of the last experiments was to ascertain the effect of the substitution of hydrogen for azote in the air subjected to respiration. A guinea pig was made to breathe an artificial atmosphere of this description; and in this case too, there was an evolution of azote, and likewise a loss of the hydrogen. But we think it will be useful to insert the summary of the deductions and observations, which the ingenious authors have made from their accurate and laborious experiments. They are as follow:

'1. When atmospheric air alone is respired, even by an animal subsisting wholly on vegetables, no other change takes place in it, than the substitution of a certain portion of carbonic acid gas for an equal volume of oxygen.

'2. That when nearly pure oxygen gas is respired, a portion of it is missing at the end of the experiment, and its place supplied by a corresponding quantity of azote; the portion evolved in a given time being greater in the early than in the later periods.

'3. That the same thing takes place when an animal is made to breathe a mixture of hydrogen and oxygen, in which the former is in nearly the same proportion to the latter, as azote to oxygen in atmospheric air.

'4. That an animal is capable of breathing a mixture of 78 parts hydrogen, and 22 oxygen for more than an hour, without suffering any apparent inconvenience.

'5. That the excitability of an animal is much diminished when he breathes any considerable proportion of hydrogen gas, or that it at least has a tendency to produce sleep.

'6. That there is reason to presume an animal evolves less carbonic acid gas during its sleeping than in its waking hours.

'7. That the lungs of a middle sized man contain more than 100 cubic inches of air after death.'

A series of experiments conducted with more skill and accuracy has not perhaps been presented to the public. How far the conclusions are to be depended upon, can hardly be pronounced with confidence; since they are founded upon data which may not be perfectly correct. For example, the exact proportions of carbonic acid are assumed as determined: whilst it is by no means certain, that even carbon itself is always one and the same thing. Messrs. Allen and Pepys have, however, rendered no inconsiderable service to science, by the detection of error, and by furnishing materials, which at some future period, may serve to elucidate the fundamental truths of physiology.

XXVI. Experiments on Ammonia, and an Account of a new Method of analyzing it, by Combustion with Oxygen and other Gases; in a Letter to Humphry Davy, Esq. Sec. R. S. &c. from William Henry, M. D. F. R. S. V. P. of the Lit. and Phil. Society, and Physician to the Infirmary at Manchester.

This is an interesting communication. Dr. Henry had thought that in some experiments (which do not appear to have been published) he had detected oxygen gas in the analysis of ammonia by electricity. But he is satisfied now that he had been deceived, and that no portion whatever of oxygen gas is evolved in this process.

Having failed therefore in attempting to prove in this way, the existence of oxygen in ammonia, he next attempted to infer its existence by seeking for the production of water by the same operation. But neither in this way was there any satisfactory proof of the existence of oxygen. Much precaution was necessary to avoid deception from water adhering to the substances which were of necessity in contact with the products of the experiment: but we have not room to enter into this detail.

Dr. Henry has bestowed much labour on determining the quantity of permanent gas produced by the electrization of ammonia. From an average of eight experiments it appeared, that 100 measures of ammonia were expanded to 198.78

measures. This is very nearly the proportion obtained by Berthollet. But by taking very particular precautions to avoid moisture, the proportion was only 180.6 from 100. The proportion of the nitrogen and hydrogen gases to each other, has appeared to be very nearly as 74 measures of hydrogen gas to 26 of nitrogen, which is the proportion formerly determined by Mr. Davy.

The extreme labour and tediousness of the decomposition of ammonia by electricity induced Dr. Henry to seek for other methods of analysis; and he has discovered one, which has at least afforded very important and apparently accurate results. When oxygen and ammoniacal gases are mixed in a proper proportion, they may be detonated over mercury, by an electric spark, exactly like a mixture of oxygen and hydrogen gases, atmospherical air alone does not inflame with ammoniacal gas; though by a long continued electrization with air, ammonia is at length decomposed, water being formed, and the nitrogen of both compounds being separated. But if a proper proportion of oxygen be used, this gas may be diluted with six times its bulk of atmospherical air, without losing its property of burning ammonia.

There appear to be two methods of performing this experiment, and the result is different, according to that which is used. If there be any excess of oxygen, a dense cloud is formed which soon after settles into a white incrustation on the inner surface of the tube. This matter is too minute for a proper analysis, but Dr. Henry presumes that it is nitrate of ammonia. As some portion, therefore, of azote, hydrogen, and oxygen, is expended in the formation of this salt, it is obvious, that no just conclusions can be drawn from the gases which are the product of the detonation. In all the experiments conducted in this manner, there appeared to be a deficient proportion of nitrogen. By using an excess of oxygen, Dr. Henry understands double the volume of ammoniacal gas, or upwards.

But if the ammonia be mixed with a deficient proportion of oxygen gas, the whole of the oxygen is consumed, forming water with a part of the hydrogen of the ammonia; and the remaining hydrogen and the whole of the nitrogen of the ammonia remain in a gaseous state. No nitrous acid is produced by this combustion. In this way the whole of the nitrogen of the ammonia may be found by measurement, and the hydrogen may be easily calculated from the oxygen consumed.

In actual experiments, some variation occurred in the results. When most pains have been taken to obviate the pre-

sence of moisture, the evolved gases bear the smallest proportion to the ammonia. Hence the results approach nearest to the truth, where the gases evolved are the smallest. In the experiment, which Dr. Henry thinks the most to be depended upon, the hydrogen was to the nitrogen, in the proportion of 73.5 to 26.5. In that particular experiment, the measure of the oxygen gas being assumed to be 100, that of the ammoniacal gas was 148; a proportion which appears to be as near as any that can be used for the mutual saturation of the gases, and the perfect decomposition of the ammonia.

Ammoniacal gas is also susceptible of *slow* combustion. With an apparatus properly adapted to the purpose, it may be slowly consumed with a pale yellow flame. The combustion is not sufficiently vivid to render the process of any use in the analysis of ammonia.

It may also be burned with nitrous oxide; the combustion is followed by a dense cloud, sometimes of an orange colour. An analysis of ammonia may be made by this combustion, as nearly coinciding with that obtained by other methods as can be reasonably expected.

Nitrous gas too, which neither inflames with hydrogen, nor with any of the varieties of carburetted hydrogen, may be employed for the combustion of ammonia. This is surely very singular; how can the hydrogen in the ammonia have a stronger attraction for the oxygen of the nitrous gas than pure hydrogen has? would not its union with azote rather diminish than increase its attraction to oxygen? But, however this be, it appears that 120 measures of nitrous gas are required for saturating 100 of ammonia. The products of this combustion are not exactly in conformity to the other experiments; nor has Dr. Henry hitherto been able to reconcile these differences.

Dr. Henry concludes his letter with correcting an error which he had fallen into formerly, on the subject of the expansion of carburetted hydrogen by electricity. Dr. Austin thought he had decomposed carbone by this process, of which he conceived azote and hydrogen to be the elements. Dr. Henry believed the expansion to be owing to the decomposition of water; and this explanation has been adopted in recent systems of chymistry. But by repeating his experiments with additional precautions, he has found that the carburetted hydrogen and olifient gases, by long electrization, expand in a state of extreme dryness; no carbonic acid is produced by electrization; and the expanded gases required *less* oxygen, and produced *less* carbonic acid than the unex-

panded. A matter is deposited which Dr. Henry concludes to be charcoal, though it seems to have been too minute for chymical examination.

Carbonic acid gas exposed to long electrization, is separated into oxygen and carbonic oxide. The greatest portion of the gas is undecomposed. The residuary gases are in such proportion, that when inflamed together, they are again converted into carbonic acid. There is something very unintelligible in the decomposition and recomposition of the very same elements by the same process, and we suspect that the whole truth has not been developed.

Carbonic oxide undergoes no change by electrization.

XXVII. *New analytical Researches on the Nature of certain Bodies, being an Appendix to the Bakerian Lecture for 1808. By Humphry Davy, Esq. Sec. R. S. Prof. Chym. R. I.*

I. *Further Inquiries on the Action of Potassium, on Ammonia, and on the Analysis of Ammonia.*

In his former paper, Mr. Davy had, from the substance produced by the action of potassium on ammonia, obtained very unexpected results. Where he had calculated upon obtaining nitrogene, in consequence of pre-conceived theory, he obtained a large quantity of an inflammable gas. The analysis of the ammonia by electricity, differs from that which results from this method; in this process there is a considerable loss of nitrogene, and a production of oxygene and inflammable gas. In consequence of these appearances, Mr. Davy proposed some queries, affecting deeply the fundamental doctrines of modern chymistry. One of his queries he has been able to answer in the affirmative. It is that the gas developed in the first part of the process of the absorption of ammonia by potassium is common hydrogen gas, similar to that obtained by dissolving zinc in sulphuric acid. The second was whether nitrogene has a metallic basis which alloys with the metals employed in the experiment. The experiments hitherto made do not seem to favour this idea; but they are not absolutely conclusive. If it is completely disproved, it would seem that nitrogene is absolutely convertible into oxygen and hydrogen; and that its elements are capable of being furnished by water.

‘A conclusion of such importance,’ says Mr. Davy, ‘and so unsupported by chymical facts, that it ought not to be admitted except upon the most rigid and evident experimental proofs.’

The experiments which Mr. Davy has detailed in the first part of this paper, are very analogous to those already published, of which an account has been given in one of our former numbers. But the inquiry is still imperfect, and we have only to hope for a complete elucidation of this obscure but interesting subject, from the genius and unremitting industry of the professor.

Mr. Davy has again examined the electrical analysis of ammonia with additional precautions to avoid error, and is satisfied that his former conclusions are essentially correct: 100 parts of ammonia in volume, when decomposed by electricity, uniformly become 180, and the gas produced consists in 100 parts of 74 hydrogen and 26 nitrogen.

II. *Further Inquiries respecting Sulphur and Phosphorus.*

The compounds of potassium with their inflammables evolve less hydrogen by the action of an acid, than the same quantity of potassium would produce in an uncombined state. It is probable, therefore, that it gains oxygen from the sulphur and phosphorus. When the combination of potassium with sulphur and phosphorus are decomposed by muriatic acid, there are precipitates, which do not appear to be sulphur and phosphorus in their common state, and the phenomena of which incline Mr. Davy to believe that they are in a less degree of oxygenation.

III. *Further Inquiries respecting Carbonaceous Matter.*

The results of these experiments are negative. Charcoal and nitrogen were intensely ignited together, by voltaic electricity. Both the charcoal and nitrogen were unaltered; the volume of the gas was increased one-sixth, owing to the evolution of carburetted inflammable gas from the charcoal.

Charcoal cannot decompose corrosive sublimate. The acid in this case is oxygenated, and it appears that charcoal cannot be ignited by oxymuriatic acid. In the experiment a very small quantity of muriatic acid was formed, by the hydrogen which had escaped from the charcoal.

IV. *Further Inquiries respecting Muriatic Acid.*

Mr. Davy has proved that muriatic acid gas is a compound of an unknown base (which may be called dry muriatic acid) and water; and oxymuriatic acid is the same base, free from water, and united to oxygen.

‘Of all known substances belonging to the class of acids,’ (says

Mr. Davy) 'the dry muriatic acid is that which seems to possess the strongest and most extensive powers of combination. It unites with all acid matters that have been experimented upon, except carbonic acid, and with all oxides (including water) and all inflammable substances that have been tried, except those which appear to be elementary, carbonaceous matter and the metals; and should its basis ever be separated in the pure form, it will probably be one of the powerful agents in chemistry.'

Mr. Davy has made several attempts to procure this substance uncombined, with some of which he concludes this paper. But as they have been all unsuccessful, we think it needless to give an account of them.

ART. III.—*History of Brazil.* By Robert Southey.—*Part the First.* Longman, 1810. 4to. pp. 659, pr.

RECENT events have rendered the Portuguese colony of Brazil a much more interesting field of speculation and inquiry to Englishmen, and to the world in general, than there was any chance of its ever becoming under the *ancien regime* of the House of Braganza; and the natural curiosity of mankind, which will not suffer them to rest satisfied, while any thing remains unknown on a subject of general interest, must, we think, be indebted to Mr. Southey, for the full gratification which his present labours are calculated to afford them concerning the former state of this now doubly important empire, from the time of its first formation as a colony, down to the present eventful era. We should, however, be doing Mr. Southey injustice, if we placed the utility of his labours merely on the foundation of a satisfaction to curiosity. There is no subject more worthy the attention of the politician than the system of colonization altogether; and in this view it must be an improving study to trace the origin and progress of one of the greatest colonies that have been established by the European governments since the discovery of the New World.

For the sake of facilitating, as far as is in our power, the further progress of these laborious inquiries, we think it right before we proceed to give a more particular account of the present division of the work, to copy the following advertisement, which through the channel of our Review may possibly fall into the hands of a possessor of some of the

books in question, who may not chance to see the publication in which it is inserted :

‘ Should any person who may see this volume be in possession of any of the books enumerated below, he would greatly oblige and serve me by consigning it to Messrs. Longman and Co. for my use, and he may rely upon its being speedily and carefully returned. R. S.

‘ *Literæ Annuæ Provinciæ Paraguariæ, &c.*

(‘ Any volumes of the Jesuit’s Annual Letters or Relations, except those from 1551 to 1558, and those for the years 1601, 2, 4, 5, 6, 7, and 8.)

‘ *Montoya, Conquista Espiritual de Paraguay.*

‘ *Lozano, Hist. de Paraguay.*

‘ The Latin Translation of Charlevoix’s *Hist. of Paraguay*, Venice, 1779.

‘ *Fasti Novi Orbis*. Venice, 1777. (a work published under the name of Cyriacus Morelli, by the Jesuit P. Domingo Muriel.)

‘ *P. Sim. de Vasconcellos. Vida do P. Joam. de Almeida.*

‘ *O Valeroso Lucidena.*

‘ *Rel. diaria do sitio do Recife*. Lisbon, 1654; or the Italian Translation.

‘ *Anchieta’s Brazilian Grammar.*

‘ Something more than the title promises, is comprised in the present work. It relates the foundation and progress of the adjacent Spanish provinces, the affairs of which are in latter times inseparably connected with those of Brazil. The subject may, therefore, be considered as including the whole tract of country between the rivers Plata, Paraguay, and Orellana, (or the Amazons,) and extending eastward towards Peru, as far as the Portuguese have extended their settlements or their discoveries.

‘ The only general history of Brazil is the *America Portuguesa* of Sebast. da Rocha Pitta, a meagre and inaccurate work, which has been accounted valuable, merely because there was no other. There are many copious and good accounts of the Dutch wars. Earlier information is to be gleaned from books where it occurs rather incidentally than by design. Authorities are still scarcer for the subsequent period, and for the greater part of the last century printed documents almost entirely fail. A collection of MSS. not less extensive than curious, and which is not to be equalled in England, enables me to supply this chasm in history. The collection was formed during a residence of more than thirty years in Portugal, by the friend and relation to whom this work is inscribed.* Without the assistance which I have received from him, it would have been hopeless to undertake, and impossible to complete it.’—PREFACE.

* The Rev. Herbert Hill,

We cannot yet appreciate the real importance of this invaluable collection of MSS. by any knowledge of the use to which Mr. Southey has been enabled to apply them, since the present volume extends no further than to the year 1640, and consequently the portion of history which it contains, terminates at a period considerably previous to the commencement of that which they are said particularly to elucidate. But the promise which Mr. Southey gives us from his own knowledge of their contents is a most agreeable one; since the observation which he makes on the history of Brazil, is consonant with that which every reader of American history must have remarked, as applicable to all the Spanish and Portuguese colonies in the New World, that, diffuse and particular as are our accounts of their commencement, we lose sight altogether of their internal affairs from the moment that they have acquired that consistency and uniformity of government which adds to the political importance, much more than it takes from the romantic interest of history.

The discovery of Brazil was made by chance seven years after the first voyage of Columbus. Vicente Yanez Pinzon, one of the adventurers in that memorable expedition, after his return to Spain, obtained a commission from the court of Castile to go in search of new countries. In Dec. 1499, he set sail from the port of Palos, and was driven by a tempest from the Cape de Verd islands to Cape St. Augustin's, on the Brazil coast, on the 26th of Jan. 1500. They went on shore and took possession in the name of the crown of Castile. From hence they coasted round northwards to the country of Maranhã, and the mouth of the vast River of Amazons. It happened that while Pinzon was upon his voyage a fleet was fitted out at Lisbon, destined for the East Indies, under the command of Pedro Alvarez Cabral, which, proceeding on its course, was also driven by stress of weather to the same quarter of the globe exactly three months after the arrival there of Pinzon; and thus, by an extraordinary concurrence of circumstances, America, after having remained unknown to the eastern World during a succession of ages, to which the records of history can affix no limit, would have been discovered by mere chance in 1500, even if Columbus had never undertaken his voyage in quest of it in 1493. Cabral, after having taken possession in the name of the crown of Portugal, made no further stay at Porto Seguro, where he landed, but pursued his voyage to India as soon as the wind permitted.

Emanuel was no sooner informed of the discovery which accident had thus made, than he caused a squadron to be fitted

out under the command of Amerigo Vespucci to pursue it further. He sailed about the middle of May in the ensuing year, and made land after a three months' voyage. He remained long enough on the coast to make several important observations on the character of the natives and qualities of the soil and climate and then returned, bearing to Europe the melancholy confirmation of the existence of a race of cannibals (often before asserted but never satisfactorily proved) and of their being the proprietors of a country on which Providence seemed to have lavished all the beauties of nature, so as to render it a second terrestrial paradise. Curiosity and interest were both awakened by these accounts; in 1503, Vespucci undertook a second voyage, and in the succeeding year had the honour of establishing the first European settlement on the continent of America. A fort was built, and twenty-four men left to maintain it, five months having been previously spent in establishing a good understanding with the natives, whom, notwithstanding the fact of cannibalism was proved, they found to be a sufficiently intelligent and (with proper care to conciliate) a manageable race of beings. The Brazil wood, with which the country was found to abound, constituted the most valuable part of the cargo with which they returned, and this important production gradually gave name to the whole coast, superseding the holy catholic appellation of Land of the Holy Cross, which Cabral had first assigned it. In this infant state of the settlement the expedient was already adopted, (which had previously been practised by the Portuguese in their eastern colonies) of transporting criminals thither to serve the state during a limited period, or to settle, according to their inclination or circumstances; and this system, (which Mr. Southey calls 'a wise one, if wisely regulated,') was, for a long course of years, perhaps is even to this hour, attended with those fatal consequences to the morals of the infant society which form the leading and insurmountable objection to similar expedients by whatever nation they are adopted, and in whatever quarter of the globe carried into execution. Let our British legislators attend the following passage:

'The usual offences which were thus punished, were those of blood and violence: ferocious propensities, which were not likely to be corrected by placing the offenders in situations where they might indulge them with impunity, and consider the indulgence as meritorious. This system was immediately extended to Brazil: the first Europeans who were left on shore there were two convicts. In Africa or in India, the exile was sent to bear arms with his countrymen, who would not regard him as dis-

graced, because they were obliged to associate with him. To be degraded to Brazil was a heavier punishment; the chance of war could not enrich him there, and there was no possibility of returning home with honour for any signal service. They were in one point of view better disposed of, inasmuch as in new colonies ordinary men are of greater value than they can be elsewhere—but they became worse subjects. Their numbers bore a greater proportion to the better settlers; and they were, therefore, more likely to be encouraged in iniquity than reformed by example; to communicate evil than to learn good. Their intercourse with the savages produced nothing but mischief; each made the other worse; the cannibals acquired new means of destruction, and the Europeans new modes of barbarity. The Europeans were weaned from that human horror at the bloody feasts of the savages, which ruffians as they were they had at first felt, and the natives lost that awe and veneration for a superior race which might have been improved so greatly to their own advantage.

However just these observations may be, however true as applied to the history of Brazil, however generally and morally correct, and however *strictly* and *in all points* applicable by comparison to our own Botany-bay system, we cannot suppose that those statesmen whom Bentham failed to persuade, will allow themselves to be convinced by Southey. Let us hope, however, that their eyes are at length opened, and the hour of reform, in this respect at least, is fast advancing.

We shall not trouble our readers with the dates or succession of the different settlements, or particulars of their first founders, for which we must refer them to the work itself; but the foundation of the colony of Bahia de to dos os Santos (the Bay of All Saints) is attended with some circumstances of unusual interest. Diego Alvarez, a native of Viana, was wrecked at the entrance of this bay in the year 1510, and was the only one of his crew that escaped the waves, or the devouring jaws of the cannibal inhabitants. This escape he owed to his talents and courage. He rendered himself useful to the savages, astonished them by the powers of a musket, which, together with some gunpowder he had the good fortune to preserve from the wreck, and finally attained to so great a degree of influence over their minds that, under the name of CARAMURU, (the man of fire) he was at last advanced to the sovereign dignity, had his choice of wives among the daughters of their chiefs, and became the patriarch of a numerous progeny, many of whose descendants remain to this day established in fame and opulence at Bahia, and are proud of tracing their origin from so illustrious a monarch. On his bare promise to return among them, they suffered him

without opposition to embark for Europe in a French vessel, which by chance arrived in the bay. His design was to visit his native country, and persuade king John the Third (who had then lately succeeded his father Emmanuel) to assist him in the formation of a colony at the seat of his Indian empire. The interested views of the French government, which had almost from the time of its first discovery looked with envious eyes at the Portuguese settlements in Brazil, prevented him from effecting his purpose; but he contrived to send the intelligence and advice which he could not convey in person; and, returning shortly afterwards agreeably to the pledge he had entered into with the natives, he had the satisfaction of contributing to the erection of the desired settlement, which he lived to see not only the most flourishing of all the Portuguese colonies, but the principal seat of her Brazilian empire. The city of St. Salvador's was founded in the Bay of all Saints, in the month of April, 1549. Caramuru was then still alive and rendered signal services to the governor Thome de Sousa, by persuading his Indian subjects and allies, not only not to obstruct, but to contribute their assistance towards the important work of the foundation.

Nevertheless, it was full thirty years after the discovery and first settlement of Brazil, before the Portuguese government began to bestow any serious attention upon its colonial interests and advantages. In the year 1531, with a view of encouraging settlers, and providing for the settlements at the least possible charge to the parent state, the plan was adopted of distributing the whole coast into hereditary captaincies, of which grants were made to favoured adventurers, all independent of each other, and to be supported at the private expence and risk of the individuals concerned. This system of colonization had been found to answer very well in Madeira and the Azores; and the government did not take into its consideration the important distinction between those small insular settlements and an immense extent of continental coast, peopled with savage inhabitants, at a great distance from the parent country, and in which the different establishments already made, 'were so far asunder that one could not possibly afford assistance to another.' The consequences of this injudicious plan were what might have been foreseen without much difficulty. Many of the individual grantees were ruined by the expences of fitting out, many more found themselves unable to maintain their widely extended properties against all the disadvantages of their situation, all of them, with a view of repairing their shattered fortunes, and making the most of their dearly purchased estates during the shortest

possible period, adopted a system of the most vexatious tyranny and oppression over the subject settlers, and the political condition of Brazil as a national settlement, declined rather than advanced through the remaining part of the first half century after its establishment, until the sovereign at last determined to revoke the *powers* of the several captains without disturbing their *grants*, and to appoint a governor-general with full vice-regal authority. The first person so appointed was Don Thomas de Sousa, and his first act of government, the foundation of St Salvador's before mentioned.

Previous to the relation of this event, however, Mr. Southey has in pursuance of the plan laid down in his preface, interrupted the regular progress of his Brazilian annals, in order to introduce, with considerable detail, the history of the discovery of the River Plate, and the first settlements of the Spaniards upon its coasts, and along the banks of the Paraguay and Parana rivers, which form by their junction that vast æstuary. The most singular circumstance relating to the foundation of these provinces, is, that contrary to the usual progress of colonization, the settlers in Paraguay proceeded gradually from the heart of the country towards the sea coast, not, from the sea coast to the interior. The foundation of Buenos Ayres, indeed, preceded that of the higher colonies; but it was destroyed within a very short period by the savages, and no permanent settlement was established near the mouth of the river for a great number of years posterior to the erection of the city of Assumption and the neighbouring settlements. This reverse of the general order of things is easily accounted for by the views of the first settlers and of the Spanish government, which, as is well known, were directed entirely to the imaginary existence of gold and silver mines of immense wealth upon the banks of the river. It was soon ascertained that no such treasures were to be derived from any of the lower regions, and the settlements were accordingly made as near as possible to the source, still with the hope which repeated and invariable disappointments were insufficient to subdue, of finding this El Dorado somewhere among the countries between the river and the adjacent frontiers of Peru. The system, notwithstanding, was evidently dangerous in the extreme to the undertakers, and the experience of repeated disasters at last drew the attention of government to what ought to have been its primary object, the final settlement of the colony at Buenos Ayres.

Our limits will not permit us to accompany Mr. Southey through all these details—nor shall we follow him in his spirited and well written narration of the famous voyage of

Orellana down the river of Amazons ; but we cannot pass over without some further notice the singularly interesting details of the adventures of Hans Stade, which, though we think there is some reason to suppose he may have excited the traveller's privilege of exaggeration in what immediately respects himself, we agree with Mr. Southey in considering as strongly marked with authenticity, so far as they relate to the manners and customs of the native Brazilians.

Hans Stade was, as his name declares, a German by birth ; but happening to be at Seville at the time of a great expedition being fitted out for Paraguay, he swallowed the bait of the gold and silver country, and embarked as one of the adventurers. He was destined, however, for a fate far different from that which he had promised himself. After twice suffering shipwreck on the Brazil coast, he was at last compelled to rest contented with the office of gunner in a small Portuguese fort, which was entrusted to him on account of his skill in that art. In this capacity he exerted himself very honourably and successfully against the hostile savages, who were constantly on the watch to annoy him ; at last, he was surprized by them, made prisoner, and conveyed into the interior of their country. Among the native inhabitants of Brazil, three distinct races of people successively obtained the mastery of the country. The first were the *Tapuyas*, who had been driven from the coast into the interior a short time previous to the discovery of the country, by the *Tupis* ; and these last were afterwards in like manner got the better of by the *Aymores*. At the time of Hans's expedition, however, the *Tupis* were paramount ; and the most fierce and powerful of all the *Tupi* tribes, was that of the *Tupinambas*, to which Hans had the misfortune of being enthralled in the manner we have just stated. It is necessary to add also, that the French, who, without having obtained any regular settlement on the Brazil coast, carried on a constant piratical warfare with the Portuguese, and agreeably to the restless, intriguing and ambitious spirit of their nation, were always devising schemes to annoy those whom they could not dispossess, had insinuated themselves into the good graces of the *Tupinambas*, and inflamed their evil disposition against the old settlers to the most raucous height ; while they not only connived at, but openly encouraged, whenever opportunity offered, that horrible practice of cannibalism, which they knew to be the greatest terror of their enemies, and consequently useful towards the attainment of their own selfish ends. This is, indeed, a wickedness almost incredible ; but the fact is stated so as hardly to admit of doubt ;

nor are we to suppose that the Portuguese were in the habit of infusing scruples into the minds of their own allies, as to the lawfulness of retaliation.

Such being the state of Brazilian politics, it is not to be wondered at if poor Hans looked upon himself as ready flayed, and buccanneered from the moment that he fell into the hands of these bloody minded butchers.

‘ He gave himself over for lost, and exclaimed, Into thy hands, O Lord, do I commit my spirit.’ The prayer was hardly ended before he was knocked down; blows and arrows fell upon him from all sides; but he received only one wound, in the thigh. Their first business was to strip him; hat, cloak, jerkin, shirt, were presently torn away, every one seizing what he could get. To this part of the prize possession was sufficient title: but Hans’s body, or carcase, as they considered it, was a thing of more consequence. A dispute arose who had first laid hands on him, and they who bore no part in it amused themselves by beating the prisoner with their bows. It was settled that he belonged to two brethren; then they lifted him up, and carried him off as fast as possible towards their canoes, which were drawn ashore and concealed in the thicket. A large party who had been left in guard advanced to meet their triumphant fellows, showing Hans their teeth, and biting their arms to let him see what he was to expect. The chief of the party went before him, wielding the *swara pemme*, the club with which they slaughter their prisoners, and crying out to him, Now *Pero*, (as they called the Portuguese) thou art a most vile slave! now thou art in our hands! now thou shalt pay for our countrymen whom thou hast slain! They then tied his hands; but another dispute arose, what should be done with him. * * * Poor Hans had lived long enough in Brazil to understand all that was said, and all that was to be done; he fervently said his prayers, and kept his eye upon the slaughter club. The chief of the party settled the dispute by saying, We will carry him home alive, that our wives may rejoice over him, and he shall be made a *kuawy-pepiké*, (as we say, a Michaelmas goose) that is, he was to be killed at the great drinking feast. Then they tied four cords round his neck, fastened them to the ends and sides of a canoe, and pushed off.’

This respite was not of a nature calculated to raise his spirits to any extravagance of joy; so that, what with the immediate pain of his wounds, and the anticipation of being made a Michaelmas goose, and in that character one of the principal personages at a feast where he is ‘not to eat, but to be eaten, by a congregation of politic *Indians*,’ he found no better amusement during his voyage than that of singing ‘*De Profundis*,’ which his savage conductors, without understanding Latin, perceived easily enough to betoken a mind ill at

ease, and made their mocks of him accordingly. They passed the first night on shore, and on the succeeding day a storm arose which they called on Hans to disperse by his prayers. The storm subsided, and Hans seems as willing as the Indians could have been to believe that it was an interposition of the God of Christians in his favour. The circumstance, however, proved in the end a fortunate one for him, though the respect which it excited did not at first take away from the culinary appetite with which they surveyed him.

‘A second night was passed like the first, and they congratulated each other that on the morrow they should reach home: but I, says he, did not congratulate myself.’

This simple observation is truly pathetic, and cannot fail to interest every reader warmly in the fate of the poor unhappy victim.

As soon as they got home to their town, which is described with great minuteness, the savages introduced their prisoner in triumph to their women, who were in the fields digging mandioc, and forced him to say to them in the Tupi language, ‘Here I am, come to be your meat.’ Boys and girls presently crowded round him, and began tormenting him in the way that the fairies of old are said to have tormented lazy housewives, only that as the young Tupinambis were somewhat bigger and lustier than fairies, we may suppose their discipline to have been more severe in proportion.

The former disputes were renewed, and it was at last resolved that one *Ipperu-Wasu*, should have the glory of making a feast of him.

‘Having explained this matter to him, they added that the girls would now come and lead him to *Aprasse*. What *Aprasse* was he did not know, but this he knew, that it could be nothing good.

‘They carried him to the house of their chief, *Uratinge Wasu*, the Great White Bird; a little hillock of earth had just been raised at the entrance, upon which they seated him, holding him lest he should fall. This he expected was the place of death—he looked round to see if the slaughter-club was ready, and asked if he was to die now. Not yet, they told him. A woman then approached, with a bit of broken glass set in a stick, with which instrument she scraped off his eye-brows, and began to perform the same operation upon his beard, but Hans resisted this, and declared that he would die with his beard. They did not persist now, but some days afterwards shaved it off with a pair of French scissors.’

The poor wretch was next forced to dance, though from the pain of his wounds scarcely able to stand, and this dance was what they called the *Aprasse*.

‘ After it was performed, he was delivered into the hands of Ipperu Wasu, from whom he learned that he had yet some time to live.’

Soon afterwards, one of the captors made an oration, boasting of their having brought home a *Portuguese* to eat. Upon this, heaven inspired him to exclaim that he was no Portuguese, but a Frenchman. This assertion, though not implicitly credited, caused a considerable sensation in the assembly. The French, as has been said, were in a league of amity with the Tupinambas, and carried on an annual traffic in their country. To his inexpressible joy, he at last heard that they had resolved to defer the feast till the truth of his plea could be inquired into by confronting him with one of these occasional visitors.

‘ It was not long before one came to Uwattibi; the savages hastened to their prisoner;—a Frenchman is come, they cried, and now we shall see whether thou art French or not. Great was his joy at hearing this. I thought, says he, the man was a Christian, and that it was not possible he could speak against me. He was led to him, the cannibals stood round, and the interpreter, who was a young Norman, addressed him in French. Hans’s reply made it plain that he was no Frenchman; this the Tupinambas could not discover, but the wretch immediately said to them in their own language, Kill the rascal and eat him; he is a Portuguese, and as much our enemy as your’s. Hans besought him for the love of God to have compassion and save him from being devoured; but the Frenchman replied, that eaten he should be. Then, says he, I called to mind the words of the prophet Jeremiah, Cursed is he who putteth his trust in man. He had a linen cloth over his shoulders which the savages had given him, being his only covering; in his agony he cast it off at the feet of the Frenchman, and exclaimed, If I am to die, why should I preserve this flesh of mine to be food for them? They led him back, and he threw himself into his hammock. I call God to witness, says he, what my pain was! and with a sorrowful voice I began to sing a hymn. Truly, said the savages, he is a Portuguese, for he is howling with the fear of death. That he was to die, was determined, and every thing was made ready for the ceremony.’

Misfortunes, observes poor Hans, never come single, and indeed it must have seemed to him very hard, considering how few days he had in all probability to live, that those few

should be embittered by a fit of the tooth-ache. This was so violent that for some days he was unable to eat, upon which his master kindly remonstrated with him, telling him he would make himself so thin that they must kill him before his time, in order to eat him while any flesh yet remained on his bones. This admonition had its effect ; and notwithstanding his tooth-ache, he began to eat again ravenously.

Another time he was had out to dance and jump about for the amusement of a terrible Tupinamba chief, called Konyan Bebe, while they laughed and shouted round about him, 'See, our meat is jumping !' He now again fully expected that his time was come ; but the agreeable expectation was again balked, and *Ipperu Wasu*, who was in the main a very good sort of honest fellow, though a little too much addicted to man's meat, comforted him by the assurance that his hour was not yet near.

Soon afterwards, the tribe was attacked by its enemies the Tupiniquins, and Hans entertained hopes of effecting his escape during the confusion. He even obtained leave to arm himself with bow and arrows and go out to the battle ; but the invaders had the worst of the day, and poor Hans was so well watched, that no opportunity occurred during the whole engagement for effecting his purpose.

Luckily for Hans, the appetite for man's flesh, so voraciously prevalent among the Tupinambas, was accompanied by the extreme of superstitious credulity ; so much so, that the latter proved an effectual counterpoise to the former wherever they could be fairly brought into competition with each other. It so happened, that one or two fortunate occurrences, wholly unintentional on the part of poor Hans, had given him a reputation for knowledge and powers beyond the reach of ordinary mortals ; and a contagious disorder falling on *Ipperu Wasu* and all the members of his family at the same time, in consequence of which several among them died, it was universally ascribed to the anger of Hans's good or tutelary demon, for their intention to devour him. *Ipperu*, with the fear of death before his eyes, in this extremity made a solemn vow, that in case Hans would restore him by his prayers, he should be preserved from the fate which awaited him. Hans prayed accordingly, though with a faltering tongue—and never did the most affectionate parent hang over the couch of a sick child with more trembling solicitude than poor Hans watched every turn and movement of his cannibal master's disorder. At last *Ipperu* recovered, and although Hans could not feel himself altogether confident as to his perseverance in those good dispositions towards him which the fear of death had

instilled, he yet was placed in a state of comparative ease and security, and through the medium of some other French traders who, from time to time, visited the settlement of the tribe, began to entertain hopes of his release, for which nothing more seemed necessary than the intervention of some friends whose generosity might extend to collect a sufficient number of articles of Indian traffic for his ransom.

This generosity, however, it cannot be expected that the Frenchmen themselves were at all likely to evince in favour of Hans, whom, though a German, they knew to have served with their inveterate enemies, the Portuguese; and accordingly the history of his captivity from this time forward, although no longer calculated to excite the painful interest of his earlier dangers, abounds with vicissitudes of hope and fear much more agreeable to the reader than to the sufferer. The limits of our work, however, are such as to constrain us, after conducting poor Hans so far through this 'valley of the shadow of death,' briefly to add, that he finally effected his deliverance, and sat quietly down in his native country to write the history of his adventures, and transmit to posterity an account of the internal constitution, manners, and religion of those tribes among which he had so long been an unwilling inhabitant.

'It is a book,' Mr. Southey informs us, 'of great value, and all subsequent accounts of the Tupi tribes rather repeat than add to the information which it contains.'

Of this information the succeeding chapter of Mr. Southey's history presents a very interesting abridgment. But it is now necessary for us rapidly to bring down the chain of events from where we left it to the conclusion of the volume.

At the time of the appointment of Thomas de Sousa to be first governor-general of Brazil, the Jesuits had begun to distinguish themselves by their zeal in the labours of conversion in many of the African and Asiatic settlements; nor did the report of nations of man-eaters deter them from the pious resolution of extending their good works to the South American continent. The fleet which carried out Sousa from Portugal, carried with him a small number of these religious devotees, whose energy and enthusiasm of character were well calculated to begin the work, to all appearance equally hopeless and full of danger and difficulty. The first in rank, as well as in activity and zeal, of these religious men was Father Manuel de Nobrega, whose name deserves to be perpetuated among those of the greatest and most self-devoted benefactors

to the human race, admitting, as we do most cordially, the truth of Mr. Southey's wise and liberal observation, that

'Christianity, even disfigured and defiled by the superstitions of the Roman church, is still, from those moral and domestic precepts which are inseparable from it, a great and powerful engine of civilization, a great and inestimable blessing.'

To the name of Nobrega, must be eternally associated that of Joseph de Anchieta, who, though his mission did not commence till four years after, proved himself fully equal to his precursor in enthusiasm and talent, and his superior in successful exertion. Nothing can be conceived more wise, humane, and considerate, than the mode of proceeding adopted by these men.

'They began by winning the affections of the children, giving them store of trifling presents; by this sort of intercourse they acquired some use of the language themselves, and soon qualified the little ones for interpreters. They visited the sick, and while they believed that every one whom they sprinkled at the hour of death was a soul rescued from the devil, the charitable services which accompanied such conversions were not lost upon the living.'

'These missionaries were every way qualified for their office. They were zealous for the salvation of souls; they had disengaged themselves from all the ties which attach us to life, and were therefore not merely fearless of martyrdom, but ambitious of it; they believed the idolatry which they taught, and were themselves persuaded that by sprinkling a dying savage, and repeating over him a form of words which he did not understand, they redeemed him from everlasting torments, to which he was otherwise inevitably, and according to their notions of divine justice, justly destined. Nor can it be doubted that they sometimes worked miracles upon the sick; for when they believed that the patient might be miraculously cured, and he himself expected that he should be so, faith would supply the virtue in which it trusted.'

Notwithstanding the dangers and difficulties with which the Jesuits were surrounded from the barbarism of savage life, by far the greatest obstacles to their progress, were in the greater barbarism which attends a certain state of civilization. And here we may revert to the vices of the transportation system, which, if not the only, was at least a most active cause, in propagating so detestable a state of society among the settlers, that a person preserving any principles of natural virtue and honesty in his composition, might well have doubted on his first arrival in Brazil, whether it were better to remain among his deformed and corrupted European brethren, or go and

herd with the less vicious cannibals who surrounded them. We have already noticed the manner in which cannibalism was encouraged by the Europeans in support of their rival interests; nor need we shudder at the thought while we can bear to reflect without horror on the use of the scalping knife and tomahawk, of which both French and English did not hesitate to avail themselves even in the latter part of the eighteenth century! Thus the savages themselves, inveterate as the custom and delicious as the practice of man-eating might be, evinced in many instances less reluctance to the abandonment of it, than the European settlers shewed towards suffering the missionaries to enter on the benevolent work of persuasion. On another subject their labours were attended with yet more opposition and difficulty from the same quarter. Perhaps, Mr. Clarkson and the abolitionists of our own days, were not aware how closely in many respects they were treading in the footsteps of the Jesuits of the sixteenth century, encountering the same difficulties, struggling with the same prejudices, and opposed by the same interests with themselves. In vain did the courts of Spain and Portugal, (influenced and animated by the spirited denunciations of the Jesuits) issue edict after edict to repress the execrable practices of the slave-dealers of South America. The distance of the settlement always presented means of evasion which the court could not detect, and opportunities of flagrant violation which it was unable or unwilling to punish. The warfare against slavery continued through the whole progress of their labours in Brazil, to be the severest contest which the Jesuits had to support, and, to their eternal honour, they not only persevered in their struggles to the end, but maintained them on those principles of immutable religion and sound morality, which were so little known or attended to by the age in which they lived.

We must now hasten to take our leave of Mr. Southey for the present, hoping a renewal of our communication with him shortly. The remainder of this volume is for the most part taken up by an account, very much in detail, of the Dutch invasion in 1623, and the long and bloody wars which followed, down to 1640, with which last mentioned period the volume concludes. The causes, general progress, and principal events of this war, may be collected from many popular histories of the American settlements; and the particular details which Mr. Southey has been enabled to supply from the original sources of information within his reach, however creditable to the industry with which he has collected them, are not of a nature to fall within the compass of a Review. The

avarice of the Dutch invaders and the depravity of the Portuguese colonists, leave the impartial reader but little interest in the alternate successes and reverses of either of the contending parties; and we emerged with some pleasure from this history of crimes and follies, to the account of a famous voyage that was undertaken and executed up the river of Amazons into Peru, and from thence back again to the settlement of Maraaham, under the conduct of Teixeira, an enterprising commander appointed by the governor of that province to explore and render more perfect the ancient discoveries of Orellana, in 1637.

On his return from Quito in the ensuing year, Teixeira was accompanied by some Peruvians, anxious to share in the honours and advantages of his enterprize. Among these was Father Christoval de Acunha, whose account of the voyage down the river is full of amusing and important information, and only makes us regret that he was not one of the companions of Teixeira, in his more difficult and perilous navigation of the preceding year.

One of the most interesting subjects of inquiry to which this journal gives rise, is, that respecting the actual existence of the race of Amazons, the reports of which, first heard by Orellana during his voyage in 1542, gave that appellation to the mighty sovereign of rivers, by which it has been generally known ever since to the prejudice of its discoverer. These reports have constantly been repeated by the Indians, not only of the tribes adjacent to the river, but of more distant parts of the continent, from those early times even down to our own; insomuch, that Condamine, who performed his voyage down the river in the year 1743, received precisely the same sort of information respecting them, that is reported by more ancient adventurers to have been received by themselves. Nevertheless, Condamine, though assured not only of their past but of their present existence, sought in vain for any trace of it except in the tales of his informants; and the continent of South America, though now almost thoroughly explored by Europeans, has been explored without any success whatever, as to this very curious subject of inquiry and examination. Mr. Southey's mind is so much impressed by the force of evidence contained in this constant and invariable tradition, that he is inclined to believe the fact, and would fain establish the actual existence of the race of 'women without husbands,' as they are denominated by the Indians in some savage tracts of country, behind the settlements of Guyana, which are supposed to remain even to this day untrodden by European foot. For ourselves, we have so very

lively a faith in the propensity of mankind, in all ages and in all states of society, to invent, believe, and propagate the romantic and marvellous, that we require something more than the report of men, however consentaneous and long continued; to establish our belief in a fact so contrary to any thing that is known in the history of man and the course of nature. In this enlightened age and country, there are few Englishmen to be found (we would by no means hazard the assertion that there are none) who believe the stories of St. George and the Dragon, and of Guy, earl of Warwick and the Dun Cow; but there are many well disposed country clergymen who teach their children that Lord Grenville is the antichrist, and many sensible old ladies, who believe at this day that Fox was in the pay of Buonaparte.

ART. IV.—*The Officer's Daughter; or, a Visit to Ireland in 1790. By the Daughter of a Captain in the Navy, deceased. 4 Vols. London, 1810. Price 11. 1s. Colbourn.*

THE multifarious productions, under the name of novels, which fall under our inspection, make it no very easy task for us to vary our remarks, and at the same time do justice to the numerous candidates who present themselves before our tribunal for judgment on their works. *The Officer's Daughter* is one of those tales which afford amusement by detailing the various incidents that occur in life, without any mixture of the marvellous. The officer's daughter, Louisa Courteney, meets with no great difficulties or romantic adventures. The incidents or accidents which she does encounter, are what daily happen to young women, who enter into the society of persons of their own rank, or of superior circumstances. The troubles and perplexities she meets with, are natural and well thrown together; and the character of the heroine such as may be held up for imitation to any young woman in any situation in life. The chief beauty in this character is that delightful ingenuousness, which we wish to see in every female mind, and that unreserved confidence which subsists between Louisa and her father. Brought up in ease, and living sometimes with an amiable aunt in affluence and elegance, she evinces that affection and sensibility, that propriety and cheerfulness of conduct, with that polish of manners which a good education serves to nurture and expand, and which weaves such a fascinating charm in the whole texture

of the female character. She is the woman of fashion, without the disgusting boldness, which too often marks the lady of *haut ton*. Her sensibility is without affectation, and her goodness without *parade*.

Those novel readers, who gorge down every story, good, bad, and indifferent, which the circulating library can supply, are continually demanding something more, they care not what, so as it is but something new. In the Officer's Daughter (though they may be disappointed in something new) they may derive some instruction by contemplating the characters of Louisa, her aunt, Mrs. Connolly, Margaret M'Leod's sad story, and the melancholy end of the man of fashion, who for the gratification of the moment acts the base part of a seducer of innocence, a deserter of the woman whom he had beguiled from her station in society, and a violator of the rights of hospitality. This character of Morrice's is very well maintained. Indeed we have too many of these pests of society for the authoress to have found any difficulty, if she has lived much in the world, in completing the delineation. We will just give a slight sketch of the story, for the amusement of our readers who may feel interested for the Officer's Daughter.

Louisa Courteney is the only child of a captain in the navy, who had married contrary to his father's approbation, who remained inexorable. His wife dying at an early age, leaves the heroine of this novel, a beautiful child, to the care of her father, who brings her up with all imaginable tenderness.

'Educated in the school of the world, he endeavoured to convey to her young mind some of the experience he had learned; at the same time he would often say, he would rather she was imposed on in life, than suffer the ingenuousness of her nature to be cramped by suspicion. The elegant precepts and information which flowed from his lips, served to enlarge her mind, without taking from it any of its simplicity; and on her attaining her seventeenth year she was all the fondest parent could wish.'

It was at this period that Louisa was entrusted by her father to the care of a very amiable aunt, a widow lady by the name of Connolly, who resided at Dublin, as Captain Courteney was called to assist his brother officers in defending his country. In Mrs. Connolly, Louisa finds that real worth was blended with all that polish of manners, which tends to captivate the senses and rivet the affections.

Under the care of her aunt, Louisa enters into the gaieties

of a Dublin life, and becomes the admiration of the men and the envy of the women, except some few, who can and do appreciate her character. Amongst her many admirers, is a Mr. Morrice, a man of family, and presumptive heir to the fortunes and titles of his brother the earl of Rossmore; who, though disclaiming the character of a libertine, was one of those beings who imagine wedded love depraved by its fetters, and think the necessity of living together is alone sufficient to weaken the tie. This gentleman becomes enamoured of Louisa, who feels for him that preference which an unengaged heart may do without being in love. She takes pleasure in his society, and respects and esteems him as a brother. She is however warned by a Roman Catholic priest, who is in attendance on a poor sick woman, whom Louisa's charitable disposition induces her to assist, to guard her heart against the *agremens* of the Hon. Mr. Morrice, as his love was the property of another, and he discloses to her the story of Margaret M'Leod, whom Mr. Morrice had prevailed upon to leave the house of her father, and put herself (according to a fashionable term) under *his protection*. He soon after cruelly deserts her. This piece of intelligence, of course, sinks Mr. Morrice's moral character in the virtuous mind of Louisa; and she is determined, should he make her an offer, to reject him. This offer is actually made on her father's return; and the union is most anxiously desired by her uncle, a rich and selfish man, as well as by Mr. Morrice's family. Her father also, having met with some disappointments, is anxious to see her happily settled in life. In the mean time, she is deprived of her good aunt, who dies in a decline. Louisa accedes however to the wishes of her friends, and promises to marry the fashionable and agreeable Mr. Morrice, provided he can clear himself from the sad and shameful charge alleged against him. This charge he denies with every appearance of innocence, which men of his character can so well assume. Every thing therefore is settled for their marriage, when an unforeseen accident throws Margaret M'Leod in their way, at the time Louisa is with her father and the Rossmore family at Exmouth, where this victim of seduction and desertion comes with a brother in the last stage of a consumption, confirms the sad tale, and developes the deceitful character of Mr. Morrice.

A duel of course follows, and Morrice is killed by Sandie M'Leod. Margaret dies, and Louisa after returning to Ireland to take possession of some property left her by her aunt, marries a Mr. Tarleton, who is the next heir to the Earl of Rossmore, and whom she had seen on board her father's ship.

in the character of a midshipman. Through some youthful imprudences he had entered himself on board unknown to his father. This marriage of course renders every thing as it should be; happiness is the reward of virtue; and shame and repentance wait on the deceitful and the vicious.

In the character of Mrs. Barnard our authoress very well describes the vacant woman of fashion, or rather the votary of pleasure who neglects her lovely children for public places, dress, and lap-dogs. This lady has a governess for her children, whose situation is little better than that of an upper servant; and here the authoress takes the opportunity of remarking, that

‘the situation of a governess is often much to be pitied; when they are in company they too often meet with contempt from characters who, holding a high rank in society themselves, know not how to appreciate merit in those whom fate has placed beneath them. How many amiable young women in this situation suffer from the spear of haughty ignorance, or the chilling look of superiority; whilst the fashionable mother of the day seldom considers them a fit associate for herself, though they are entrusted with the care of the morals and manners of her children.’

The malice of little minds, and the love of defamation, our authoress portrays with much spirit; and in the character of Louisa she exemplifies the truth of that passage of our great bard;

‘If thou art as chaste as ice,
As pure as snow, thou shalt not escape calumny.’

Louisa, being so pre-eminently lovely and good, excites envy, hatred, and malice, and all uncharitableness. Her most amiable actions are maliciously canvassed, and constructions put upon them most injurious to her character. This ill nature of course is, in time, defeated; and she rises, phoenix-like, with increased resplendency. The calumny by which she is for a time persecuted, is occasioned by her finding a most beautiful little child in one of her rambles, which, she supposes, had strayed from its nurse. Louisa had walked out whilst she was at her aunt's cottage at the Dargle, to inquire into the distress of a poor family, when she meets with the following adventure:

‘Musing one morning on the distressed situation of a large family she had just relieved, she strolled on further than was her usual custom; and meeting a woman, asked how far she was from Mrs. Connolly's cottage? and was told, some distance; for that she was close to Lord Powerscourt's. Not sorry to hear

this, by the direction of the woman, she walked on, and soon reached the foot of the cascade; she stood some time contemplating this majestic sight; the water, falling down in torrents, rivetted her to the spot; and she was roused from her reverie by a beautiful child running out from a thicket, and taking hold of her gown. Alone, in that place, she appeared to Louisa as a fairy; perfect beauty reigned in her infantine face; she could not speak, but seemed to have a language peculiar to herself, as she muttered something, and pointed to the place from whence she had come. Louisa obeyed her wishes, not doubting but she would find some one who would claim her. She followed the mazes of the wood in vain; not a creature appeared; all was quiet, save the dashing noise of the torrent, and the low murmuring of the rills, arising from the same grand source.

Louisa was astonished that no one seemed to be in search of the enchanting child, who still held by her gown, and seemed, with fretful impatience, to pull her on, as if she expected to see some person belonging to her; but on no one's appearing, or habitation to be seen, Louisa thought it best to return to the spot where she had first met her, as some one might be there in search of her. She, therefore, seated herself on a part of a craggy rock, and listening to the gentle murmuring of the surrounding waters, thought, with astonishment, of this adventure; the child amusing herself, by bringing pebbles, and putting them into her lap, whilst often looking at the opening of the trees, as if she expected some one to fetch her. Louisa's eyes attentively followed her's, when suddenly rushing forward, as if she had seen the object so long expected, then tottering, with uncertain steps, she slipped into one of the streams of the cascade. Louisa flew to the assistance of her new-found favourite; sprang forward, and rushing into the stream, saved it from its apparent danger!—A form seemed, at this moment, to glide through the trees, where they were not thickly set with evergreens. Louisa saw it was the figure of an elegant woman, in a close white robe; she waited in anxious expectation for her to join them, and claim the child; but ~~list~~ she was disappointed; no footsteps approached; and feeling herself wet, from the effects of saving the little creature, who was in the same condition, she thought the best plan was to get home as soon as possible. Taking then the child, and to consult with her aunt on what was best to be done, she proceeded, constantly looking back, having no doubt but so sweet a creature would be claimed. But she looked in vain;—no anxious mother ran after, with distracted looks, to claim the object of her tenderest care! No father sought the infant of his fond expectation, but left it to the care of a stranger!—Rested now in the arms of beauty's self, lay an epitome of that beauty which held it!—Almost fainting under the burthen, Louisa reached her home; she hastily rung at the bell, and before the servants could answer it, the door was opened, and she fell into the arms of Mr. Morrice!

‘ This gentleman had paid an early visit to the family at the cottage, and waited for some time, expecting Louisa’s return; and was just leaving the house, when he heard the violent ring at the door. He flew to open it, concluding it was her he had anxiously expected. What was his surprise, when he saw her, with a beautiful child in her arms, tottering for support!—Mrs. Connolly and her friend hearing a bustle at the door, soon joined the party: all was confusion. Louisa’s varying emotions had now come to a crisis: the wet which still hung about her brought on a shivering, and she was immediately put to bed. Mrs. Connolly, almost in a state of phrenzy, was running about the house, convinced that Louisa would die! She was no longer mistress of herself. “ No!” she exclaimed to Mr. Brownlow, “ she will not live; for no sooner have I discovered a blessing, than I am deprived of it!” In a state of despondency, she bitterly lamented her fate, and prayed that she might be enabled to bear this severe trial, should she lose her !

‘ The most skilful medical man in the neighbourhood was sent for; he found her in a high fever, occasioned by remaining so long in wet clothes; but he gave her aunt every hope of her speedy recovery. The innocent cause of this misfortune was neither slighted nor neglected; her winning ways secured the hearts of all the family. Mrs. Connolly had too much feeling and liberality, to shew any resentment to the little being who was so mysteriously thrown on their protection; she brought forcibly to her mind the infant she had lost, and pressed, with affectionate warmth, the little stranger to her bosom. On undressing her, the first night, the servant discovered a very beautiful gold locket, fastened under its frock, with the initials E C. This Mrs. Connolly deposited carefully, thinking it might, at some future time, lead to a discovery of who the parents were.

‘ The next day, she made every enquiry throughout the neighbourhood, but could not discover any tidings respecting her parents. Mr. Morrice called every day to enquire for Louisa; she recovered rapidly, and the peace of the cottage was nearly restored. On regaining her reason, she had given an exact account of the manner of her finding the child; during her illness, she incoherently mentioned it, but, on her perfect restoration, she gave a more clear account. Mrs. Connolly was of opinion that it had been lost by some careless servant; but Mrs. Brownlow did not know how to reconcile that idea, for then she would have been sought for. They determined on putting an advertisement in the papers, as, no doubt, then the infant would be claimed. Mr. Morrice undertook the management of this business. Louisa soon recovered; nothing remained but a degree of languor, which occasioned her going to bed earlier than the rest of the family.

‘ One night, she had just awoke from an uneasy dream, when, by the pale glimmering of the candle, she saw a pale figure

hending over the child that was sleeping in a bed in her own room. Starting from her pillow, she asked who it was? when, instead of answering, the figure hastily disappeared! She rung for her maid, and desired to know if any one had been in the room?—She assured her there had not; and told her lady she thought it must have been a dream. She felt certain of the contrary, and had some difficulty to compose herself again to sleep. She determined, on the following day, to search the rooms that were shut up, as she was sure the figure she had seen twice came from thence; having readily obtained her aunt's permission to satisfy her curiosity, Mrs. Connolly saying she and Mrs. Brownlow would go out, and make some enquiries about the child, thinking they might be able to trace from whence she came.

From her tender care of this child the livid tooth of defamation endeavours to make many unsightly rents in the fair character of Louisa. But it turns out in the sequel that the child was thrown in her way by a young lady, who had married before she was of age, without daring to declare it, as she was a ward in chancery. Louisa soon after is directed, when at a masquerade, by one of the masks in the character of a gypsy, to send the child to Mrs. Brownlow, who proves to be its grandmother. With this account of the little founding, we will take our leave of the Officer's Daughter.

ART. V.—*Life of Lord Nelson.*

(Concluded.)

SIR HORATIO NELSON was raised to the rank of rear admiral in the 39th year of his age. The next service of peril in which he was engaged, was when commanding the inshore squadron off Cadiz in the *Theseus*. On the evening of July 3d, 1797, all the launches and barges of the fleet were prepared under his command. The town and fleet at Cadiz had also provided against the attack, and the Spaniards sent out a number of mortar gun boats; a vigorous attack was made on them during the night, during which John Sykes, Nelson's coxswain, was severely wounded in saving his commander's life. This brave man twice accomplished this purpose by parrying the blows that were aimed at his commander, and at last actually interposed his own head to receive the full force of a Spanish sabre, which fighting, as they were hand to hand, he could not otherwise prevent from falling on Sir Horatio. On the following night Cadiz was again bombarded; no serious impression appears to have

been made on the place or shipping. The attack on Santa Cruz, originally projected by our hero himself, succeeded in the order of his exploits. The boats of the squadron, together with a cutter, containing in all about nine hundred men, proceeded in six divisions against the town. They were not discovered, it being night, till within half a gun shot of the landing place; when Nelson directed the boats to cast off from each other, give an huzza, and push for shore. A fire of forty pieces of cannon with musquetry opened upon them from the town. The greatest part of the boats, owing to the surf and the darkness, were stove to the left of the Mole. The Mole was instantly carried by Captains Freemantle, Thompson, Bowen, and Sir Horatio, with the crews of four or five boats who had not missed their way. The guns were spiked, when in an attempt to advance on the town, Sir Horatio's right arm was shot through, and he was carried back to his ship. The bravery and affection of Captain Nisbet in insisting on accompanying his father-in-law into this perilous situation, contrary to the warmest remonstrances of the other, do him infinite credit. The first ship which the admiral could reach in the boat was the Sea-horse, but nothing would induce him to be put on board, though he was assured it might be at the risk of his life if they attempted to row to another ship. 'Then I will die,' he exclaimed; for I had rather die than alarm Mrs. Freemantle by her seeing me in this state, when I can give her no tidings whatever of her husband.' Captain Freemantle was shortly after wounded, and Captain Bowen killed. Never was a more gallant though unsuccessful enterprize. On the arrival of Nelson in England, he was confined for some time by the amputation of his arm; during his stay in England his mind seems by no means to have lost its relish for domestic enjoyments. On the 1st of April, 1798, he hoisted his flag in the Vanguard; by his letters at this period he seems to have conceived that the interests of England required a peace. Early in May he joined Lord St. Vincent off Cadiz, under whom, as commander in chief, he was again placed. An instance occurs about this time of that strong sense of religion, which is so frequently to be met with in the memoirs of this hero. In describing a storm, to the fury of which his squadron was exposed in the Gulf of Lyons, to Lady Nelson, he adds,

'I ought not to call what has happened to the Vanguard by the cold name of accident; I believe firmly it was the Almighty's goodness to check my consummate vanity. I hope it has made me a better officer, as I feel confident it has made me a better man.'

The expedition under Buonaparte, destined for Egypt, had been for some time in a state of readiness at Toulon. After it had sailed and become master of Malta, it is fresh in our recollection, that Nelson was for a long time uncertain of its destination, as indeed was the rest of Europe, after a harassing search, during which he had been off Malta, to Alexandria, to Asia, and returned again to Syracuse, he resolved to dispatch Captain Troubridge to the Morea, as a likely place to procure intelligence; he had, however, scarcely parted, when he returned with a French brig in tow, from which they learned that the enemy had been seen standing south east from Candia, about four weeks before. Some additional intelligence to the same effect being also obtained about the same time, Sir Horatio determined to return to Alexandria, and the squadron accordingly stood again for the coast of Egypt. The French admiral, whose letters from Alexandria were intercepted, must have formed a strange estimate of British seamen; when in his dispatches, while attempting to account for the absence of the English fleet, he adds, as his private opinion, '*que ne se trouvant pas en nombre supérieur, ils n'auront pas jugé à propos de se mesurer avec nous.*'

On the 1st of August, the Zealous, Captain Hood, at four P. M. made the signal for the French fleet. When the officers rose from table on board the Vanguard, the admiral exclaimed 'Before this time to-morrow, I shall have gained a peerage or Westminster Abbey.' The plan of the battle of the Nile is too well known to render a detail of it necessary here. Captain Foley led the fleet in the Goliath; it had long been a favourite idea with this officer, that if the French fleet were found moored in line of battle in with the land, to lead between them and the shore, as the French guns on that side were not likely to be ready for action. At half past six, P. M. the French hoisted their colours. Captain Foley anchored by the stern inside of the second of the enemy's line *Le Conquerant*, and in ten minutes shot away her masts. The Zealous, Captain Hood, anchored by the larboard bow of *Le Guerrier*, which he totally disabled in twelve minutes. The third ship was the *Orion*, Sir James Saumarez, who after sinking a frigate by his tremendous fire, hauled round towards the French line, and anchoring inside between the fifth and sixth ship, took his station on the larboard bow of *Le Franklin*, and the quarter of *Le Peuple Souverain* receiving and returning the fire of both. The *Theseus*, Capt. Miller, followed, and anchored inside of the third French ship *Le Spartiate*. The admiral himself entered the action

with the other division, and his was the first ship that anchored on the outside of the enemy within half pistol shot of *Le Spartiate*; he had six flags flying lest they should be carried away by random shot. The *Minotaur*, *Defence*, *Bellerophon*, and *Majestic*, passed on a head of the admiral. The *Culloden*, it will be recollected, unfortunately got aground, and was not brought off till the following morning. The *Alexander*, *Swiftsure*, and *Leander*, were late before they could get into action. The *Swiftsure* began a well directed fire on the quarters of *Le Franklin*, and the bows of *L'Orient*; at the same instant the *Alexander* passed under the stern of the French admiral—the *Leander* took its station athwart hawse of *Le Franklin*, and raked both that ship and *L'Orient*.

At length *L'Orient* struck her colours and appeared in flames. Admiral Brueys, who had received a shot that almost cut him in two, had desired not to be carried below, but to be left to die on the deck. When it became impossible to extinguish the fire on board the *L'Orient*, at length she blew up with a tremendous explosion. *Le Franklin* caught fire for the fourth time, but was providentially saved. After the explosion of the *L'Orient* the battle every where ceased for a considerable space of time; a silence ensued profound and impressive. The appearance of this nocturnal fight was most grand and dreadful to those on shore; who, as appears from one of the intercepted letters, even on the following morning, could not make out which side had the advantage. During the heat of the battle, Nelson was wounded in the head; he was convinced the wound was mortal, but desired to wait for the surgeon till his turn came.

The surgeon having bound up the wound, requested the admiral to remain quiet in the bread room; but nothing could repress his enthusiasm; he ordered his secretary to attend him, that no time might be lost in writing to the Admiralty. The secretary beholding the blind and suffering state of the admiral, was too much affected to write; the eagerness of Nelson was such that he took the pen himself and contrived to trace some words which marked his devout sense of his success. When it was known that the *L'Orient* was on fire, it was impossible to keep him below; unassisted, he contrived to find his way up the ladders, and got upon the quarter deck, where he gave orders to send the only boat the *Vanguard* had saved, and other boats of the squadron to the assistance of the sufferers. He was afterwards got to bed, but continued restless, and got out again, to sign Capt. Hardy's commission to the *Vanguard*.

The French in this battle had a superiority of 184 guns.

and 3,162 men; they lost five sail taken, three sail burnt, one driven on shore, and fired, and three frigates. A victory, Nelson said, was not a strong word enough, it should be called a conquest. From Buonaparte it drew the words, 'The destinies have wished to prove by this event, as by all others, that if they have given us a great preponderance on the continent, they have given the empire of the seas to our rivals.' The court of Naples were frantic with joy; the queen cried,

'It is not possible; she kissed her husband, her children, walked frantic about the room, cried, kissed, and embraced every person near her, exclaiming, O brave Nelson, O God bless our brave deliverer; Nelson, what do we owe to you? O victor, saviour of Italy, O that my swollen heart could tell him personally what we owe him.'

The reception of the hero at that capital after this need not be described.

On the 6th of October, 1798, Sir Horatio was created Baron Nelson of the Nile, and of Burnham Thorpe, with an annuity for himself and two succeeding heirs of 2000*l.* per annum. The honours conferred upon him by corporate bodies, &c. are too numerous to relate. He received likewise presents from the Grand Seignior, emperor of Russia, and the kings of Sardinia and Naples.

He was now to experience a new scene of life, that of being the darling of a grateful, but weak and wavering court. The calm in the south of Italy was, it will be recollected, of short duration; it appears however that during this time he was insensibly becoming attached to Lady Hamilton, as also to the high and vindictive spirit of the queen of Naples. The subsequent flight of the court to Palermo, under the protection of Lord Nelson, the revolution and counter revolution at Naples, are too well known to need detail. They place our hero in the light of a hero of romance. It is with pain, however, that we are compelled out of justice to an individual, Captain Foote, to advert briefly to the circumstances that took place in the bay of Naples, a short time previously to the restoration of the royal family to their throne, in Italy, in the summer of 1799. The biographers had been warned by Captain Hardy of the difficulty and nicety of treating of the events now before us; they have likewise corresponded with Captain Foote on the subject, but it appears to us that they have not done complete justice to that gentleman; with a view no doubt of palliating any speck in the glory of Nelson; and with a wish to satisfy the feelings of Captain

Foote, as far as was consistent with that view.—Is this enough?

We proceed to a statement of the facts. Captain Foote was placed in the delicate situation of commanding a small force in the bay of Naples, to co-operate by sea with the cardinal Ruffo by land, in the reduction of the forts Novo and Nuovo, in which the republicans had taken shelter, and were defending themselves. Many reasons conspired to make the speedy reduction of these forts an object of the greatest importance. The expectation of a French naval force, without a British one of sufficient consequence to oppose it, was among the number; pressed by these considerations, and finding the cardinal's operations by land very tardy, Captain Foote, in conjunction with the cardinal, signed a capitulation, by which the forts were to be surrendered, and security granted to those who defended them. The policy of the measure is well defended in the vindication; that should however make no part of the present consideration, if the treaty was signed, and by those from the nature of their command duly authorised so to do, which is not denied; where can be the hesitation in saying, that the infraction of it was not justifiable? The biographers applaud the conduct of Captain Foote, but at the same time defend Lord Nelson, and by that defence actually subscribe to the opinion that Captain Foote's conduct was wrong; of what value can such approbation be? Captain Foote rejects it in a manly manner. After Captain Foote had concluded the above treaty, Admiral Nelson arrived in the bay of Naples before it could be executed, and he was of opinion that it should not be executed without the approbation of his Sicilian majesty, Lords St. Vincent and Keith. But it appears that lord Nelson never consulted the two latter; he testified his sense of Captain Foote's services, as did also their Sicilian majesties, but told him that he had been imposed upon by the cardinal; yet no possible reason had ever existed in the captain's mind, that could lead him to suppose that the cardinal's interests were opposite to those of his sovereign, since he was co-operating with him as the general in the confidence of the court. Here must rest the defence of Lord Nelson, that he knew the court secrets; but is that a sufficient defence for infringing a treaty, to which a British officer had set his name? This point our readers must decide for themselves, and if they feel an interest in the subject, we recommend to them the second edition of this pamphlet, which seems to place affairs in a clear light. The biographers undoubtedly wished to sooth the captain's feelings, and they have gone as far towards so

doing as was consistent with the duty they seemed to conceive as paramount, that of clearing his lordship of blame.

We have omitted to mention that part of this pamphlet relates to a work entitled 'Genuine memoirs of Lord Nelson,' by a Mr. Harrison, of whose treatment of his character Captain Foote seems to have the justest reasons to complain. The unfortunate persons who were found in the forts, were considered as rebels, and some of them put to death. Here we will close this unpleasant part of our duty. Lord Nelson was created duke of Bronte in Sicily, for his services to that court, who owed every thing to his zeal and firmness in their cause; if the cause of the system he pursued in the bay of Naples is examined into, it may be traced in great measure to that strong horror of republicanism, and French politics which appears in every word and action of the admiral, imbibed perhaps in some measure from the queen of Naples herself. When the king conferred the dukedom on Lord Nelson, the admiral begged leave to decline so noble a remuneration, upon which the king replied, 'Lord Nelson, do you wish that your name alone should pass with glory to posterity, and that I, Ferdinand Bourbon, should appear ungrateful?' The letters of this sovereign give a higher idea of his sense, than what is generally entertained in this country. Our limits will not permit us to follow the admiral through the remainder of his services in the Mediterranean. In the latter end of the year 1800, he proceeded by Florence, Vienna, Dresden, &c. to Hamburgh, from whence he embarked for England with Sir W. and Lady Hamilton; he went immediately to see his father and wife, but his mind appears to have laboured under a disquietude, which prevented or damped that joy he would have once felt at rejoining his family circle after so long and anxious an absence.

The expedition undertaken to dissolve the northern confederacy shortly ensued. On the 1st of April Lord Nelson, with twelve sail of the line, left the main body of the fleet, then about four miles below Copenhagen. The Danish line of defence consisted of nineteen ships and floating batteries, flanked by two artificial islands, called the crown batteries, and extended for about a mile along the whole front of the town, leaving intervals for the batteries on shore to play. The difficulties of the navigation were great; indeed three sail of line got on shore. The average distance of the action was a cable's length; it was perhaps as tremendous a one as Lord Nelson was ever engaged in. About mid-action a signal of recall was given by the commander in chief, which it will be recollected was not attended to. Nelson's observations,

say our authors, during the action, were heroically fine. 'It is warm work, and this day may be the last to any of us at a moment; but mark you I would not be elsewhere for thousands.' When the signal for discontinuing the action was shewn, he observed to Captain Foley, 'you know, Foley, I have only one eye, I have a right to be blind sometimes,' and putting his glass to his blind eye, 'I really do not see such a signal.' The successful termination of the engagement, the letter of Lord Nelson to the crown prince, by which hostilities ceased, and his subsequent personal bravery in venturing on shore among a populace who shewed a mixture of admiration, resentment, and curiosity, are circumstances that need not be repeated. On the recall of Sir Hyde Parker, Nelson became commander in chief in the *Balac*, which situation his health shortly after compelled him to resign and to return to England.

As the attack on Boulogne, the next of the admiral's services, was marked by no decisive event, we will pass it over. When on the 10th of October, 1801, General Lauriston arrived in London, with the ratification of the preliminaries of peace, the manner in which the mob complimented him, gave great offence to the British spirit of Nelson: 'I am mad,' said he, to read that Englishmen drew a Frenchman's carriage, I am ashamed for my country.' On the 26th of April, 1802, he lost his father; during the peace he spoke occasionally in the house, and drew up some remarks on naval subjects. We should have mentioned before that he was raised to the rank of a viscount after the battle of Copenhagen.

On the renewal of hostilities, Lord Nelson was appointed commander in chief in the Mediterranean, the theatre of so many of his exploits, and was for two years employed in watching Toulon, and in correspondence with the Italian courts. In his letters to government he particularly presses on their attention the danger of losing Sardinia, which he suspected to be the destination of the Toulon fleet. In this station he remained till the spring of 1805, when Villeneuve escaped from Toulon, and having joined the Spanish fleet under Gravina from Cadiz, for a long time eluded the vigilance of the British admiral.

Lord Nelson was a long time baffled by contrary winds, and was a whole month getting down the Mediterranean, which the French had done in nine days. His attention was immediately directed to the West Indies, but the enemy had thirty-five days start of him; no sooner were the enemy apprised of his arrival among the islands, though with a very

inferior force, than they fled across the Atlantic from the very terror of his name; without advice of their movements, the admiral dived into their intentions, and pursued them again to Europe, and returned to Gibraltar, without having seen them; where he went on shore, he tells us, for the first time in two years, wanting ten days. Shortly after he returned to England. Of Sir Robert Calder's action with the same fleet, on its return to Europe, he always spoke as a victory, and was dissatisfied at the discontent of the nation, it most sincerely grieved him, he said, to see it insinuated 'Lord Nelson would have done better.' When in 1805 the unfortunate Austrian war was again kindled, he repeated to the Duke of Clarence, 'if your royal highness has any communication with government, let not General Mack be employed, for I knew him at Naples to be a rascal, a scoundrel, and a coward.' Such was the confidence now reposed in our hero, that before he left England on his last command, Lord Barham gave him the list of the British navy, and desired him to choose his own officers, and also such ships as he wished, in addition to his present squadron. To the former part he replied, 'choose yourself, my lord, the same spirit actuates the whole profession, you cannot choose wrong.' The admiral's ship arrived off Cadiz, where the combined fleet were blockaded on the 29th of September, the birth-day of Nelson; care was taken that the enemy should not know the increase of numbers. However desirous we are of coming to the concluding act of his life, we cannot refrain from quoting his noble conduct to Sir R. Calder; it is extracted from a letter to Lord Barham:

'Sir Robert felt so much even at the idea of being removed from his own ship, in the face of the fleet, that I much fear I shall be thought wrong by the Board. I may be thought wrong as an officer in disobeying the orders of the Admiralty, by not insisting on Sir R. Calder's quitting the Prince of Wales for the Dreadnought, and for parting with a ninety gun ship, before the force arrives which their lordship's think necessary. But I trust I shall be considered as having done right as a man to a brother officer in affliction—my heart could not stand it, and so the thing must rest.'

On the memorable 21st of October the enemy were at sea. The authors have recorded the prayer the admiral made to Heaven on the morning of that day. He put on the coat with the various honours he had received from different nations worked upon it. 'In honour, he exclaimed, I gained them, and in honour I will die with them.' The danger of shewing himself in this dress was represented to

him by Captain Blackwood, but he would not hear of it, and gave as his reason the force of example.

The combined fleet consisted of thirty-three ships, eighteen French and fifteen Spanish. Their line was in the form of a crescent, and the British fleet advanced to the attack in two columns, the first and second in command, each leading his column, Nelson in the *Victory*, Collingwood in the *Royal Sovereign*. Collingwood's division was first engaged; the *Victory* stood for Nelson's old opponent, the *Santissima Trinidad*, playing her larboard guns at the same time on the *Bucentaur*. The circumstances of the action are so well known, that we shall confine ourselves to those immediately connected with Lord Nelson. The *Redoubtable* had for some time commenced a heavy fire from her tops on the *Victory*; at a quarter past one Lord Nelson and Captain Hardy were observed to be walking on the quarter-deck, he was in the act of turning towards the stern, a musket ball struck him on the left shoulder, and entering through the epaulet, passed through the spine, and lodged in the muscles of the back, towards the right side. Nelson instantly fell with his face on the deck; 'Hardy,' said he, 'I believe they have done it at last, my back bone is shot through.' While he was being taken to the cock-pit, he covered his face and stars with his handkerchief that he might not be observed. Mr. Beatty, the surgeon, was then called, and his clothes were taken off. You can be of no use to me, Beatty, said Lord Nelson, go and attend to those whose lives can be preserved.' The crew of his ship were shortly after heard to cheer; he anxiously required the cause; Lieutenant Pasco, who lay wounded near him, told him one of his opponents had struck; as the cheers became more frequent, his satisfaction visibly increased. 'How goes the day, Hardy, said he to the captain who had come down? ten ships have struck my lord;' 'but none of ours I hope rejoined the dying admiral.' The following is the account of the last moments of this extraordinary man:

'When the firing from the *Victory* had in some measure ceased, and the glorious result of the day was accomplished, Captain Hardy again visited the dying chief, and reported the entire number that had struck; "God be praised, Hardy, bring the fleet to an anchor." The delicacy of Captain Hardy's situation, from there being no captain of the fleet, was peculiarly embarrassing; and, with as much feeling as the subject would admit of, he hinted at the command devolving on Admiral Collingwood. Nelson feeling the vast importance of the fleet being brought to anchor, and with the ruling passion of his soul pre-

dominant in death, replied, and somewhat indignantly, "not whilst I live, I hope, Hardy, do you bring the fleet to anchor." Captain Hardy was returning to the deck, when the admiral called him back and begged him to come near. Lord Nelson then delivered his last injunctions, and desired that his body might be carried home to be buried, unless his sovereign should otherwise desire it, by the side of his father and mother. He then took Capt. Hardy by the hand, and observing that he would most probably not see him again alive, the dying hero desired his brave associate to kiss him, that he might seal their long friendship with that affection, which pledged sincerity in death. Captain Hardy stood for a few minutes over the body of him he so truly regarded in silent agony, and then kneeling down again kissed his forehead: "Who is that," said the dying Nelson; "It is Hardy, my lord." "God bless you, Hardy," replied Nelson feebly, and afterwards added, I wish I had not left the deck, I shall soon be gone. His voice then gradually became inarticulate, with an evident increase of pain; when, after a feeble struggle, these words were distinctly heard: "I have done my duty, I praise God for it." Having said this, he turned his face towards Mr. Burke, on whose arm he had been supported, and expired without a groan.

Our desire of presenting our readers with as good an analysis of Lord Nelson's career, as our limits would allow, will necessarily preclude us from entering much into the merits of his biographers. In the present case, indeed, we have judged it more seasonable to give an account of the work than a critique on it, as it would be impossible to allot sufficient space for the two purposes.

Of the subject of these memoirs little need be said by us; one of the strongest tests of the attachment of all ranks of society to him, was the mixed feeling of regret and joy so universally to be observed, when the news of the victory of Trafalgar were announced in the metropolis; there were few instances perhaps where the former did not preponderate.

The following were the words of Captain Blackwood relative to his character:

'As far as my judgment went, I am sure Lord Nelson was the greatest and best admiral this country could ever boast. He governed those who were under him, by the most gratifying acts of kindness, endeavouring to make all sorts of service as pleasant as circumstances would permit. His discernment also made him assign to every officer that service for which his abilities were best calculated; and though he would have duty done, he never drew the cord too tight. He carried on the duty of a commander in chief, by addressing himself to the feelings of those under him, in which he so well acted, that every officer

and man vied who should do his best: and I am quite persuaded, he succeeded in making bad officers so satisfied with themselves, that he reformed many, and from all produced more real service, than any other admiral ever did, or ever will do.'

Nor were personal intrepidity and professional skill the only accomplishments of this great commander; his knowledge of European politics, his insight into the interests, and the fancied interests of many of its states, especially those of Italy, and his discernment in the characters of those men who guided them, appears to have been extraordinary. On commercial subjects Mr. Rose and Mr. Pitt paid the greatest attention to his opinions. To these commanding qualities, he added an openness and sincerity of heart, and, as is frequently exemplified in his correspondence with his father, the strongest religious principles. Lord Nelson's refusal to ratify the convention signed by Captain Foote, will, we should imagine, find few advocates. Involving a fact of this nature in obscurity, is a poor subterfuge, nor do we conceive such a system can tend to raise higher the subject of these pages. The biographers owe an equal deference to the character of Captain Foote, as to that of Lord Nelson; and as the former has not of course stood forward so conspicuously on the canvass of life, a perfect and clear vindication of his conduct must be infinitely more valuable to him, than the imputation of one wrong act can be detrimental to the fame of Nelson, an imputation which would be washed away by the full tide of his glory.

The work before us is embellished with sixteen engravings, from paintings by West, Pocock, and Westall, and engraved by Heath, Filtler, Nagle, Anker Smith, Golding, Landseer, and Rainbach. The portrait of Lord Nelson is from a painting of him by Abbot, at the age of forty-three. There are likewise some plans of battles, fac-similes of his handwriting, both with his right and left hand; in the use of the latter he improved greatly: his first attempt in a letter to earl St. Vincent is preserved. The first engraving is an allegory, from a painting by West; there is fortunately a key to it, by the help of which, and tolerable application, we doubt not in the course of time some idea might be formed of the painter's design.

Of the other engravings, the most striking of the sea pieces, is Pocock's battle of the Nile; in the battle of Copenhagen, the Congreve rockets (we suppose) scar that part which represent the sky, most dreadfully, without, of course, conveying any additional idea of the state of the battle. Of

the other plates, West's picture of Nelson in the cockpit of the Victory, mortally wounded, with his hand in Captain Hardy's, claims the decided pre-eminence; the principal portraits are from life, by Mr. West, and the whole is finely executed.

We observed in the beginning of the article, that the bulk of the work exceeds all reasonable limits, and that the authors or compilers have been evidently bewildered by the multiplicity of the materials in their possession. For their fidelity in adhering closely to their authorities, they merit thanks; but the method in which they have strung the whole together, no one can possibly approve. The work is divided into books, each containing a portion of the life; to each book is prefixed so much of Lord Nelson's own journal, which is generally a string of dates, as the narrative occupies in the life; then comes the portion of biography in detail, interspersed with letters, many of which are of themselves journals, not so jejune as the former; to this we can have no objection, they supersede the necessity of narration; but the fault lies here, that the same things are frequently given in many letters, to as many people. We have the authors' narration, we have Lord Nelson's journal, a letter to some friend, and perhaps a letter to Lady Nelson, all on the same subject; surely all this is at the best unnecessary. Again, many letters are introduced, not so much for the purpose of continuation of the action, as for the development of traits of character; but where can be the occasion of displaying the same traits so often? If it was necessary to introduce Lord Nelson's journal, (we mean the brief summary of all his actions, to distinguish it from his journals of many separate services), it might as well have appeared in one body; this perhaps is not so material, its present appearance is however disjointed and awkward. On these points we will not detain our readers longer. In the perusal we have met with more entertainment than we had expected.

The actions of Lord Nelson are so fresh in the memory of us all, that it was natural to expect that a detail of them would be much more interesting to posterity, than to ourselves; and so in all probability it will. But in so large a piece of biography, many things of course occur, which were not generally known before, and which have in many instances given the work the charm of novelty. Among these, the letters and opinions on political subjects, and the sentiments of the hero, with respect to many of his naval friends, to numbers of whom his attachment only ceased with life, are the most interesting.

It is with regret we find that so many of the professional friends of Nelson have disappeared from the stage of life; we feel however a confidence, though we by no means agree with those, who say we have many Nelsons; that as there has been, so there will be, a succession of talent, energy, and enterprize in that department of our defence; and that in spite of changes and distractions in our civil government, this will still protect us from foreign dominion, amid the wreck of surrounding nations; notwithstanding the too true statement of the little encouragement given to merit in that service, which occurs in a letter of Lord St. Vincent's to Nelson.

'It appears by the little encouragement given on various occasions to those who have served their country well, that the whole patronage of the crown, vast as it is, goes to the support of the executive in parliament, and strikes me as the worst species of corruption that can be exercised, because this devouring monster never ceases to crave; in course no reform can be made in the public expenditure, without rendering him savage and ungovernable, not to say the injustice done here to all men of friendless merit in the service of the state, civil and military.'—Vol. 2. p. 51.

ART. VI.—*An Appeal to the Members of the London Missionary Society, against a Resolution of the Directors of that Society; dated March 26, 1810; with Remarks on certain Proceedings relative to the Otaheitan and Jewish Mission. By Joseph Fox; second Edition. London, Darton and Harvey, 1810. 8vo. 2s. 6d.*

THE author of this appeal is a person of enlightened and active philanthropy, who has incurred the resentment of the directors of the Missionary Society, by causes which are explained in the present pamphlet, and which are highly honourable to the character of Mr. Joseph Fox. Mr. Fox details three cases, that of Tapeoe, a native of Otaheite, of Tomma, an Otaheitan, and of Mr. H. Bicknell, a missionary to Otaheite. We shall give a brief sketch of these three cases. Case of Tapeoe. Tapeoe, embarked in the year 1797, on board the Betsy, Captain Glasse, who sailed with him to Tongataboo, where he chose to remain till he could return to his native country. But after continuing in the island of Tongataboo about two years, he was taken on board one of Captain Glasse's prizes, commanded by Captain Reid,

and after various perils and adventures, which it is not necessary to detail, he was brought to England in September, 1806, by Captain Henry Wilson, in the Warley East India-man. Captain Wilson gave the stranger a letter of introduction to the treasurer of the Missionary Society, but, receiving no provision from the society, he was taken into the service of Captain W. Wilson, of Fenchurch Street, until he could be sent back to Otaheite. After passing nine months in the family of Captain W. Wilson, Tapeoe was decoyed from this comfortable asylum by the interested arts of one Kelso, who had formerly been an associate of the missionaries, and whose object appears to have been to raise money by the exhibition of Tapeoe, and by *preaching sermons for his pretended benefit*.

Our readers probably recollect a trial, which took place in July, 1808, in which this same Kelso was prosecuted for his barbarous usage of this poor Otaheitan, and found guilty by the jury, without the least hesitation. It was the humanity of Mr. Gillham, a surgeon in Blackfriars Road, which was the means of rescuing Tapeoe from the *loving labours of his preaching friend*.

After his emancipation, Tapeoe was placed at Mr. Lancaster's free school, in the Borough road, where his diligence seconded the kind assiduity of his instructors. A committee was, at the same time, formed to raise a subscription for the support of Tapeoe while in England, and for supplying him with such articles as would be most useful to him when he returned to Otaheite. The directors of the Missionary Society ordered a donation of 20*l.* to be made towards the first subscription; and when it became necessary to raise a second they subscribed an additional five pounds. The following is a copy of the letter which the philanthropic committee, who interested themselves in behalf of Tapeoe, addressed to the directors of the Missionary Society, when they solicited a second benefaction :

GENTLEMEN,

We take the liberty to present you with a statement of the receipts and expenditures on account of Tapeoe since he has been under our care; and by this statement you will perceive, that there remains a balance of 2*l.* 7*s.* 2*d.*

‘ We have great pleasure in stating, that the moral conduct of Tapeoe has been perfectly unimpeachable, and his attendance on divine worship constant. He has laboured with great diligence to obtain the art of reading, and considering his advanced age, and the great difficulty of acquiring the knowledge of the English language, by a man who was so perfectly ignorant of letters,

he has made a very satisfactory progress; and he is still animated with the desire of persevering to acquire a competent ability to teach the youth of his native land. He has made a good proficiency in writing, an example of which accompanies this letter, and also a copy of a letter which he lately sent by a Botany Bay ship to the king of Otaheite; also a specimen of his drawing, representing, from his memory, the Missionary Settlement when he quitted the island.

‘It is our wish, gentlemen, to continue Tapeoe for some time longer under the valuable instruction of Mr. Lancaster, that he may gain as much instruction as he is capable of acquiring; to this end, it is necessary that a further subscription should be obtained for his support; we therefore respectfully make application to you for an additional donation to this very interesting man, who promises, under the Divine blessing, to be a future benefit to his countrymen, and an instrument to promote the pious designs of all christians for the instruction and conversion of the Heathen.

‘We are very happy to be able to add, that by the opportune arrival of Mr. Bicknell, we have had a full corroboration of all the accounts given by Tapeoe of the useful assistance he rendered to the missionaries at Otaheite, and the additional information of the pleasing expectations which the missionaries had formed concerning the serious disposition of Tapeoe, before he resolved to leave his native land in quest of that knowledge to be derived in Britain, under the patronage of its christian inhabitants.

‘We remain, Gentlemen,

‘Your obedient Servants,

‘ALEX. CALLANDER.

‘J. A. GILLHAM.

‘WILLIAM CORSTON.

‘JOSEPH FOX.’

*Surry Road,
June 17th, 1809.*

It appears that Tapeoe had been singularly useful to the missionaries at Otaheite, that he ‘was always active in procuring them provisions,’ &c. and that ‘he taught them the Otaheitan language,’ while he assisted them in their manual labours, and learned to use the saw and the plane. The merits of Tapeoe were very forcibly stated by Mr. Henry Bicknell, a missionary on his arrival in England; and he therefore appears to have had a claim to the most *liberal assistance* from the directors of the Missionary Society. But still we find this society refusing to make any provision for him on his first arrival in London; and as far as we are informed, making no contribution whatever towards his support, till his case had become so generally known by the trial of Kelso; and Mr. Gillham, Mr. Fox, &c. had made a powerful appeal to the public in favour of this interesting individual. The Missionary Society could now no longer

withhold all notice of this unfortunate stranger, who was in a more peculiar manner entitled to their protection. And when their bounty is thus excited, to what does it amount? To two benefactions, amounting in the whole to twenty-five pounds! The Missionary society certainly could not plead inability, to subscribe a larger sum, for they are stated to have levied on the humanity of the public 'upwards of ONE HUNDRED THOUSAND POUNDS, and to have a capital of about 20,000l.'

Case of Tomma.—This Otaheitan was brought to London in July, 1809, in the Santa Anna, which had been fitted out at Port Jackson, by Messrs. Cabel, Lord and Co. for the purpose of the seal fishery. At this place there happened to be two Otaheitans, one of whom was the subject of the present narrative, and another who died before he reached England. As men were wanted by the Santa Anna, Mr. Cabel hired these two Otaheitans, and, stipulated, *to pay them as the other sailors.*

After the vessel had been at sea about six weeks, the captain put fourteen men upon a small island of this description, called Bligh's Island, with provisions for six weeks, and salt for the cure of skins. The ship then sailed for Norfolk Island, to get a further supply of provisions. Amongst the men thus left, were the Otaheitans and the New Zealander. The hardships which these people endured can scarcely be conceived; the ship did not return to them for near twelve months; and they were obliged to subsist on the flesh of seals, with now and then a bird called the albatross, which alighting on the island, and being wearied by a long flight, was easily knocked down. The only water the men had to drink, was such rain-water as they could catch on the stretched-out seal-skins. One of the English seamen, named David Woolferdale, died on this island, and also one of the Otaheitans, named Toobutta. This last received a hurt in jumping out of a boat, by striking against a point of the rock, of which he languished, and after a short time died. Whilst the men were in this island, they killed and cured the skins of 15,000 seals. This employ requires much agility, and is attended with considerable hazard; they strike the seals on the head with a bludgeon or club, but if they miss their blow, or do not strike hard enough to stun them, they are liable to be seized by the leg by the enraged animal, the bite of which is very dangerous. In this occupation the Otaheitans are very dextrous, from their being accustomed to the use of the club, and also from their ability in swimming and diving.

At length, to the great joy of the half famished crew, the ship arrived, and soon after having completed her cargo, they proceeded on their voyage for England, where they arrived in about two years from the time they left Port Jackson.

When Tomma arrived in the port of London, and claimed his wages of the captain, he was informed that he had no wages to receive. One of the seamen, who was indignant at this injustice, and had heard of the Missionary Society, took Tomma before a meeting of the directors, who heard his case, gave him a trifle, and dismissed him, without making any attempt to establish his right to the wages, of which he had been fraudulently deprived.

After this, the case of Tomma was advocated by the Philanthropic committee, who had so warmly espoused the interests of Tapeoe. 'The committee thought that it was a concern, which properly belouged to the Missionary Society;' but their directors refused to interfere in behalf of the oppressed Otaheitan. The committee of Tapeoe, finding no proposal of assistance from the administrative body of the Missionaries, proceeded with a spirit and a constancy, which do them great credit, to vindicate the cause of Tomma, and to establish his claim to the wages, to which he was so justly entitled by his services. After a good deal of discussion with a Mr. ——— the agent for the owners of the Santa Anna, it was agreed to refer the matter to arbitrators, who after the most patient investigation of the whole case, decided in favour of the claim of Tomma, to wages, equal to the lowest sum which had been paid to any other sailor, who had performed the like service on board the same ship. This amounted to 31*l.* 18*s.* 9*d.* This award will, we trust, have a beneficial effect in preventing the captains of ships, who happen to be in want of hands, from alluring the natives of the South Sea islands on board their vessels by promises, which they never mean to fulfil.

'Whilst the investigation of Tomma's claim was pending, a vessel arrived in the river belonging to Mr. Mellish, with a cargo of sperm oil. On board of this ship were two Otaheitans, one of them the son of a chief; they were named Terea and Tena-vow. The captain had been obliged to put into Otaheite in a state of distress, for want of provisions; he was received with the utmost kindness by the natives, and the king ordered him a full supply of every thing which that island could afford. The captain could not refrain from speaking of their great hospitality in the highest terms of commendation. The above mentioned young natives agreed to go with him. They soon became good seamen, and in the occupation of the fishery were of the most essential service. The captain, when he arrived in the port of London, hired a most comfortable lodging for them, and gave directions for every care being taken of them, ordering a person to accompany them about London. They soon found out Ta-

peoe, who now became like a little chief, having under his care Tomma; and these other two: he was continually walking about at the head of his three men, to shew them every thing which he thought worth exhibiting.

'The captain spake in the highest terms of these two men as seamen, and fishers, and when Tomma's claim had been determined, he instantly agreed to enter with Terea and Tenavou on board this captain's ship, for the whale-fishery. The captain paid to each of these Otaheitans the amount of the largest share paid to the best whalers; one received about 60*l* and the other near 70*l*.; from which sum the expenses of the advances made to them on their voyage, and those incurred in London for board and lodging, being deducted, a very considerable sum remained, with which they purchased a stock of clothes, sufficient to last them three or four years: they determined to make another voyage, that they might save some money to purchase articles of value for their own country, and then to enter only for the voyage out to the South Seas. Tomma having received his wages, equipped himself with a plentiful supply of clothes, and, admiring the plan of his countrymen, entered with them on board of the same ship. They were registered in the articles, and the captain entered them in his journal, as he would have done British sailors.

'Whilst the affair of Tomma was under consideration, Tapeoe shewed the greatest anxiety; he was perpetually on the alert, going after the sailors, getting information, &c. exhibiting on several occasions the greatest discernment with respect to the character and motives of interested men. Tomma was so sensible of this, that he appeared to love him as if he had been his father, and the other two were likewise so impressed with a sense of the great services Tapeoe has rendered his country, that, previous to their parting from him at Grave-end, they, together with Tomma, requested of the captain an advance of 5*l*. each, on the credit of their wages, and gave it to Tapeoe, requesting him to carry some present from them to their king, and to tell him that they were all together, and in good health. Another trait of generosity must be noticed. A Portuguese sailor was so much pleased with Tapeoe for the attention he had paid to these men, that he also gave him 3*l*.'

The case of Mr. H. Bicknell.—From the account of Mr. Joseph Fox, Mr. Bicknell appears to have been treated with great and unmerited neglect by the directors of the Missionary Society. When we say this, we perhaps apply to their conduct softer terms than many of the readers of Mr. Fox's statement will think that it deserves. Mr. H. Bicknell was 'one of the missionaries who went out with the *Duff*, in her first voyage.' As he was by trade a carpenter, his services contributed essentially to promote the comforts of the mission,

and to improve the habitations of the natives. After passing several years at Otaheite, Bicknell was deputed to return to England, in order to represent to the directors the distressed state of his fellow missionaries, who had experienced but little attention from the godly administrators of the proselyting funds in this country. For at the time when it was agreed among the missionaries at Otaheite that Bicknell should embrace the first opportunity of departing for England, we are told that

‘ he was reduced almost to a state of nakedness; he had not had a shoe on his foot for eight years, and his clothing was in the most tattered condition.

‘ From Port Jackson he took his passage to England, and arrived in May, 1809. His appearance in London was most unexpected, and caused no little surprize; neither did he appear to be the most welcome visitor, as he was only the bearer of tidings which did not fulfil the animated predictions of those who had so earnestly recommended the mission.’

After Mr. Bicknell’s arrival in England, a considerable time is said to have

‘ elapsed before Mr. B. could get the expenses of his voyage to England paid, amounting to 100*l.*; he was told that he had not been sent for, therefore it was on his own business he had come. He found that his relations in England had not heard from him for several years, although he had let no opportunity slip of writing by every ship which touched at Otaheite; and, for safe conveyance, his letters always went in a packet directed for the Missionary Society. In consequence of his family not having received any letter from him, they had believed him to be dead; and his father, whom he had found had been dead some time, under that impression had made his will, and left the share of property which would have devolved upon his absent son amongst his other sons and daughters. But what is very curious, after his arrival in England, letters, which he had written six or seven years before, were forwarded according to their address.’

Before the departure of Mr. Bicknell from Otaheite, he had been at great pains to collect some pearls. Some of these were of considerable value; but, instead of disposing of them for his own emolument, when he came to London, the honest and artless man made a present of them to the society. This generous conduct the directors rewarded with their usual *liberality*, by assigning to Mr. B. the sum of *twenty pounds* for the expenses of his subsistence during upwards of nine months, in which time he went to ‘ *Bath two or three times on the business of the society.*’ Such is the treatment

which this zealous missionary is said to have experienced from his ghostly superiors. We shall not anticipate the reflections which it is calculated spontaneously to excite in every feeling mind; nor shall we expatiate on the folly of those, whose benefactions have been accumulated to the large sum of one *hundred thousand pounds*, to be placed at the disposal of a society, who are reported to have suffered the members of their principal mission to remain bare foot and almost naked for the space of eight years! We have not room to mention the conduct of the directors of the missionaries towards Mr. Frey; but we cannot but assent to the remark of Mr. Fox that, in this instance, they seem to have erected themselves into a 'DISSENTING ECCLESIASTICAL COURT.'

Mr. Joseph Fox is entitled to the thanks of the public for the present details relative to the directors of the Missionary Society; and for his humane endeavours to instruct the ignorant and to succour the distressed.

ART. VII.—*Materials for Thinking.* By W. Burdon, 2 vols. 8vo. London, Robinson, 1810.

'MATERIALS for Thinking,' is a title to which few books have a just claim. Before an author can excite the thinking faculty of others, he must think himself. But how few authors think before they write? For if they did think, would the world be so over-stocked with books? Or would so much good paper be soiled with the effusions of ignorance or vanity?

Mr. Burdon is certainly an author of the thinking tribe; and on several points he does not think with the vulgar, but turns aside out of the common path, to pursue a train of reflections which are very opposite to the general sentiment on some important topics of interesting speculation. We do not judge the worse of Mr. Burdon, for adopting a creed, which, in some particulars, differs from our own, and in more from that, which is generally received; but we admire the boldness with which he has opposed the current of established opinion, and we cannot but respect the probity, which incites a man to defend his peculiar notions, notwithstanding the risk which he runs of incurring the virulent abuse, or the pertinacious hostility of his less liberal, or less enlightened, fellow-creatures.

The subjects, which Mr. Burdon has discussed in the present volumes, are the following :—‘ *Liberality of Sentiment ;* ‘ *Human Inconsistencies ;* ‘ *The Imagination ;* ‘ *Characters ;* ‘ *The Feelings ;* ‘ *Education ;* ‘ *Liberty and Necessity ;* ‘ *Political Economy ;* ‘ *The State of Society ;* ‘ *The principal Moral Writers and Systems of Morality considered and compared ;* ‘ *The Condition of Mortality examined.*’

Our limits will not permit us to consider in detail the train of argument which is pursued in these essays ; but we shall select one or two of them for the object of our animadversions ; and from these we shall make such extracts, as will enable the reader to judge whether we have formed a true, or a false estimate of the ability of the writer.

In the first essay on ‘ *liberality of sentiment,*’ Mr. Burdon seems to comprize almost every species of moral perfection in his idea of a *liberal* man. The charity of the Christian system is scarcely more comprehensive in its attributes than that ‘ *liberality*’ which is vindicated in the moral code of Mr. Burdon.

‘ *Liberality,*’ says he, ‘ is a god-like virtue, for it arises only from superior intelligence ; ignorance and illiberality are always found together. Whatever be his rank, profession, or pursuits, a liberal man will treat those of others with respect, at least where he differs, will forbear to insult or injure ; for even in politics and religion, which divide men the most in their opinions, it is possible to differ materially, and yet to be tolerant ; to seek to convert without dictating ; and to give advice without offence. Liberality of sentiment gives an amiable cast to all our words and actions, and distinguishes one man from another, more than any other good quality, for it is more extensive in its operation. Other virtues can only be exercised at particular times, and towards particular persons, but liberality is perpetually requisite ; it is called for in judging and in acting, in counsel, in debate, in the senate, the pulpit, and the bar ; it is shewn towards our friends and our enemies ; to the wicked, the ignorant, the foolish, the learned, and the gay ; to all ages, sexes, and complexions ; and even the virtuous are not above its beneficence, for it palliates their indiscretions, and prevents their good from being evil spoken of ; it endeavours to make virtue more amiable, and to soften the deformity of vice ; it pardons the errors of youth, and pities the vanity of beauty ; and wherever it is possible to extenuate the faults and failings of our frail nature, it covers with a veil of kindness what cannot be totally concealed.’

‘ A liberal man will be no less tardy to condemn, than others are to acquit ; he will, therefore, never pass a censure on whole bodies of men for the faults of a few, or even of many individuals ; but will estimate every man by his own merits, and not by those

of his countrymen or acquaintance ; in relieving the poor, he will consider their mental as well as their bodily wants ; and if he sometimes meets with ingratitude, greediness, or cunning, will impute them to poverty and ignorance ; and when he considers how little the best education does for the rich, he will not wonder that the poor, who have none, can do so little for themselves in subduing their evil propensities : he will remember that almsgiving is not the whole of charity, but that the more estimable parts are moderation and forbearance. A liberal man will always be ready to receive advice, when well intended, and suppose others to act from good motives, till he knows to the contrary ; for though, in the rude commerce of the world, he must meet with many who have no regard for any thing but their own sordid interest, he will not, on that account, be more inclined to suspicion, but forbear to think men dishonest, till he finds out their treachery : thus he will preserve his own happiness, and constantly avoid unjustly injuring the characters of other men ; for he who is prone to suspicion must always be unhappy, and frequently unjust. The illiberal man, on the contrary, with a dull head and a cold heart, mistrusts all around him ; and not being able to distinguish the true characters of men, thinks all alike dishonest ; suspicion serves him in the place of wisdom ; and not knowing whom to trust, he trusts no one.

‘The greatest happiness arising from liberality of sentiment is, that it excludes all the mean and most contemptible passions, such as envy, jealousy, and malice ; for it is impossible that a man who fully exercises his reason, should be subject to the low suggestions of these passions, either in public or private.’

The essay on ‘human inconsistencies’ contains some good remarks, clearly and forcibly expressed. Man has often been said to be a mass of inconsistencies. If, indeed, we look only at the scattered particulars, the wayward sentiments, fortuitous resolves, and incidental acts of individuals, they may seem a heterogeneous mixture of the most incongruous and discordant materials, from which it is impossible that any character of a regular and consistent shape should ever be produced. But, if we contemplate any individual in his general habits, which can alone constitute what merits the denomination of character, we shall find the moral mechanism of man, if we may so express ourselves, to be as regular and consistent, as much one uniform whole, as his physical frame. All men are more or less the creatures of habit ; and it is the nature of habit to be uniform and regular in its operations. But do we not often remark men, apparently deviating from their habits, acting in seeming contradiction to their known modes and sentiments, to the rules which they usually follow, or to the precepts which they venerate and love ? Hence

human conduct seems a maze of anomalies and contradictions. But this is, probably, in most instances, an erroneous conclusion.

If we had a more accurate insight into the moral and intellectual constitution of man, if we could penetrate the sensory of an individual, and scrutinize the complex workings of the mind in any given instance, when the acts and resolves seem most liable to the charge of inconsistency and caprice, we should probably find that the person was influenced by certain fixed laws, which are never really devious in their operations, but are regular and consistent even in what are thought the strange and whimsical eccentricities of human life. The laws, which regulate the material world, are we know perfectly regular in their operations; and if those, which govern the moral and intellectual nature of man, seem less so, it can be only because they are less open to observation and experiment.

The law of the association of ideas, is one of the ruling principles of the mind, and exercises a secret and invisible, but certain and efficacious influence on every particular of human conduct. But, when an individual acts in opposition to what might seem the general tenor of his life, to what are thought his favourite maxims and approved rules, can we descry the particular association of ideas, which at the same time operated on the mind, and influenced some extraordinary determination? The associated idea, which may have been thus secretly operative, and perhaps productive of some absurd or vicious act, may have been long unconsciously latent in the sensory, and, perhaps, even have been an accidental and forgotten impression in early life, till some fortuitous occurrence at a later period awakened it from the sleep of oblivion, and endued it with great and unexpected energy. What is called the inconsistency of human conduct, is more so in appearance than reality; and arises from our general ignorance of the human mind, and our incapacity to penetrate the causes which operate on the human will. But, the mind of man, in which all moral action must originate, is evidently under the control of certain general laws, and these laws must be regular and uniform, even when they seem most capricious and varied in their operations. What we say of human inconsistency, is for the most part only a confession of human ignorance.

The most capricious and whimsical being, that ever appeared in the human form, cannot act without motives, even in those times, when he is thought to be most the puppet of caprice and whim. But motives originate in circumstances;

and circumstances owe the force which impels to act, to some antecedent suitableness, some previous disposition.

Mr. Burdon says,

‘no man, who does not act upon principle, can be consistent in his conduct; he will at one time be under the direction of interest; at another of passion; at another of prejudice; so that it will be impossible to say in any given state of things what will be his conduct.’

But the author must know, that whether a man ‘act upon principles,’ or not, he must act with a view to what he deems the greatest good at the time; though men often differ widely from each other, and at times even from themselves, in their notions of what is the greatest good. When a man chooses evil, he does not choose it as evil. It is mistaken good. All vice, therefore, may be referred to ignorance; and hence we ought to be very mild and merciful in scrutinizing the conduct of our fellow-creatures; and in censuring their deviations from the path of rectitude. Virtue is a more correct and comprehensive view of that in which our greatest good consists: and it is, therefore, that view of individual good, which makes it one and the same with the good of the community. The most enlightened moralists have considered **UTILITY**, understood not in a narrow and partial, but in a large and extensive sense, as the foundation of virtue; as that, on which the obligation to the practice may most safely rest, and by which it may be most rationally enforced. Virtue, therefore, is, in itself, only the pursuit of the greatest good both to the individual and to society; but how can we expect men steadily and consistently to pursue that which they only indistinctly see, or do not clearly comprehend? To make men truly virtuous, we must first make them truly wise. For, wisdom and virtue, though different names, have, when considered in their application to human conduct, a cognate sense. The Jews of old, many of whose prophets, or teachers, were the most sublime and intrepid moralists, that the world ever saw, very properly included every moral perfection in their notions of wisdom, and they consequently made folly and vice synonymous terms.

When we behold a man, who is pure and humane, and upright in his general habits, guilty of any occasional deflections from what he knows to be the right or strait path to the unsophisticated enjoyment of a rational nature, all that we can say is, that he is less wise at some times than at others: that he is deluded by some mistaken notions of good, which cloud his penetration and mislead his choice. Human nature is

mingled largely with various passions and affections ; but as long as these passions and affections are under the moderating power of reason, they operate only as a salutary counteraction to apathy and indolence. When a wise man, in any occasional moment of inconsideration, suffers himself to be ensnared by any insidious temptation, or overcome by any sudden gust of passion, his resolutions and his conduct are apt to be as erroneous as those of a fool.

Consistency of conduct is certainly a most exalted excellence ; but still there are various inconsistencies even in the best characters, arising from pressure of circumstances, from ardour of temperament, dullness of discrimination, or imperfection of knowledge, which ought not to be harshly nor immoderately reprov'd. But those men, whose general conduct is perhaps, exemplarily good, if they fail in one or two minor points, or have acted in opposition to the common routine of established customs and opinions, become the objects of obloquy and malevolence in a much greater degree, than those whose life is a continued series of deviations from all moral rules. Such is the justice and the charity of those, who seem to have no other way of attaining distinction than by traducing individuals who are better than themselves ! Such persons should learn that it is from the general habits, rather than from some solitary particulars of conduct, which may be caused by peculiarity of circumstances, more than by defect of probity, that the moral character is to be appretiated, or a fair estimate of worth formed.

In the essay on imagination, we find Mr. Burdon asserting that

‘ To the power of imagination, religion owes all her pleasures, and all her terrors, as futurity exists only in idea ; for though faith can work wonders as well as believe them, yet no founder of a religion can do more than promise or denounce : and though his followers may believe in his word or his power, he can never alter the nature of things ; even the Deity himself cannot make the future to be present, nor convert probability into certainty.’

If all the pleasures and all the terrors of religion be, according to our author, *owing only to the imagination*, every religionist of every denomination, must be more or less a visionary ; or a man, who mistakes the phantoms, for the realities of happiness or woe. Religion, considered in its common and most useful acceptation, regards human conduct according as it is good or evil, as the subject of future rewards or punishments ; and this idea is well calculated to excite our hopes or fears, or to be the source of pleasure or

of pain. But to represent these hopes, or fears, these pleasures or pains as *ideal*, or illusions, is to attempt to stifle the most salutary sentiment in the breast of man. That 'futura-
rity exists only in idea,' is true as far as it implies that the same event cannot, at the same time, be, and not be, or be at once present and future. But, when an event, though distant, is certain to take place, we seldom say that it *exists only in idea*, unless we hold the supposed certainty to be nothing more than a delusion. When we say that a thing *exists only in idea*, we generally mean that it does not exist at all; or that it never will exist. But, in the mind of the honest religionist, a state of retribution after death is a probability, which approaches to the certainty of death itself.

When Mr. Burdon describes the hopes and fears of religion as *ideal*, he surely cannot mean that the pleasureable or the painful *sensations*, which religion excites in minds of different temperaments, or under different circumstances, do not exist, or are entirely chimerical. For the *sensation* of hope, or anticipated enjoyment is as *real* as though not essentially the same as the *sensation* of fruition, or actual enjoyment. The *sensation* is not a phantom but a reality. It is an actual change in the state of the sensory; and so far exists independent of opinion. When Mr. Burdon says that '*futura-
rity exists only in idea*,' does he mean to exclude it from an actual existence in the divine mind? But, if the futurity of the religionist exist in the divine mind, its existence, though *future* in respect to the actual experience of man, is yet as *real*, as any object of present, palpable existence. We do not stay to argue with Mr. Burdon, whether the Deity can make the future to be present; but will not our author allow that *reality* is not destroyed by any length of intervening space, or of intervening time?

Mr. Burdon says 'the pleasures of hope have their birth from the imagination.' But, is not hope, *in itself*, a pleasureable sensation? We may fear or apprehend the coming of what is painful and disagreeable; but we never hope for what is painful and disagreeable. Hope refers only to pleasureable objects and events. These are its natural, its indivisible associates in the sensory. And this power of hope, which is thus rendered such an efficacious antagonist to every species of suffering and woe, is not owing to the imagination nor to any other faculty, but is, as well as imagination, or any other faculty, one of the natural and inherent energies of the human mind

'Hope springs eternal in the human breast.'

There is hardly any corporeal, or mental suffering so grievous, which can entirely exclude the occasional and enlivening visits of hope, to scatter her soothing balms over the most torturing sorrows and the keenest pangs. How few are there among the thousands of human sufferers in this region of uncertainty and inquietude, whom sickness and poverty, whom public distress and domestic calamity are tossing on the rack of affliction, who are not, at frequent intervals, cheered by the presence of hope, and who do not forget the gloomy hour in the fair ideal, which she places before the mind? When we consider the great influence of hope in the constitution of man, and the large space which she agreeably occupies in the drama of human life, we have one very strong proof of the benevolence of the Deity. For all the common purposes of human life, and the necessary stimulants to human activity, *the fear of evil* might have been substituted for *the hope of good*. But what a change would this single alteration in the constitution of our nature have made in the circumstances of human life! How would it have increased our sorrows and diminished the power of alleviation! Hope then must be regarded as the free and blissful boon of a benevolent Deity to his suffering creatures.

Mr. Burdon says that the

'imagination is awake, when the reason and the senses are asleep; and in the visionary pictures of a dream, affords us delights which our dull existence can never equal, and *heaven itself can never exceed.*'

Mr. Burdon must certainly have experienced greater delight in dreaming than ever fell to our share. We, indeed, consider dreaming to be only an interruption of salubrious sleep. Nor can we agree with him that 'the imagination is awake when the reason and the senses are asleep;' if by 'asleep' be meant in a state of sound healthy sleep; such as that which most refreshes the body and renovates the strength. Dreaming is the confused and disorderly revival of impressions in the sensory, in a state of imperfect sleep, where the voluntary power of the mind is not so fully quiescent as during the interval of profound sleep. For, where the sleep is perfectly sound and healthy, and the faculty of volition is completely absorbed in its genial influence, dreams do not occur. Hence, we find that those persons are most liable to dream, whose sleep is broken and imperfect owing to physical causes, who oppress their stomachs with food before they retire to rest, who have undergone too much fatigue during the day, whose minds have been occupied with a

multitude of novel objects, or in whom some unexpected occurrence, or some predominant idea, which exerts an unnatural activity, as in madness and hypochondria, prevents the entire absorption of the voluntary power, and leaves the faculties of memory, association, &c. at some degree of liberty, so that the tracery of past impressions is more or less vividly exhibited in the sensory. And we may remark, in confirmation of this statement, that those dreams are usually the most lively and orderly, or approach the nearest to realities, where the mind is, at the most remote point, from sound sleep, without being entirely awake. And dreams are found by experience to become more confused and faint in proportion, as we approach the oblivious confines of profound sleep, where they entirely disappear. This seems the most rational theory of dreams.

Mr. Burdon expatiates with great warmth on the force of imagination :

‘To imagination,’ says he, ‘we are indebted for all the ornaments and embellishments of life. Taste and judgment can only direct ; but imagination gives birth to all that is elegant, grand, and beautiful ; to her we owe the varified power of music, the lively creations of poetry, the animated effects of painting, the statuary that seems to live and breathe, the delightful productions of natural landscape, the sublime conceptions of architecture, and the living efforts of the actor.’

‘Imagination refined by virtue, is the source of honour, tenderness, and delicacy. The spirit of chivalry owed its origin to a lively conception of ideal wrongs ; it tended to refine the minds of barbarians above the gross feelings of mere personal injury, and taught them to form ideas of virtue exalted above the coarse collisions of the passions, and to comprehend the nature of moral excellence. The tenderness which we conceive for the feelings and distresses of others, exists only imagination ; yet it is a source of pleasure to refined souls, and equally gratifies him that bestows and him that receives its effusions. The violence of the passions is frequently corrected by the imagination ; for the idea of giving pain to others frequently restrains us from saying and doing many things to which, by some sudden emotion, we are impetuously urged ; and it prompts also that delicate attention to the feelings of others, which most of all things sweetens the intercourse of society.’

‘Tis imagination alone that exalts one man above another, and makes the man of genius tower over the rest of his species, by the purity of his morals and the grandeur of his thoughts. Filled with ideas of virtue, beauty, and happiness, he scorns the petty contentions of the world for wealth and power, and looks down with pity or contempt on the mean disguises of dissimulation and flattery. He keeps his mind for ever intent on that

purity and refinement, which, though ideal, can only preserve him from the filth and folly of the world. He knows no superior, but in virtue and talents ; and treats the trifling forms and distinctions of society, as the sports and amusements of children. Such a man is born to reform and improve his species ; and though he may be sneered at by the vulgar great, or laughed at by the thoughtless mob, it is impossible, if he takes the trouble to instruct his fellow-creatures, that he should not amend and purify the degraded state of society.'

' A man of warm imagination may be imprudent, but he can never have a bad heart : for he who can picture to himself the distress or happiness of others, unconnected with his own, must feel for them in some degree, if he has not been hardened by early prejudice, or frequent disappointment ; and he will act as he feels, when every string in his heart vibrates with responsive sympathy. He who has never rioted in the luxury of a warm imagination, may be coldly and correctly virtuous, but he can never be generous, affectionate, nor tender ; he never can experience those feelings of philanthropy which expand into universal benevolence.'

In the essay on ' characters,' we have some very just and acute remarks, and some very well-drawn characters, particularly of the principal authors and primary leaders of the French revolution. We do not coincide with the author in some of his preliminary observations in this essay, that those situations in life are most favourable to happiness, which are most favourable to *variety* of enjoyments. We believe that the reverse is more often the case. The man whose table is constantly covered with a *dubious* variety of viands, is not superior, in point of fruition, to him who sits down with an appetite to a single dish. He ' who can travel from place to place,' and ' partake of the pleasures which different countries afford,' is much more exposed to mortification, and is likely, on the whole, to experience a less sum of pleasurable sensation, than he, whose occupation is chiefly confined to his farm, his field, or his garden, or who can converse quietly with his family and his books by the fireside. The good housewife, who rises in the morning to go through the same round of duties which she performed yesterday, and which she will execute tomorrow, experiences very little variety in the peaceful tenour of her life. Her tomorrow is only a repetition of today, and an image of the day following. But is she less happy, does she experience less self-satisfaction, which is the purest of all earthly blessings, than the most voluptuous dame, who revels in every variety of amusement ?

‘The various shades of character,’ says Mr. B. ‘which distinguish individuals from each other in society, form a constant subject of amusing contemplation to the philosopher, who penetrates into the recesses of the human heart, and judges of things not from their appearances, but from their distinctive qualities. The dull monotonous forms of polished society, leave little room for any display of character among the generality of men; yet there are some whose minds are of so peculiar a temper, as to shew their true motives, notwithstanding these restraints; and were it not for custom, fashion, and the slavish dependence of each man on other people’s opinions, we should have a much greater variety of character than the world at present affords. It has been remarked by foreigners, that this country, where the people are under fewer restraints from the government, than in despotic monarchies, contains more eccentric characters than any other in Europe; and to a certain degree it is true; for undoubtedly an Englishman is left more to himself in the disposition of his time and property, than any other man in this quarter of the globe: and hence results that variety of character which is to be found all over the kingdom, but particularly in the metropolis; and hence also the pleasure which an Englishman derives from an acquaintance with all ranks. One Turk or one Russian resembles another in almost every thing, but there are hardly two Englishmen alike, except in the general features of their character; viz. their love of their country, their bravery, and their love of liberty; but these are mixed and compounded with so many other qualities, that though they are strong enough alone to form a national character, yet there are hardly two individuals alike.’

Mr. B. remarks that

‘the difference between temper and character is frequently confounded, though no two things can be more unlike. Temper consists in those dispositions of the heart in which all men resemble each other in their different descriptions, viz. sullen, obstinate, hasty, proud, or malicious. Character is formed of those peculiar propensities, those likes and dislikes, those pleasures and pains, by which one man differs from another so much, that he composes almost of himself a particular species. The component parts of all men are the same; it is the manner in which they are mixed together that forms their character.’

Our author is certainly right in asserting that temper and character are two different things; but it does not appear that ‘no two things can be more unlike.’ For they are often so blended together, that it is difficult to separate the one from the other; or to determine how much of any particular action is to be ascribed to the one, and how much to the other. Character is often modified by temper, and temper is

often restrained, improved, or altered, by character. Temper is more natural, and character more acquired. Temper depends very much on the greater or less irritability of fibre, which we bring with us in the world; so that a man may often be truly said to be born with a good or a bad temper; but character is more the result of the particular circumstances, in which we are placed, and of habits which are acquired.

Mr. Burdon says that 'the study of character is not only a pleasant, but the most useful exercise of the mind.' We know, by experience, the pleasantness of the study; and we are convinced that it must be highly useful to all those, who wish to obtain a comprehensive knowledge of mankind, which must be the result of numerous and diversified observations on the varieties of individual character.

'In the lower ranks of mankind there is little difference of character, and little is to be expected; for the constant occupation of toiling for a maintenance, leaves little room for other thoughts and employments; the same pleasures, the same pains, and the same objects, are common to them all; and one sailor is as much like another sailor, as one ploughman resembles his fellow. Yet we now and then find, even among artizans and mechanics, a character to whom chance has given a different turn from the rest of his equals, and formed for the instruction and amusement of those around him. But such, indeed, are rare in all ranks, and much more so in those which afford so little room for variety of sentiments and ideas.'

There is a character, which always belongs more or less to a species or class of individuals in any particular profession, trade, or employment; as in soldiers, sailors, artizans of different descriptions, in lawyers, physicians, and divines; but this character, which belongs to the peculiar occupation, is variously modified by the particular temperament and habits of the individual, so that the general resemblance which belongs, as it were, to the employment, is almost lost in the difference, which is inherent in the individuals. The difference between individuals who follow the same occupations as between individual peasants, or mechanics, are we believe in general more strongly marked than Mr. Burdon seems to think. This difference is even more remarkable in humble life than in a more elevated sphere. In humble life, individual likes and dislikes are more usually seen, because they are less suppressed by the forms of polished society, which, while they soften the character, render it monotonous and uniform. In humble life, for the same reasons, the passions

are displayed more in their naked, undisguised state, and the natural temperament is less covered with the varnish of art. Thus, therefore, we believe, that an acute and discriminating observer, will find more, and more striking varieties of character among rustics and the lower species of mechanics, than among persons who are within the confines of what is called, fashionable life.

Before we quit the essay, which has given rise to the preceding animadversions, we will give a few specimens of the characters, which Mr. Burdon has drawn with much force and discrimination. We will select those of Mirabeau, and Madame Roland.

‘The character of Mirabeau, which stands foremost in the history of the revolution, as being the first active agent in that eventful period, is now no longer doubtful. With talents suited to any purpose, he wanted those solid virtues which inspire respect and confidence, and therefore, though courted by all parties, he was trusted by none. The jacobins despised, and the royalists dreaded him; but at last they won him to their party. He had that intuitive quickness of penetration, which enabled him to perceive, at a glance, the remote tendency of every measure; and that force of expression, by which he compelled other people to see what he wished them by a few words; nay, he could do more: he could make them believe what was never intended, provided it suited his own purpose. He was, therefore, completely master of his audience, whenever he spoke; and never wasted his time in vain harangues. His passions, and his indulgence of them, were equally unbounded; and what he wished, he seldom wanted the power to obtain, for his means were superior to those of all other men. To the most profound dissimulation, he united the greatest openness and plainness; his arrogance and audacity were invincible: it was impossible to disconcert him. He was at all times in possession of his countenance, his voice, and his temper; and when it suited his purpose, he could display such a degree of force and earnestness, as communicated the same to all around him. His ardour and impetuosity carried every thing before them. He could bear no opposition, and he possessed the power of silencing all his opponents. Born and educated in the rank of nobility, he never forgot the manners of a court; and though personal sufferings had rendered him the enemy of oppression, he still retained in secret, his prejudices in favour of royalty. No man ever excelled him in the knowledge of mankind: he penetrated at once into the most secret motives of those with whom he was concerned; and discriminated the different features of every man’s character, and those in which one man differed from another. He was admirably suited in all respects for the leader of a party; but he had no need of a party, for he was the leader of the na-

tion in all its efforts from slavery to liberty. He has been accused of having a share in the Orleans' conspiracy, and it is certain he was connected with many of its members, but he never acted with them as a party any further than it suited his own ideas of personal interest. He certainly never intended to go all the lengths of the revolution, because he knew too well that in such a struggle he might lose all that he had been contending for. He wished to be the first minister of a limited monarchy, and his views of ambition extended no further. His expression on his death-bed, that the monarchy had died with him, was a strong proof that he had engaged himself in its support; and it is, perhaps, not hazarding too much to say, that, had he lived, he might have saved from destruction both the monarch and the throne; for his eloquence and personal influence were able to effect any thing. He was himself a tower of strength to whatever party he espoused, and had he lived, he might have been a bulwark to the court, to break the violence of contending parties. Had he lived, the Robespierres, Talliens, and Legendres, would have remained in insignificance, and many of the horrors of the revolution might have been prevented: but it was intended otherwise, and he perished by an untimely death, in the vigour of his talents and the height of his power. He was a patriot in theory, but in action he thought only of himself. The rights and liberties of the people, and the sacred principles of morality, were in his head, but not in his heart. He could write, and he could speak, of all that was virtuous, amiable, and honourable among men; but in action he lost sight of his principles, and afforded a miserable example how feeble is the control of reason over strong and predominant passions. No eloquence in modern times (if eloquence is to be estimated by its effects) is to be compared to his, for he never spoke without gaining immediately the purpose he intended:—his private life was a shocking series of profligacy and immorality: though he felt all the delicacy of the tenderest love, yet he indulged at times in the coarsest intemperance. His letters to his mistress, who was the wife of another man, express all the feelings of the most refined and delicate passion, united to the grossest sensuality. In the art of seduction he was unrivalled; for though nature had denied him every personal attraction, yet such were the alluring spells of his conversation and manners, that no woman whom he chose to attack could resist his advances. His person was large and coarse, his face was deformed by the small pox, and his features were strong and repulsive: yet for all this, he could talk himself agreeable, for he had a tongue that could charm even the guarded ear of suspicion and prudence, and accomplish what few men would dare to attempt. Such was the man whom nature sent into the world, at a critical period, to accomplish her purposes. By every action of his life he forwarded the progress of the revolution, and it was brought to its present termination only by his death. The fatal resolution of the monarch to fly the king-

dom, was the first consequence of that event ; and all his future measures tended only to hasten his destruction. Had Mirabeau lived, he would probably have saved the throne : and though we should acquit him of the share he had in overturning despotism, the Brissotines were not equally innocent in the overthrow of the monarchy.'

Of Madame Roland, Mr. Burdon says that

'she was, in talents, and dignity of character, the first woman that ever adorned the annals of history. If an idea of her mind was to be formed from her writings alone, we might safely pronounce her to be faultless, for, there indeed are to be found sentiments which tend to the highest improvement of our nature, expressed in language the most pure and animated. The love of learning, virtue, liberty, arts, beauty, nature, elegance, and refinement, shines in every page that she has left behind her ; so that, for my own part, I heartily pronounce that there is nothing in prose from which I have derived equal pleasure. She was ever the friend and adviser of her husband, and sought for no more power than she could obtain through him, and was, in all respects, such a wife as few literary men have the happiness to possess ; not only the partner of his bed, but the companion of his social and literary hours : she shared in all his triumphs, and felt for all his injuries ; his counsellor in all difficulties, and the sole instructress of his child. She sympathized with him in every thought and feeling, so that when he heard of her death, he no longer wished to continue in existence. No woman was more free from the vanity of her sex, for her mind was too much occupied with things of importance, to be amused with the trifles of dissipation. Her greatest pleasures were the beauties of nature, animated conversation, and the study of mankind. She avoided all places of public amusement, where nothing was to be gratified but an idle love of pleasure : nevertheless, she was pleased with music and theatrical representations, when either were to be had in any degree of excellence. Her mind was elevated, by the most refined studies, beyond the common pitch of women ; it is, therefore, not wonderful that she found few companions among her own sex ; yet she never forgot the duties which nature and custom had imposed on her. As a mother, she excelled most others in attention to her daughter ; and as the mistress of a family, she never neglected any branch of that important trust, but regulated all her concerns with the most systematic economy. The same exact disposition of her time and affairs, she carried with her to a prison, where neatness and propriety ever reigned, so far as the rigour of her persecutors permitted. Her music, her books, and her flowers, soothed and beguited many a tedious hour, during five months of rigorous imprisonment ; and when the last moments of her life approached, and she was commanded to prepare for execu-

tion, she got ready at the appointed instant, dressed as became the decency of her sex, with elegance and simplicity. Her firmness never forsook her for a moment during all her sufferings, and, on the scaffold, she paid a compliment to her executioner, which none but a Frenchwoman, and such a one as herself, could have conceived: her last words deplored the state of liberty, and she yielded to the fatal stroke without a sign or struggle of resistance. That she conspired, with the rest of the Brissotines, against the king and the monarchy, there can be little doubt, and it will be somewhat difficult to defend her against such an accusation: all that can be said is, that her conduct affords a melancholy instance of the weakness and inconsistency of human nature. By much meditation on the vices and miseries of mankind, and the constant contemplation of theoretical excellence, she had exalted her mind to a pitch of enthusiasm which rendered her blind to all the obstacles that lay between the conception, and the completion, of her beloved object, which she believed to be of such a nature, as to sanctify any means by which it could be realized; and thus in the search after an imaginary good, she produced much actual misery to herself and others; because she was not provided with the means, unholy as they were, of accomplishing her purpose; and even had it been attained, there is every reason to believe, that power would have had its usual effect on her, and on her party. Let their example be a lesson to all reformers of states, to be content with gradual and moderate improvements; such as are conformable to the progress of nature, rather than by aiming at visionary excellence, to hazard their own and the public safety.'

We have not room to admit all that Mr. B. says of Robespierre, but the following appears characteristically just.

'His views were not extensive, he had no ideas beyond those of force or fraud. There was nothing great, noble, nor generous, in his conceptions; and when he had accomplished his purpose, he knew not how to employ his power. The great, the learned, and the virtuous, were his enemies, and he saw no method of silencing their opposition, but force: however, that engine which he employed to preserve his authority, proved the instrument of his destruction; and it was natural it should be so, for no man can expect to govern a country long, after he has reduced himself to a mere trial of strength with the people, which shall last longest.'

The essay on 'the feelings' does great credit to those of Mr. Burdon.

The essay on 'education' contains many judicious and practical observations. We select the following:

* The more early children are accustomed to use their limbs, after they have acquired a proper degree of strength, the greater will be their health ; for by want of use the limbs become stiff and rigid, and the children unhealthy, for want of exercise. At six months old, or a little more, a healthy child should begin to use its feet, and, after that, it should be left to itself, as much as is consistent with safety : if it falls, let it get up again with the least help possible, and in a little time it will get up alone : if it cries, which it will often do, without being much hurt, let it never be regarded, but try to amuse it, and the crying will soon be over : never pity it, for then it will only cry the longer.*

‘ After a child is able to walk, let all its playthings be such as promote exercise, and generally above its powers : time and use will make them easy ; for if they have only such things as they can manage with ease, they neither acquire strength nor dexterity. If they get wrong or out of order, or seemingly out of their reach, let them try to put them right again, if not very difficult, for they should early be taught to do as much as possible for themselves : by this means they will acquire patience, quickness, and perseverance. These things appear trifling, but they are not trifling in their effects ; for it is by a continued series of impressions, and by the repetition of similar impressions, that the minds of children are formed : they bring no ideas with them into the world, and therefore much depends on what they are taught. Without this is acknowledged and understood, there can be no such thing as education ; our infants may, like savages, be the mere creatures of imitation, and go right or wrong as chance directs ; but without early and constant attention to the impressions they receive, they never can arrive at that degree of excellence of which their nature is capable. Though the general temperament of children is derived from their bodily constitution, and is, therefore, called natural ; yet their particular dispositions and propensities, arise from the impressions they receive in their earliest youth.*

‘ Education generally begins at the wrong end, that is, we often teach children to read and write and do other things by rote, before we teach them to think. Now it seems to me, and I am convinced of it from experience, that in order to form the minds of children, we should reason with them and talk to them of things much above their age, and if they are endowed by nature with even a tolerable capacity, their reasoning powers will be much more benefited by this sort of instruction, than if deferred till a later period ; and after that they may be taught to read, write, and count, which they will learn much quicker and easier after their faculties have acquired some strength, than in their early infancy.*

‘ Children in full health and spirits are naturally eager and impatient, and if their desires are constantly complied with, they will, in time, never bear to be refused : it is requisite, therefore, to be steady in denying them whatever is improper for

them to have, but to indulge them in all things that are innocent, and in time they will learn to distinguish. This method, when begun early, will prevent the necessity of beating, which, if it is possible to avoid, should never be resorted to: it requires great judgment to know when to refuse and when to comply. Though I by no means deny that whipping may now and then be of use, before a child can be talked to, yet parents ought to be very sparing of such correction, and never to use any other mode of beating. Some people indulge themselves in a cruel and dangerous custom of giving blows over different parts of the body; and a very common mode of correction is, boxing the ears, which is, of all others, the most unjustifiable. Children corrected with cruelty often become cruel themselves; and nothing can shew so little command of temper, or so much low breeding, as to strike a child hastily and severely.

‘There are some people whose whole system of education consists in whipping; it is the common corrective for all faults and for all offences. The best substitute for this severe discipline, is a constant firmness in denying what is improper, and this will accustom children early, to set bounds to their desires, and submit themselves to the inevitable necessity of things which cannot be prevented; for the longer they live in the world, the more frequently they will meet with disappointment.’

‘With children arrived at the age of five years, some regularity and method should be adopted as to the hours of instruction and play; every inducement should be held out to make them come to their book, not as a painful drudgery, but as a pleasing employment; as the means of acquiring every thing they wish for, and to obtain that relaxation which they should be told, can never be granted till they have first performed their duty. To reason with them in this manner, on the necessity of attending to their books, and to teach them that amusement is only the reward of diligence, will imprint on their tender minds, ideas of duty and regularity, which can never otherwise be obtained.’

‘If young people are not properly instructed before the age of fifteen, little can be done afterwards to any good purpose. The impressions which a child receives, and the manner in which he is treated, before he is a year old, determine in some measure his temper and talents. At the age of five months they begin to make distinctions in things and persons, and from that time we are to watch the direction and impulse of their minds. This is much earlier than is generally imagined, but the fact is not to be doubted. If a child of a year old has every thing given it which it wants, if it is constantly indulged, it will become hasty, impatient, and irascible: to counteract that propensity is all that can be done at so early an age; but as their ideas expand we must take every pains to implant in them good disposition; for soon after that, they become timid, or resolute, generous, affectionate, cruel, kind, and tender-hearted, nearly as

they are taught ; that is, between the age of one and three years ; till then, they are merely creatures of sensation and memory : they repeat what they are told, they do what they are bid, and they feel bodily pain, but they neither reason nor reflect : till that time they must be led by authority ; they must be told to do some things, and forbid to do others, without knowing why : we must form their bodily health, their manners, and their temper, but we must not pretend to reason with them, nor expect them to do so ; it is talking to them a language which they cannot understand ; yet at a proper age, which is when they are near three years old, we ought to watch the opening and progress of this distinguishing faculty, and be attentive to give it the best direction and the fullest exercise, for it is that alone on which our happiness depends ; to that alone it belongs to control all our unruly passions and appetites, and to lead us to the true end of our existence.'

'The first thing to be impressed on the minds of children, after the dawn of their reason, is a strict attention to truth ; and for this purpose you should always tell the truth to them. Whatever you wish them to do or to avoid, you ought to give the true reason for it, which, in time, they will understand ; whereas a great many parents have a very improper custom of tempting a child to do or to take a thing, by threatening them with giving it to another ; this inducement has a stronger tendency to make them selfish and ill-tempered, by teaching them to act from the mere desire of hindering another from what they do not care about themselves, which is a very contemptible motive ; they should be told at once, that they must do a thing, and necessity will soon teach them to submit to what they cannot resist.'

'There are some sort of lies which all men agree to reprobate, and it is these against which children are generally warned ; yet, if we should wish to advance the cause of truth, and to banish deceit and fraud, we must do much more than merely teach them never to tell a lie ; we must teach them neither wilfully to misrepresent, nor hastily to give credit to every thing they hear and read ; to teach them to examine, is better than teaching them to believe ; for both in the natural and moral world, facts are mistaken, as well as the consequences to be drawn from them ; so that a prudent caution in matters of belief is the best preservative against error and mistake.'

The above extracts are sufficient to show that the author is a sober and intelligible writer on education ; that he is not supporting a fantastic or visionary theory, but inculcating rules founded on good sense, and confirmed by practical experience.

Much reading and reflection are evinced in the essay on the 'principal moral writers, and systems of morality,' &c. but we have no room for extracts ; nor any leisure to combat

what the author says on the morality of Jesus. We must leave Mr. B., in this respect, to the polemical prowess of those theologues, whose controversial faculties are sharpened by their apprehensions for the fate of the establishment. We have already said enough to prove our good will both to Christianity and the church; but the multiplicity of our occupations will not permit us to break a lance with every opponent of our most holy faith.

Our reflective and able author commences his essay on 'the condition of mortality,' with the following sentence :

'Man, never satisfied with the present, is always looking back to what he has been, or forward to what he is to be; the propensity to the former, however, is not so general as that to the latter.'

Mr. B. then proceeds to argue stoutly and decidedly against the sublime doctrine of a future existence; but we think that the probabilities are greatly in favour of that event. The first sentence in this essay, which we have just quoted, may fairly be adduced in favour of a future life, and against the more gloomy theory of the present writer. 'Man,' he says, 'is never satisfied with the present,' but 'is always looking back to what he has been, or forward to what he is to be;' but he is more wont to look forward to the future, than to look back upon the past. This prospective propensity, this perpetual looking forward to something beyond this, is a distinguishing feature in man, which he seems to have hardly at all in common with the *prone animals*, who graze the herbage and eye the soil. But whence this dissatisfaction with the present, and this general avidity for the future? The nature of every particular being is well adapted to the end which it is to answer in the work of creation. The brutes are satisfied with their present condition without any prospective hopes or fears. But man seems the only animal in the creation who never experiences the fullness of satisfaction; but who is continually urged, as if by an instinctive principle, and not only in the sad, but in the prosperous hour, to contemplate the future, and often to seek to evolve that destiny which is concealed in the shades of death.

When we see the faculties of every other being so precisely accommodated to the circumstances in which it is placed, and neither more nor less than it requires, whence can we suppose that the great Author and Contriver of the human frame, would have implanted in the mind of man a principle, which, in proportion as he advances in intellectual

growth, and becomes, both in reason and in virtue, more fit for a region of greater purity, and for associates of higher excellence, renders him more dissatisfied with his present being, forces him to contemplate an ideal of perfection beyond the present gross sphere, and to aspire to a region of more serenity and bliss? Nature herself, or rather nature's God, in that prospective anxiety, that inquietude in the present, and that concern for the future, which he has implanted in man above other animals, has taught him to make a moral and intellectual provision for the high destiny which so often rushes on his thoughts, fixes the attention and solicits the mind to dwell on the awful theme.

Mr. Burdon seems to think it improbable that we shall have any consciousness of existence after death, because we have no consciousness of existence in a prior state. If the proof of preexistence, before we were nurtured in our mothers' womb, were necessary to establish the truth of a life after death, there would be an end of the argument; and man must make himself contented with the idea of his decomposition into dust, never to feel, or think, or act any more. But, unless man had existed from all eternity, is it not necessary that he should begin to exist in some point of time? And if man be to begin his existence in some point of time, it matters nothing with respect to the continuation of the consciousness which he has once received, at what point of time he begins to exist, and to be able to pronounce the emphatic words, '*I am,*' which are so vast, so voluminous in meaning and in inference? As man has not always existed, he must begin to exist in some period, and whether that period be five days or five thousand years from the actual present, it cannot in the least diminish the probability of his future existence. For five thousand years are not more than five days when placed in comparison with eternity, in speaking of which all possibilities of comparison are lost, and all the multiplications of numbers vanish and lose their power.

When a man has once begun to be, when he is become a sentient and reflective creature, perpetually impelled either by a principle from within or by circumstances from without, to aspire to a higher state of excellence than he finds it possible to attain here, and to contemplate an hereafter as the scene, where his high views of perfection are to be realized—when such an individual is produced, do we not see a much stronger probability for the continuance of his existence, or rather consciousness after death, than we could have done for his existence before he was born?

Mr. B. seems to favour the hypothesis, that every particle

of matter is indestructible, and that matter itself is eternal. We shall say little on this subject, on which we have expatiated in our review of Mr. Kirwan's metaphysics. To us it appears that nothing is indestructible as to essence, nor eternal as to duration, but MIND. But, conceding to Mr. Burdon for a moment, his matter with the eternity of its nature and the indestructibility of its particles, we ask him, whether the principle of mind, can be perishable, while the principle of matter is never to cease to exist? Is the *thinking* principle subordinate to the material? Does not, on the contrary, common experience prove that it is mind, which moves what is called matter, and not matter which moves mind? All the material motion which we observe in the world, whether it be in the planets or on the earth, in the sun, moon, and stars, or in the pendulum, has its origin in a contriving MIND. Matter itself, according to the common acceptance of the term, is an inert mass, that would be for ever at rest, without the force of mind to make it leave its quiescent state.

To *think* is to exercise a principle totally independent of lumpish matter. Nor does *thought* belong to organized matter, any more than to matter in its rudest state. For *the alteration of the form can never alter the essence of the thing*. And if thought and matter be essentially distinct, they can never be made one by any plastic power. The reduction of the organized form therefore to its constituent dust, can never, in the least affect the *thinking* principle. That is immortal and unchanged.

To *think*, instead of being a material accident, or the result of any organization, however complex and delicate, is the original property only of the DIVINE MIND, who has communicated a greater or less portion of the energy to his rational creatures, and made its improvement depend on the use. But, what God gives, it is contrary to his nature to take away, till it has answered the end for which it was bestowed. Now the end, for which reason was bestowed, is not accomplished here. The faculty itself points to an hereafter. To speculate on a state after death, is one of the most common tendencies of the most elevated and improved mind. The greater the intelligence of the individual, the more ardent the longing after immortality. And, in proportion as the mind acquires a fitness for a higher state of existence, the less likely is it that its being will terminate in the present imperfect state.

Man is a progressive intelligence; but, in this world he never attains the highest perfectible point of which his nature

is susceptible. But was the principle of progression given to no purpose, or bestowed in vain? We cannot suppose this. There are too many, and too certain marks of wisdom and of goodness in the world, to permit us to entertain the gloomy thought that death is a final barrier to the mental progress of man. As the destruction of the thinking principle is not necessarily involved in that of the corporeal mechanism; it is reasonable to conclude that the liberation of this principle from its gross incumbrances will only increase its activity, and enlarge the sphere of its operations.

This state of things, as viewed in relation to man, is not a complete whole. It is only part of a whole. Some other state or states of being must follow this to render the moral administration uniform and consistent, to enable man to answer the full end of his being, and to attain the full consummation of his faculties. If God be supposed a perfectly benevolent Author and Governor of the universe, the end of man's being must be happiness. But, if that end be never completely obtained here, what is and must be the natural inference? Is it not that there must be another state after this, in which that object will be more adequately accomplished?

If we suppose happiness, (and what else can we suppose to be the ultimate end for which man is made?) the circumstances, in which he is placed, not only do not accord with that end, but are often such as, leaving all human improvidence out of the question, are totally incompatible with the attainment. Men are occasionally born with the seeds of some excruciating malady, or their lives are rendered by causes, over which they had no control, only one shifting scene of varied suffering and disease. Here then is a total contrariety between the circumstances and the object, or the means and the end, unless we make this life the vestibule to a better. But, can we adopt such low notions of the Divinity, as to imagine that he ever proposes an end, and fails in the means of the accomplishment? It seems to us that he has so constituted the world, and so modified the nature, and the circumstances of human beings, as to make a future life an object of **RATIONAL EXPECTATION.**

Our limits will not permit us to enlarge further on some of the important subjects, which Mr. Burdon has discussed in the present valuable essays. A writer, whose object it is to make others think on great and important subjects of general usefulness and interest, must be reckoned among the benefactors of his species, whatever paradoxes he may occasionally start, whatever points of the popular creed he may impugn, or whatever novelties of opinion he may inculcate.

Where free discussion is allowed, the errors of speculation can never be dangerous. The friends of Truth, whether physical or moral, have nothing to fear as long as they are not restrained by any pains or penalties from exerting the only weapons, which are authorized in her courts, those of reason and of argument.

We hope that Mr. B. will continue his moral and political lucubrations. As he possesses an independent fortune, there is no obstacle to his exercising the privilege of an independent mind; and the groves of Academus were not more favourable to the search after truth, than the shady walks which wind along the banks of the Blythe.

ART. VIII.—*Maid of Renmore, or Platonic Love; a mock Heroic Romance, in Verse; with burlesque Notes, in humble imitation of modern Annotators.* London, Dean, 1810.

THE maid of Renmore is a lively and good natured satire on platonism and platonic love, and ridicules in easy numbers the Rosicrucian machinery. The author represents his hero, whom he calls Lorenzo, as possessing all the folly of modern platonism.

‘As a platonic lover, in the usual acceptation of the term, as wandering through groves and dales, as kindling at the bare description of mental qualifications, as falling in love without seeing the face of the object; as pursuing her from place to place, and imagining, like Don Quixote, that every woman he meets, is his dulcinea; and lastly, as conversing, like the same redoubtable knight, with some little deference to reason upon all occasions, where the string of his enthusiasm is untouched, and then bursting forth into seraphics, harmonics, and spiritual incongruities.

At length Lorenzo yields to a reasonable passion on the sight of the object of his search, and proves ‘that all platonic ends in mortal love.’ The author represents Cupid as influencing Lorenzo in disguise; and partially declares himself the enemy of platonism. He has a ring given him, by the virtue of which he may know every lady’s true character; and hence he finds that Eliza, whom he admires, is in fact nothing more nor less than a sordid wretch, who weighs the merits of her lovers by their heaps of gold. Laura proves a coquet, Pensosa splenetic; and various beauties pass in review before us, each of whom is described with well tem-

peted satire and wit. Our author also ridicules the ardent passion of the times for every thing that is ancient, or Egyptian; and asks,

‘ And can he then be *compos mentis*, pray
Who hunts for trouble, through the live-long day?
Who while his ample fortune can supply,
Each necessary, pleasure, luxury,
Devotes its blessings to incessant waste,
In other words, affects to have a taste,

* * *

And lo! as if transformed by *magic spell*,
His house becomes a dire *Egyptian hell*;
Where’er you turn, some dreadful monster grins,
Men with beast’s heads, and beasts with fishes’ fins;
Nor on a single bell-pull, ring, or nail,
Does any mark of tasteful madness fail;
Thus if you ring, to issue some command,
You grasp a serpent in your shud’ring hand;
Relieve your hunger from a lion’s paw,
Or lave your hands beneath a tiger’s jaw;
And fearless, lounging on a griffin’s wings,
You sometimes tread on rats,* and sometimes kings.
The eye to shock there never wants pretence,
And that’s most taste, which wants most common sense,

* *

With others, ev’ry thing must be Chinese,
Their windows latticed, to admit the breeze;
No thought bestow’d, if Asiatic air
Has aught in common with our atmosphere;
Till the cold winds, that whistle round the rooms,
Or what are more convincing, racking rheums,
Restore their wand’ring senses, and remind
That pow’r and fortune cannot buy the wind.’

Doctor Du Mainaduc, and Miss Percy, are not forgotten; Miss Owenson and the author of *Nubia* also come in for a share of the author’s notice; and those readers, who wish to amuse and while away half an hour before the last bell rings for dinner, cannot do better than take up the *Maid of Renmore*. We will assure them that, at least, they will enter the eating parlour with a smile on their countenance.

The burlesque notes to this little poem are very good; and we much wish that some of our modern poets would avail themselves of the gentle hints given in this work, to avoid in future giving long notes; and not fail to bear in

* Footstools decorated with Ichneumons and Egyptian heads.

mind the judicious remarks in 'note extraordinary,' at the end of the *Maid of Renmore*. It is written with much spirit, and contains some very wholesome truths.

ART. IX.—*A Treatise on Cheltenham Waters; and bilious Diseases; containing, 1, general Observations on Fluidity, Mineral Waters, and Watering Places. 2. The Situation of Cheltenham, salubrity of its Climate, and longevity of its Inhabitants. 3. The Saline Nature of the Soil. 4. The Situation of the Wells, with the Chymical and Medical Properties of their Waters. 5. The Modes of Administering the different Waters. 6. The Diseases in which the Waters are indicated and contra-indicated. 7. The Arrangement and History of bilious Diseases in Britain. 8. The Description of the Baths heated by Steam, and the different Kinds of Bathing at Cheltenham. Second Edition, newly Arranged, with numerous Additions, and two Plates. By Thomas Jameson, M. D. of the College of Physicians of London and Edinburgh; formerly Physician and Lecturer at the Finsbury Dispensary, London; now resident Physician at Cheltenham. 8vo. Callow, 1809.*

EVERY watering place is, if we may trust to the descriptions of its panegyrists, another valley of Tempe, an elysium, a paradise. The hills screen it from chilling winds, whilst the air is still rendered pure and salubrious by the fanning of gentle Zephyrs. The winters are always mild, and the summers cool. Pleasant rides, charming walks, good roads, dry paths, billiard rooms, and ball rooms, libraries and play-houses here abound; in short, whatever can dissipate ennui, and exorcise the demon of discontent.

Dr. Jameson's ample title-page absolves us from the necessity of giving a detailed account of the contents of book. We must take the liberty of remarking, that it is very deficient in what most gentlemen in the doctor's situation are pleased to make the greatest parade about; we mean, chymical experiments. Not without reason. The young physician, who can make a good analysis of a mineral water, must have studied hard; and this offers a fair presumption that he comes to the exercise of his profession, duly qualified and properly adorned. But we find but one proper analysis of Dr. Jameson's, though the discovery of new wells gave him every opportunity of displaying his powers. And in this

one a critical eye may detect errors. For instance, in the chalybeate spa, lime water, he asserts, detects carbonic acid; and pure potash and pure ammonia throw down magnesia. Would not lime water then do the same? We conclude then that Dr. Jameson's chymical skill is but small. However, his book may serve very well the circle for whose use it is intended: beyond that we presume he hardly intends or wishes it to extend.

ART. X.—*Advice on the Study of the Law: with Directions for the Choice of Books. Addressed to Attornies' Clerks.* Taylor and Hessey, 1810. 8vo. 157 pp.

THE author of these pages laments that while ' Fulbeck, Doderidge, and Philips, among the old lawyers, and Simpson and Bridgeman in our own time, have written on the study of the law,' for the use of students at the bar, nobody should have thought it worth his while to write for the use of students at the desk of an attorney. But we apprehend that he has somewhat mistaken the matter in thus representing it. The *general* advice which is given to the members of one branch of a profession is so far at least applicable to the members of any other branch of it, that they must themselves be the judges how far it is strictly capable of being reduced into practice. For instance, when an university education is prescribed for the incipient barrister, it is evident that this preparation is in most instances impossible to be pursued in the case of an attorney, because (to mention no other obstacles) the regular apprenticeship which it is necessary for him to serve, occupies too great a portion of his preparatory time to admit of any further delay. The same reason will often interfere to prevent him from pursuing even his school education to the ultimate period of it.; but these necessary obstacles do not prevent him from applying the advice to himself, as far as it *can* be applied, that is, to the attainment of all the classical and general learning which his circumstances will admit of his attaining, and which will be found equally valuable to the *gentleman* in all professions and in all branches of all professions, whether he is destined to be a barrister or an attorney, a physician or an apothecary.

Nor is the course of *professional* study proper for an attorney, essentially different from that which is required for the bar. The *mere student* in any of the several branches into which the profession divides itself, must be recommended

in the first place to attain the same kind of general knowledge of the profession. With regard to the *particular* application of this general knowledge to practical subjects, this is what concerns the actual *practitioner* rather than the preparatory student; and the practitioner is or ought to be sufficiently qualified to judge for himself what books are most suitable to his purpose.

As for sobriety and diligence, vigilant attention to the interests of their employers, and to their own health and morals, all these are articles of very good advice, but not such as are applicable to an attorney's clerk any more than to any other class of persons whatever.

However we give the author all possible credit for his good intentions, and can recommend his advice as very sound and proper to be followed, not only by attorneys' clerks, but, as far as it applies, by all other professional students.

ART. XI.—*The Description of Britain, translated from Richard of Cirencester; with the original Treatise de situ Britanniae, and a Commentary on the Itinerary; illustrated with Maps.* London, White, 1809. 8vo. 18s.

THIS will be found a very interesting work to the antiquary, and the student of the former topography and history of this island. The execution is very honourable to the talents and the research of the translator, and of his friends, who have favoured him with many valuable communications. Richard of Cirencester was a monk of the fourteenth century, who possessed a degree of learned curiosity, beyond what was often felt by his contemporaries, or approved by the abbot of the monastery to which he belonged. He seems indeed to have been greatly superior to the general ignorance and bigotry of his age; and to have been endowed with a liberality of sentiment worthy of a better period. In the seventh chapter of the first book on the ancient state of Britain, we find the ghostly superior of honest Richard of Cirencester introduced, as arguing against his eager desire to become acquainted with the early history of Britain. 'Of what service,' says the abbot, 'are these things but to delude the world with unmeaning trifles.' But the studious monk replied, 'Is then every honest gratification forbidden? Do not such narratives exhibit proofs of divine providence?'

The original of this valuable work concerning the ancient state of Britain, was discovered about the middle of the last

century, by Charles Julius Bertram, a professor of the English language in the royal Marine Academy at Copenhagen, by whom it was published in the year 1757, along with the remains of Gildas and Nennius. This volume had become so scarce, that not a copy of it was to be found either in London or at Copenhagen; and therefore we cannot but confess our obligations to the present editor for the republication of this important treatise, as well as for the lucid commentary and erudite notes with which it is enriched. We will exhibit a specimen of the notes. Richard of Cirencester says, 'Finis erat orbis ora Gallici littoris, nisi Britannia insula, non qualibet amplitudine, nomen pene orbis alterius mereretur' &c. on which we have the following learned note:

'Homerus (1) primus, saltem Græcos inter, (de iis enim, quæ Orpheo tribuuntur, adhuc sub iudice lis est,) terram undiqueque oceano cinctam allui (2) pronunciavit, opinio forte ipsi terræ cœva, quod verba quæ sequuntur Clementis Alexandrini innuere videntur; en ipsa verba: Mensam autem in templo, (altare quoque thymmiamatis a Moyse jussu divino factum (3), habere undulas inflexas ac tortiles, (communiter coronam appellant,) significat terram quam oceanus circumfluit (4). Recepta hæc erat Philosophorum (5), Geographorum (6), Historicorum (7) et Poetarum (8), tum Gentilium (9), tum Christianorum (10) opinio, atque quod ad Europam, Asiam et Africam, veterum orbem attinet, consentit illa ad unguem cum recentissimis et optimis observationibus. Hoc est cur veteres extrema littora finem terræ et naturæ dixerint (11). Patet hoc, ut alios omittam, ex his Virgilii Romanorum Coryphæi dictis:

Extremique hominum *Morini* ————— (12)

populi in Galliæ finibus, qui Britanniam spectant, proximi oceano (13), et ultra oceanum quid erat præter Britanniam (14), oceani.

(1) Iliad. Σ, v. 606. et Σ, v. 200. Florus Histor. Rom. lib. i. cap. 13. Rutilii Numat. Itin.

(2) Strabo de Geogr. lib. i. p. 4. 9, &c.

(3) Exod. cap. lli. v. 3.

(4) Stromat. lib. vi. p. 658.

(5) Aristoteles lib. de Mundo c. 3. Plinius Nat. Hist. lib. ii. c. 66, 67, 68, &c. M. Capella lib. vi. &c. &c.

(6) Strabo Geogr. lib. passim. Dionysius Characenus passim. Mela de situ Orbis lib. i. c. 1. et iii. c. 1. Æthicus, Rufus Festus Avienus de Ora marit. v. 390. &c. &c.

(7) Joannes Tzetza variae Histor. Chiliad. 8. Philostratus L. apud Phœtium, p. 1011.

(8) Orpheus, Homerus, Cointus Smyrnæus, &c. fere omnes.

(9) Fere omnes, uno ore.

(10) Cosmas Ægyptus Cosmogr. Christian. lib. ii. p. 131, &c. &c.

(11) Vide Ricard. lib. l. c. 4. § 12, &c.

(12) Æneid. lib. viii. v. 727. B. Hieronymus ad Gerontiam sub fin. Plinius N. H. lib. xix. c. 1. Julius Celsus in vita Cæsaris p. 44.

(13) Servius Honoratus ad loc. cit. Virgilii.

(14) E XII. Panegyricis unus pag. 265. edit. Stephani.

insulam (1), ultimam occidentis (2), quam fallax æstu circuit ipse oceanus (3), cujus licet magnitudinem olim nemo, ut Livius, refert, circumvectus (4), Panegyricus (5) tamen Maximiano et Constantino imp. dictus aperte docet, eam tantæ magnitudinis a Cæsare habitam, ut non circumfusa oceano, sed complexa ipsum oceanum videretur (6). Hæc cum verbis Ricardi (7), consentiunt, quæ verba sunt apud Solinum (8) eadem. Britannia judicata est orbis finis juxta Valerium Catullum qui Albionem nostram ultimam Britanniam (9), ejusque incolas Britannos ultimos appellat (10). Sequitur eum in hoc Horatius Flaccus ita pro salute Augusti vota nuncupans:

Serves iturum Cæsarem in ultimos
Orbis Britannos ——— (11)

nisi cum beato Chrysostomo tibi placuerit Britanniam extra orbem positam (12), Romanorumque virtutem in orbem redactam dicere (13). In Romanorum nomen elementa transierunt (14), in quos etiam transivit orbis terrarum, qui Romano imperio clauditur et definitur. Unde a plerisque Orbis Romanus appellatur (15); ita M. Annæus Lucanus:

——— quin respicis orbem
Romanum (16)?

Et denuo de Cæsare sermonem faciens idem poëta canit:

Hic cui Romani spatium non sufficit orbis (17).

Sed vero propius ad ipsam rem accidit Claudius Claudianus ita loquendo:

——— nostro deducta Britannia mundo (18).
Nomen pene orbis alterius, &c. (19)

Alii veterum auctorum non parce adeo loquuntur, liquet hoc ex his apud optimos eorum obviis expressionibus:

At nunc oceanus geminos interluit orbes (20).

Britannia oceani insula interfuso mari toto orbe divisa (21), Alter

(1) Æthicus Cosmogr. p. 705. Isidorus Hisp. Orig. lib. xiv. c. 6.

(2) Catullus in Cæsarem. epigr. 30. v. 13.

(3) Vet. Epigram. apud Scaligerum.

(4) Apud Jornandem de rebus Geticis. (5) XII. Panegy. p. 258.

(6) Sed vide Cæsar. de Bello Gall. lib. v. c. 13. (7) Lib. i. c. 1.

(8) Caput de Brit.

(9) In Cæsarem epigr. 30. v. 4.

(10) Ad Furium et Anr. epigr. 11. v. 12.

(11) Ode 35. ad Fortunam.

(12) Tom. v. p. 848.

(13) Hegessipus lib. ii. cap. 9.

(14) Ricard. p. 36.

(15) Hegessipus.

(16) De Bello Pharsal. lib. viii. v. 442

(17) Lib. x. v. 456.

(18) De Malii Theodicii Cons. v. 51.

(19) Solinus cap. de Britannia.

(20) Vet. Poet. apud Scaligerum.

(21) Isidorus Hisp. Orig. lib. xiv. c. 6. e. Virgilio Ecl. i. v. 67.

Orbis appellatur(1), postquam Romanorum subjecta esset imperio, ita canentes audimus;

Conjunctum est, quod adhuc Orbis, et Orbis erat (2),
Et jam Romano cingitur oceano(3).

Et quamvis toto orbe divisa, tamen, qui vinceret, habuit Britannia (4), quæ præ magnitudine videri possit alia terra continens(5). Omnibus terra marique, a Cæsare, captis respexit oceanum, et quasi hic Romanus orbis non sufficeret, alterum (Britannicum) cogitavit(6); aut cum Claudiano vate:

Vincendos alio quæsit in orbe Britannos(7).

Hic orbis terra est, quam ultra oceanum sitam fingit Cosmas Indicopleustes(8), opinio inveterata. Plautius legatus enim, ut testis est Dio Cassius(9), difficulter exercitum e Gallia abduxit, indigne ferentem, quod extra orbem terrarum bellum esset gerendum, scilicet in Britannia,

—— quæ procul orbe jacet(10).

Nam si verum quæramus, terra ipsa infra Romanorum imperium est, super quam progressa Romana virtus ultra oceanum, alterum sibi orbem quæsit, et in Britannia remota a confinio terrarum novam sibi invenit possessionem(11). Aut ut iste Panegyricus(12), eleganter mentem suam explicat, Cæsar alium se orbem terrarum scripsit reperisse(13), et in Britanniam transjecisse exercitum, alterum pene imperio nostro, ac suo quærens orbem(14), non oblitur alibi ita Constantinum Magnum alloqui; gloriare tu vero, Cæsar invictè! alium te orbem terrarum peperisse(15). Demum Nennius noster narrat, in extremo limite, orbis Britannia esse Orcaniam insulam(16). Unde hæc orbis particulæ, Orbis vocabulum traxerunt, ex Aristotele discere poterit lector, ad quem eum, prolixitatis evitandæ gratia, remitto(17).'

This work is illustrated with a *fac-simile* of Bertram's very ancient map of Roman Britain; and with a new map 'of the Roman roads in Britain,' which is admirably executed.

(1) Alfredus apud Higdenum.

(2) Vet. Poet. apud Scalig.

(3) Vet. Poet. apud Scalig.

(4) Lib. iii. c. 10.

(5) Appianus in *Præf.* Vide et Isidorum *Hisp.* vel potius Solinum apud Ricardum p. 66. xxi.

(6) L. Florus lib. iii. cap. 10.

(7) De Secundo Cons. Fl. Stilichonis v. 149.

(8) Cosmogr. Christ. p. 113.

(9) Lib. ix. p. 957.

(10) Vet. Poet. apud Scalig.

(11) Hegessipus.

(12) Maximiano et Constantino dictus p. 258.

(13) Ibid.

(14) Velleius Paternulus *Histor. Rom.* lib. ii.

(15) Panegy. supra laudatus p. 269.

(16) Cap. 2.

(17) Lib. de Mundo c. 3. Plinius *Nat. H.* lib. iii. cap. 1.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 12.—*Lectures preparatory to Confirmation, to which is added, a Sermon on the Character of Huzael, addressed to young Persons.* London, Hatchard, 1810.

SOLOMON has said that of making many books, there is no end; and, we may add, that in fabricating lectures by mutilated extracts, and unconnected selections, there is no use. There are, already, so many tracts on confirmation, that it is much easier to add to their number, than to their value; and that *this* is not likely to conduce to the latter purpose, may be safely inferred, as, there is scarcely a page that does not present us with instances of confused arrangement, and false grammar. The author begins, ‘the following lectures have little pretensions to originality:’ but hopes, ‘that they may not be without use in a more extended circulation *than that of his own flock.*’ The latter part of this sentence conveys a meaning, possibly, not in the contemplation of the author, since the words, as they now stand, must signify the *circulation*, not of his book, but of his flock. He leaves this as a memorial ‘when the impression of his public addresses shall have faded away, and, in the recollection of his younger hearers, possibly forgotten.’ Not to mention that this sentence is not grammar, this is surely a new mode of *forgetting things in recollection!* Again, ‘far be it from me to disparage the great sacrifice *these* for sin.’ And again, ‘the most successful engine of defeating true religion.’ In the next page, he tells us that religion ‘trains the kind, and gentle, and amiable passions, to an uniform, unailing exercise of *them.*’ Of what? As we have given the *first* sentence of his book, we will present our readers with the *last*. The intermediate pages will fully prove to any one who encounters the drudgery of wading through them, how eminently he excels, in that figure of rhetoric, called nonsense. ‘May these considerations confirm the virtuous in the rectitude of their paths, may *it* teach us all to keep our hearts, &c. We have been more solicitous to mark some of the grammatical errors in this little work, as it is addressed to ‘young persons,’ but perhaps the ingenious author might have *intended* these frequent deviations from grammar, in imitation of Monsieur Perrin in his French exercises, or the learned Mr. Daniel Fenning, in his spelling book, who in these respective works, *purposely* insert bad French and English, in order to exercise the ingenuity of their pupils. The *snip-snap* colloquial style of the *gospel ministers*, as they have the impudence to call themselves, is literally adopted in this tract, asking

and answering short questions in rapid succession—v. p. 63 et passim.

We cannot help remarking that this writer is too modest in giving up all claim to originality; for he has made Wake, Secker, &c. entirely *his own*, by disfiguring and disguising them, as is the practice with gypsies to stolen children; and, were these venerable personages to return from the world of spirits, the respective parents would never be able to recognise their literary off-pring. Some fastidious readers may think that there is a little too much egotism in this *legacy* to his flock, (if the term be not a misnomer while the testator is alive) but, as he tells us on what good terms he is with his parishioners, there can be surely no harm in his asserting that he is on equally good terms with himself.

We proceed to make a few remarks on the *matter* of these lectures. The writer begins with saying 'the literal meaning of the word sacrament, is any thing sacred, to which an holy and indispensable obligation is attached.'—Indeed! This proves rather too much; for if this were the legitimate definition of the term, instead of the *two* of our establishment, it were easy to multiply them far beyond the *seven* sacraments acknowledged by the church of Rome. We always thought that the word was derived from sacramentum, the military oath taken by the Roman soldiers, the form of which is preserved by Polybius, and is, with great propriety, transferred to the inviolable fidelity, which Christians promise in baptism and at the Lord's Supper to the captain of their salvation.

We add one more observation on the classical attainments of this reverend gentleman. He tells us, 'next to a controlling sense of religion, but infinitely inferior, is the rule of human prudence. An heathen *deified* it.'—This is *new* information indeed, for we have never yet found prudence enrolled in the pantheon of ancient mythology. This heathen, however, as we collect from his translation of the passage, must be Juvenal, who says,

'Nullum numen habes, si sit prudentia, sed te
Nos facimus, Fortuna, Deum.'

You, O Fortune, have no *influence*, if a man has prudence, but, we make you a goddess; this is (as any schoolboy would see) addressed to Fortune, nor, does it by the most remote allusion, tend to the deification of prudence.* Perhaps the learned gentleman was not aware that *numen* in its first sense signifies the *influence* of a god; thus we have 'numine divum.' But, however, we must do the author the justice to acquit him of every *intention* to pervert the meaning of the Roman poet, as, we dare

* We are aware that some MSS. have '*abest* instead of *habes*; the adoption of *either* will make no difference, as to making Prudence a goddess.

say, he quoted him, from some *bad translation*. We may now say, '*ohé jam satis*,' for were we to attempt to notice every error in sense and grammar, we should be in danger of encroaching on his valuable copy-right. We will conclude in the author's own words (p. 13) leaving him and our readers to settle their application. 'We have hard words, of learned derivation,' 'flippantly used by those who have not a grammatical knowledge even of their own mother tongue.'

ART. 13.—*A Guide to Happiness; or the Doctrines, Precepts, and Promises of Christianity, displayed and enforced. Originally intended for the Instruction of a young Lady.* London, Cook, 97, Jermyn-Street. 1809. 12mo.

THOUGH we are not friendly to some doctrinal points, which are touched on in this little work, yet there is a moral tendency in the whole, which may render it a salutary performance for the perusal of young persons.

ART. 14.—*Biblia Hebraica, or the Hebrew Scriptures of the Old Testament, without Points, after the Text of Kennicott, with the various Readings, selected from his Collection of ancient MSS. from that of De Rossi, and from the ancient Versions; accompanied with English Notes, Critical, Philological, and Explanatory, selected from the most approved Ancient and Modern, English and Foreign Biblical Critics. Part I. Comprising the Book of Genesis.* Pontefract, printed by and for the Editor, B. Boothroyd. London, Burditt, 1810. 4to. 7s.

A Hebrew Bible, printed and edited by a country bookseller, with a judicious selection of various readings, &c. must be considered as a literary curiosity in this country, when a learned printer is almost as great a phenomenon as an illiterate one was in the fifteenth century, when the Colineus's, the Stephens's, the Plantin's, enriched the world with such valuable productions of the typographic art. The present work is highly creditable to Mr. Boothroyd, both as a printer and a scholar; as a printer, from its accuracy, and as a scholar from its erudition. The notes bear ample testimony to the good sense of Mr. B. They are not made frivolous and contemptible by any desire to support some sectarian prejudice, or to propagate some favourite dogma. They refer principally to the philological settlement of the text, or to the grammatical explanation of the sense. The author has availed himself with much discrimination of the labours of former commentators; and it gave us pleasure to remark that he has so liberally used and so frequently acknowledged his obligation to the critical stores of the late Dr. Geddes, whose labours have been too much deprettiated by those who estimate the merit of his translation and the value of his philological strictures, only by their hatred of his doctrinal opinions. Mr. Boothroyd confesses himself hostile to the peculiar tenets of Dr. Geddes; but this hostility did not prevent him from discerning his philological excellence, or doing

justice to his merits as a commentator on the text of the Hebrew scriptures. Mr. Boothroyd has printed the text of his edition without points; and he has thus greatly abridged both his labour and expense. The text is printed with a clear letter, and the words, which is of some importance to the Hebrew student, are rendered very distinct by the liberal spaces left between each. If the rest of the work be completed according to this specimen, it will doubtless be a valuable acquisition to the Biblical student. We hope that Mr. Boothroyd will experience sufficient encouragement to induce him to persevere, and that he will, in the end, be amply rewarded for his honourable and useful toils.

POLITICS.

ART. 15.—*A Letter addressed by Lieutenant-Colonel John Grey, to a Member of the House of Commons, on the Subject of the liability of the Pay of the Officers of the Navy and Army to the Tax upon Property.* London, Carpenter, Old Bond Street, 1810.. 8vo. pp. 40.

Colonel Grey, who writes with the spirit and the frankness of a soldier, contends that the pay of all officers in the army and navy ought to be exempted from the income tax. His principal argument is founded on the exemption, which was particularly granted to officers serving in the army and navy, in the first of William and Mary, cap. 20, in 'an act for a grant to their majesties of an aid of twelve pence in the pound for one year for the necessary defence of their realms.' But this act did not remain in force more than four years; and we do not see how it can be supposed to have established, as Colonel Grey seems to think, the right of the officer to an exemption of his pay from every impost in all future time. Officers of the army and navy, no doubt, feel the pressure of the times, and find that one pound at present will not go so far as fifteen shillings a few years ago. But are not the same difficulties and inconveniences felt with equal severity by persons in all professions, circumstances, and situations? And what pretension have military men to be made a *privileged class*, and to be exempted from a participation of those burthens, which are cheerfully borne by the rest of their fellow-citizens? Colonel Grey seems to infer that 'the pay of the officer is a charter, voted by parliament, and which, once voted, becomes a contract between the state and the officer, and cannot but under delinquency be broken through.' If we were to ask the colonel when this charter was granted, and this contract made, he would probably refer us to the first of William and Mary, and tell us to look for both in the act mentioned above. But, as this act has been repealed, have not the different clauses been repealed with it? Where then is the charter and the contract? If there ever had been any contract of such inviolable sanctity as the gallant colonel supposes, it would have been as much binding on the officers as on the

government. This would preclude the former from the augmentation of pay which they have since received. Would the colonel assent to this? or would he think the contract inviolable in this respect? A military officer whose pay is taxed suffers no greater hardship than a servant in any of the civil departments of the state. The service of the officer is voluntary, and he may quit it if he finds it inconvenient or disagreeable. But no just reason whatever can be assigned why that pressure of taxation, which is so grievously felt by other professions, should be removed by special favour from the military, or why officers of the army or navy shall wallow in luxury, while the rest of the community is subject to numerous privations. A wise government will never render an oppressive tax doubly oppressive by *invidious exceptions*. This would be the effect, if parliament were to grant to Colonel Grey and his brother officers an exemption from the income tax.

ART. 16.—*The New School, being an Attempt to illustrate its Principles, Detail, and Advantages. By Sir Thomas Bernard, Bart. The third Edition.* London, Hatchard, 1810. 8vo. 2s. 6d.

SIR THOMAS BERNARD has very perspicuously explained the advantages of the new system of education, the invention of which is chiefly due to Dr. Bell and Mr. Lancaster, over that which was formerly practised. The author very justly remarks that the great and fundamental principle of the new system is that of the *division of labour*, applied to intellectual pursuits, by which the process of instruction is facilitated in an extraordinary degree. The system is like the invention of a new piece of machinery, which makes a most important addition to the power of individuals. The master of one of Mr. Lancaster's schools, is enabled by the aid of a simple but well contrived system, to superintend the instruction of one thousand pupils with even less labour than he could manage one tenth part of the number under the former method. The mode of acquiring knowledge too under the new system is greatly superior to the old. What is learned is, as Sir T. B. justly remarks, distinctly learned. It is, at the same time, so learned as to be a pleasure rather than a task. The school room is, according to the author, converted 'into a kind of literary play ground,' where juvenile emulation is most agreeably exercised. We were greatly pleased with the well-earned commendation which Sir Thomas Bernard in this pamphlet bestows on Mr. Lancaster, whose labours have sometimes been depreciated by certain persons of narrow and sordid minds.

'I beseech the reader,' says the benevolent author, 'to reflect what it is, for a man, without the advantages of fortune, rank, education, or connections, to have formed the project of instructing 1000 children; and to have carried it into effect in such a place, as he selected for his field of operations. I also

beg that he will consider under what disadvantages he has acted : with what objects, with what instruments, with what fund ;—a subscription of 160*l.* collected from various quarters, by his own assiduity, and at the best but ill paid.—Where is the educated proprietor of 10,000*l.* a year, who would have felt himself equal to such an enterprise ? The littleness of wealth sinks before the persevering courage of such a man.'

POETRY.

ART. 17.—*The Hospital, a Poem.* London, Longman, 1810.

FROM the advertisement to this poem, we conclude that the design of the author is to excite the attention of the liberal and humane to those receptacles of misery, which do so much honour to the feelings of Englishmen, and which in no country are so liberally established, and so liberally endowed, and so liberally attended to in every branch, from the physician down to the attendants on the nurses. The extreme cleanliness of these establishments for the afflicted, call for much commendation, and this the author of the *Hospital* very properly in his description of the upper wards first notices and admires.

' Come then, my muse, together let us climb
The spacious stairs, and walk the upper wards.
Here cleanliness presides ; no miry stains
Deform the floor, no dusty webs obscure
The walls ; but grave expressive monitors,
Commanding silence, and forbidding oaths,
Are posted o'er chaste Vesta's burning throne.'

He then describes the different objects of disease and affliction, such as consumption, fever, the amputation of a limb, and the like distressing casualties. He also gives a story of seduction, part of which we extract as a specimen of the author's talents for poetry.

' In yonder nook, screened from the public gaze,
A female skeleton appears ! Approach
Ye crowds, who wait at beauty's shrine ; and read
The motto of the scene, " Mortals give ear,
And learn from me the destiny of man."
Behold this dread Anatomy ! which now
Disturbs the mind, and shocks the visual powers :
'Twas once the blooming tenement of youth ;
Of one whose eye eclipsed the meteor's blaze.
Beneficence and love sat on each cheek,
And wisdom tuned the music of her voice ;
Her form, of perfect symmetry, enshrined
A soul replete with innocence divine.
Time past, this captivating nymph was cloathed.

In robes of gay attire; her braided hair
 Was graced with orient pearls, cased in a vase
 Of gold, which glittering, caught the wandering eye:
 How changed! She stands the silent monument
 Of Death. What now avails the costly vest,
 Rich with the Tyrian dye, or stiff with gold?
 The waxen form of beauty is dissolved,
 Extinct each thought, and withered every grace.'

NOVELS.

ART. 18. — *The Acceptance.* By the Author of *Caroline Ormsby.*
 3 vols. London, Booth, 1810. Price 15s.

SOME time back the 'Refusal' claimed a share of our attention, and now the 'Acceptance' presents itself before us. The author no doubt wrote the above with the good intention of giving a useful lesson to the youth of both sexes, by the delineation of such characters as Mr. Dorrington and Trevanion, Miss Norberry and Lady Graham. But as this kind of reading is in general taken up purposely for the amusement of the moment, and not for serious reflection after the moment is past, the story should be animated, and the plot so laid, that the interest may be kept alive to the close of the piece. This interest and animation are by no means to be found in the *Acceptance*; and the hackneyed style of letters is adopted instead of pleasing and easy narrative. This adds to the tameness which pervades this novel. Mr. Trevanion is represented as an atheist, though possessing a noble mind, and his friend Dorrington of course is exactly the reverse—a man without a fault. Miss Norberry is all perfection in mind and person, and Lady Graham frivolous, volatile, and extravagant. The latter character is by far the most natural in the book. The means to which Sir Walter Graham has recourse to wean his wife from the gayeties of a town life and the fascination of the gaming table, are taken from the characters of Lord and Lady Townly, in that most excellent comedy of the *Journey to London*, with this difference that Lady Graham is actually obliged to reside in the country with a sensible sister, and gradually reforms, but not before she tries (through the art of her waiting maid) the effects of a methodist conventicle. The members of this righteous fraternity minister large doses of their pious quackery, till her reason is overwhelmed by their preaching, and, in idea, she feels all the tortures of one devoted to eternal punishment. At length her eyes are opened by her pious waiting-maid, walking off with her money and wardrobe. Lady Graham of course finds the genuine precepts of christianity preferable to the destructive jargon of the *chosen*. As we always feel happy, when we meet with any thing which we can commend, we should be negligent in passing unnoticed a letter in the present performance on

novel writing. Some very wholesome advice and much good sense are displayed in this letter: and if half the scribbling females of the present day would attend more to the duties of their stations as wives, mothers, or daughters, so much destructive trash would not issue from our circulating libraries to the annoyance of common sense, and the injury of social life. For our author well observes, that whilst these Misses 'are treasuring up wonderful anecdotes for their pen, they become absent and disagreeable companions.' With this commendation we shall take leave of the present performance, advising the writer not in any future novel to have recourse to the prosing vehicle of epistolary correspondence. There is such irksome repetition in this mode of telling a story, that it requires more genius and life to render the style at all pleasing or interesting than we fear are possessed by the author of the *Acceptance*.

MEDICINE.

ART. 19.—*A Correspondence with the Board of the National Vaccine Establishment.* By Thomas Brown, Surgeon, Mussleburgh. London, Highley.

ART. 20.—*A Letter in reply to the Surgeons of the Vaccine Institution, Edinburgh; with an Appendix, containing a variety of interesting Letters on the Subject of Vaccination, and including a Correspondence with Dr. Duncan, Dr. Lee, and Mr. Bryce; from which also the Public will be able to appreciate the authority of the Surgeons of the Vaccine Institution, and to form a correct Opinion on the whole Subject.* By Thomas Brown, Surgeon, Mussleburgh. London, 1809. Murray, 3s. 6d.

MR. BROWN seems inclined from his own observation and experience to consider vaccination as only a temporary expedient, and he informs us that in the course of his practice the small-pox has, in about forty instances, succeeded vaccination. The anti-vaccinists will no doubt rejoice in the accession of strength which they will find in the ability of Mr. Brown.

ART. 21.—*Familiar Instructions for the Management of the Teeth and Gums; in order to prevent Caries of the Teeth, and its Consequences on the general Health of the Body.* By J. P. Hertz, Surgeon Dentist. London, Burton, Henrietta Street, Covent Garden. 1810. 8vo. 2s.

IN this pamphlet, the calcined areca nut is highly recommended as a dentifrice, and its virtues in this respect are supported by various respectable authorities. Dr. Lynd tells us that he made use of this powder for twenty-five years in Bengal; and that when he arrived in England, after a long voyage of seven months, supposing that his teeth wanted the aid of a dentist, he applied to Mr. Henderson, 'who,' he says, 'was astonished to find teeth so sound in a person of my age, and observed that all the East Indians who employed him, had better teeth

than the people of England of similar age, and which I attribute,' says Dr. Lynd, 'to the use of the betel nut tooth powder.'

MISCELLANEOUS.

ART. 22.—*Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching. Part the fifth. Addressed to the Author of Part the fourth.* London, Burditt, 1810.

SOME judgment may be formed of the ferocity of this fanatic, from the following exordium:

'I feel myself perfectly free from any restraint arising from the laws usually admitted in regulation of disputes of this kind; the decorum of debate is so shamelessly violated in the pamphlet before me, that politeness to its author or respect for his character and motives are completely out of the question; he has so entirely emancipated himself from the restrictions of modesty, humanity, and feeling, that I hold myself justified in departing from the established system, and in considering him as an outlaw, who having burst the bonds and forfeited the protection of the law, has no right to forbearance; as an animal *feræ naturæ*, that may be destroyed or disabled without any compunction, and in the most convenient and expeditious way.'

Such are the fruits of the spirit of calvinistic methodism in the lower classes. Can we look forward to any thing more dreadful than priestly authority in the hands of this bigotted and unchristian sect!!!

We should have deemed this pamphlet utterly unworthy of notice, were we not desirous to expose the shameful attempt to entrap the unwary reader of the *title-page* into the belief that it is a continuation of the Hints, the fourth part of which publication has been recently announced.

ART. 23.—*A Catalogue of the Library of the Royal Institution of Great Britain. Methodically arranged, with an alphabetical Index of Authors.* By William Harris, Keeper of the Library. London, Payne, 1809 8vo. 15s.

A well-arranged catalogue of a large library ranks high in the scale of literary usefulness. To the general student, or to the writer on any particular branch of art or science, such a catalogue may be as serviceable as a map, which directs the traveller on his way. Mr. Harris deserves great praise for the skill and the diligence which he has exhibited in the composition of the present catalogue, which will be found very convenient for consultation and reference in public and private libraries.

ART. 24.—*Il vero modo di piacere in Compagnia. Opera Dedicata all'istruzione e ricreazione della gioventù.* Da Carlo Monteggia. London, Colburn, Conduit Street.

THIS work is intended to assist the student in the acquisition

of the French and Italian languages. The Italian is printed on one side and the French on the opposite. It is divided into eighteen dialogues which are sufficiently instructive and amusing, and serve both as rules and examples of the important art, which the title professes to teach.

ART. 25.—*Elements of Punctuation; including essential and general Rules for Pointing; with numerous and appropriate Examples. Extracted from the admired Treatise by the late David Steel, Esq. Barrister at Law. London, Maurice, Hereford Buildings, Fenchurch-Street. 1810. Price 8d.*

THE rules in this little cheap work are clearly expressed, and well calculated to teach the elements of punctuation.

ART. 26.—*A series of Questions, adapted to Dr. Valpy's Latin Grammar, with Notes. By C. Bradley, M. A. London, Longman, 1810. 12mo.*

THESE questions may facilitate the labours of the master in the process of instruction, and as the answers are not subjoined, they cannot be answered by the scholar by rote without some previous thought and examination.

ART. 27.—*Outlines of English Grammar. Partly abridged from Mr. Hazlitt's 'New and Improved Grammar of the English Language,' By Edward Baldwin, Esq. London, Godwin, 1810. 12mo. 1s.*

THIS is a valuable little work, as the reader may be convinced by comparing the good sense and clearness of the syntactical rules, with the perplexing jargon which is found in some other works of a similar kind. In forming grammars for young persons, writers should never lose sight of the wholesome maxim, '*ne quid nimis.*' Mr. Baldwin's Grammar contains much in a small compass. The memory is not burthened with superfluous rules, nor confused with an idle multiplicity of technical distinctions.

ART. 28.—*Fourth Report of the Directors of the African Institution, Read at the Annual General Meeting on the 28th of March, 1810, to which is added a List of Subscribers. London, Hatchard. Price 1s. 6d. 1810.*

FROM the fourth report of this excellent society we learn that a clandestine trade in slaves is still carried on from the ports of London and Liverpool, in defiance of the prohibitions and penalties of an act of parliament. But the society have taken such measures as seem likely greatly to impede, if not totally to prevent the continuance of this contraband traffic. The citizens of the United States of America are said to be at present most extensively engaged in the prosecution of this nefarious commerce. In the month of last October the coast of Africa was crowded with vessels known to be American, trading for

slaves; to be carried for sale either to South America or to the Spanish West Indies. Some of the cargoes are supposed to have been smuggled into the English islands. But the abolition laws are, hereafter, likely to be more rigorously enforced from the vigilance of our marine, incited by the powerful stimulus of gain, as both the ship and cargo are liable to forfeiture. This information has been dispersed among the officers of the navy, and will, no doubt, have considerable effect in diminishing the illicit trade in slaves. When a ship is captured, the slaves are indeed liberated, but a bounty is allowed by government to the captors, amounting to 40*l.* for each man, 30*l.* for each woman, and 10*l.* for each child. Instances have occurred in which this bounty has been received. A ship called the *Commercio de Rio* was lately detained in the river Thames, which was on the point of sailing on a slave voyage. A prosecution was instituted against the parties, and the ship and cargo were condemned. Their value is estimated at more than 11000*l.* The Directors deserve great praise for their conduct in this business, which promises very beneficial consequences. It is in vain to expect any great success from the attempts to civilize Africa till this barbarous traffic is totally relinquished.

Mr. Allen, a member of the Board of Directors, has lately made some experiments on a species of hemp manufactured from a particular kind of palm, which is found in abundance in Sierra Leone and its neighbourhood. These experiments tend to prove that cord made of this hemp is superior in strength to the common hempen cord. The Directors have received a communication from Lieutenant Colonel Maxwell, the commandant of Senegal, which leaves a hope that Mungo Park is still alive.

DR. HIGHMORE.

WE were inadvertently led into an error in our last number in supposing that Dr. Highmore was excluded from practising as an advocate in Doctors' Commons, by a bye-law of the Corporate Body. The exclusion of Dr. Highmore was owing to the *sovereign, discretionary, dispensing power* of the Archbishop of Canterbury. We request the archbishop to read what Warburton has said on the *Canon Laws* in Letter LXXXI.

*Alphabetical Catalogue, or List of Books published in
September, 1810.*

ARCANA Aulica: or Walsingham's Manual of prudential Maxims, for the Statesman and the Courtier, 32mo. 4s.

Advice to the Whigs, with Hints to the Democrats, 1s. 6d.

Argus.—The Juvenale Spectator, being Observations on the Tempers, Manners, and Foibles of various Yong Persons. By Arabella Argus, 12mo. 4s. 6d.

Baxter.—A Paraphrase on the New Testament, with Notes. By the Rev. R. Baxter, 8vo. 12s.

Beart.—A Vindication of the eternal Law and everlasting Gospel. By John Beart, 12mo. 3s. 6d.

Bryce.—A Sketch of the State of British India: with a View of pointing out the best Means of Civilizing itt' Inhabitants, and diffusing the general Knowledge of Christianity throughout the eastern World. By the Rev. James Bryce, 8vo. 10s. 6d.

Bayley.—Zadig and Astarte; a Romance in one Volume, from the French of Voltaire. By Catherine Bayley, 12mo. 2s. 6d.

Bruce.—Annals of the Hon. East India Company, from their Establishment by the Charter of Queen Elizabeth 1600, to the Union of the London and English East India Companies, 1707—8. By John Bruce, Esq. 3 vols. 4to. 4l. 10s. demy paper, 6l. royal.

Colton.—A Plan and authentic Narrative of the Sampford Ghost. By the Rev. C. Colton, M. A. 6d.

Catalogue (A) of Books in the various Branches of Literature, which lately formed the Library of a distinguished Collector, and were sold by Auction by Mr. Jeffery of Pall Mall, 8vo. 15s.

Campbell.—The Value of Annuities from 1 to 1000l. per annum, on single Lives, from the age of one to ninety Years, &c. By W. Campbell, Esq. royal 8vo. 1l. 5s.

Cleghorn.—The Hydro Aeronaut; or, Navigators' Life Buoy, being an

easy and effectual Method of preventing the Loss of Lives by Drowning in Cases of Shipwreck and others. By Thomas Cleghorn, Inventor of the Ice Life Boat, 12mo. 5s.

Dictionary (A) of Painters, Sculptors, Architects, and Engravers, containing biographical Sketches of the most celebrated Artists, &c. 8vo. 10s. 6d.

Drake.—Essays Biographical, Critical, and Historical, illustrative of the Rambler, Adventurer, and Idler, &c. By Nathan Drake, M. D. 2 vols. f. c. 1l. 1s.

Dictionary (A) of the English and German Languages, compiled from the best Authorities, 2 vols. 8vo. 24s.

Eliot.—A Treatise on the Defence of Portugal, &c. By William Granville Eliot, 8vo. 8s.

Exposé (An) of the present ruinous System of Town and Country Banks, and a Sketch of a Plan for the Establishment of District Banks, 2s.

Ferguson.—A New Biographical Dictionary, corrected to July, 1810, containing an interesting Account of the Lives and Writings of the most distinguished Persons in every Age and Country. By James Ferguson, Esq. and Assistants, 18mo. 5s. 6d.

Letter (A) to Lord Viscount Melville, on the Subject of his Motion respecting Troop Ships, and upon the general State of the Navy, 2s. 6d.

Lawrence.—A Treatise on Ruptures, containing an anatomical Description of each Species, with an Account of its Symptoms, Progress, and Treatment, illustrated with Plates. By William Lawrence, 8vo. 10s. 6d.

Maclean.—On the State of Vaccination in 1810, in a Letter to the Rt. Hon. Richard Rider. By Charles Maclean, M. D. 2s. 6d.

Merriman.—A Dissertation on the Retroversion of the Womb, including some observations on the extra Uterine Gestation. By Samuel Merriman, M. D. 3s.

Mortimer.—The nefarious Practice

of Stock Jobbing unveiled, with an Appendix. By Thomas Mortimer, Esq. 8vo. 3s.

Müller.—Relation of the Operation and Battles of the Austrian and French Armies, in the Year 1809. By W. Müller, 8vo. 6s.

Noyes.—An Elegy on the Death of the late William Jackson, Esq. By Robert Noyes, 9d.

Nisbet.—A complete Treatise on Practical Land Surveying in 10 Parts, designed chiefly for the Use of Schools. By A. Nisbet, 8vo. 9s.

Pulpit (The) Assistant, containing two hundred and fifty Outlines, or Skeletons of Sermons, 4 vols. 18mo. 16s.

Pye.—A Translation of the Hymns and Epigrams of Homer. By H. I. Pye. *Sharpe*, 3s.

Patton.—The natural Defence of an insular Empire, earnestly recommended with a Sketch of a Plan to attach real Seamen to the Service of their Country. By Phillip Patton, 4to. 10s. 6d.

Pearson.—Principles of Surgery, for the Use of Chirurgical Students. By John Pearson, F. R. S. 8vo. 8s. 6d.

Report, together with Minutes of Evidence and Accounts from the Select Committee on the High Price of Gold Bullion, 8vo. 14s.

Sinclair.—Observations on the Report of the Bullion Committee. By the Right Hon. Sir John Sinclair, Bart. M. P. 2s. 6d.

Scott.—Amatory Tales of Spain, France, Switzerland, and the Mediterranean. By Honoria Scott, 4 vols. 12mo. 20s.

Sporting, (The) Book, 5s. 6d.

Scott.—Inquiry into the Limits and peculiar Objects of Physical and Metaphysical Science. By R. E. Scott, A. M. 8vo. 8s.

Storey.—Minutes of the Proceedings of a General Court Martial, holden at Bangalore, on the 10th Jan. 1810, on Major Joseph Storey, 4s.

Tranquillity, a Poem, to which are added, other Poems and Translations from the Italian, 8vo. 4s. 6d.

Thomson.—Appendix to a Proposal for a New Manner of Cutting for the Stone. By John Thomson, M. D. 3s.

Tate.—An Introduction to Merchants' Accounts, or Commercial Book-keeping. By W. Tate, 12mo. 4s. 6d.

Thackerray.—A practical Treatise on the Use of the Globes, illustrated by an extensive and select Variety of Problems and Examples. By W. Thackerray, 12mo. 3s.

Twenty-four Select Discourses from the Works of Eminent Divines. By a Curate, 8vo. 10s.

Vigors.—An Inquiry into the Nature and extent of Poetic Licence. By N. A. Vigors, Jun. Esq. royal 8vo.

Wilson.—Two Sermons on the Death of Children. By the Rev. H. B. Wilson, M. A. 1s.

Whitehouse.—The Sin of Cruelty to Brute Animals, being the Substance of a Sermon preached in the Parish Church of Orlingbury. By the Rev. J. Whitehouse, 1s.

Wilson.—The Blessedness of the Christian in Death, being two Sermons preached on the Death of the Rev. Richard Cecil, M. A. By Daniel Wilson, M. A. 2s. 6d.

List of Articles, which, with many others, will appear in the next Number of the C. R.

Earl Grey's Speech.

Roscoe's Brief Observations.

Hamilton's *Ægyptiaca*.

Girdlestone's Pindar.

Bywater, on Electricity.

Pratt's Lower World.

THE
CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XXI.

OCTOBER, 1810.

No. 11.

ART. I.—*Speech of Charles, Earl Grey, on the State of the Nation, in the House of Lords, on Friday, June 14, 1810. Taken in Short Hand by Mr. Power. London, Ridgeway, 1810.*

ART. II.—*Brief Observations on the Address to his Majesty, proposed by Earl Grey in the House of Lords, 18th of June, 1810. By William Roscoe, Esq. Cadell, 1810.*

THE speech of Earl Grey is a luminous exposition of the true policy of this country at the present crisis, and of those measures and principles to a rigid adherence to which we can alone look for national security and independence. As far as this speech contains a declaration of principles; which constitute the affection and the boast of a large party in this country, who are distinguished not only by rank and wealth, but by virtue and ability, it is, at this moment, a work, which merits the most attentive consideration.

It has, of late, become the prevailing fashion to revile all public men, as equally destitute of probity, and actuated in their conduct only by a sordid lust for the patronage and emoluments of office. Without staying to examine, whether the authors and abettors of this slander do not themselves merit the obloquy which they vent against others, we shall only remark, that those who can contrive no more honourable expedient of catching popularity, than by disseminating the foulest falsehoods against the most exalted and honourable characters must themselves be conscious of a great defect of real respectability and intrinsic worth.

Facts are the best answer to calumnies; and, if we examine the conduct of that party, to which Earl Grey belongs, or of the old, genuine, unsophisticated English Whigs, during the last fifty years, we shall find that it is to their steady and

generous efforts, to which we are indebted for the preservation of our present liberties, and for all the effectual opposition which has been made to the open, or the insidious encroachments of arbitrary power.

On the death of George the Second, Toryism, which seemed banished to the court of the Pretender, is supposed by many to have been again caressed at St. James's.

‘*Ingrediturque solo, et caput inter nubila condit.*’

To the evil genius of this slavish hag, some have traced the worst measures of the last fifty years. There have indeed been persons, who have imagined that they discerned in the political conduct of this period, a concerted scheme, long and artfully pursued, to absorb liberty in the gulph of patronage, and to render the popular voice a nullity in the proceedings of the government. However, this may have been, the councils of a Tory Mentor were perceptible in the several short-lived administrations at the beginning of the reign. Toryism itself seemed afterwards completely embodied in the ministry of Lord North; and it had well nigh realized the arbitrary wishes of its numerous devotees in that of Mr. Pitt.

Between the ministry of Lord North, and that of Mr. Pitt, the first of which continued about twelve, and the last about seventeen years, there were three very short-lived administrations, which were either entirely *Whiggish*, or with a large mixture of *Whiggism* in each, though with less in that of Lord Shelburne than in either of the other two. But, in the first of these ministries, in which the Marquis of Rockingham was first lord of the treasury, Mr. Fox secretary of state for foreign affairs, Lord Camden president of the council, the Duke of Grafton privy seal, Lord John Cavendish chancellor of the exchequer, &c. the genuine principles of Whiggism predominated in the cabinet, and their good fruits were very visible in the spirit which they evinced, and the acts which they performed. These ministers were not completely seated in their places till April 1782, and the death of the Marquis of Rockingham caused a schism, which terminated in the resignation of his principal friends in the following July. Three months, therefore, constituted the utmost duration of this ministry: but in this brief period they laboured to promote the public good with a zeal and a probity which ought to endear the name of Whig to the hearts of Englishmen. Contractors were excluded from the legislature, and revenue-officers from voting at elections. The economical reform bill, which is generally known by the name of Mr. Burke's Bill, was highly salutary in its principle and its influence. It not only abo-

lished many useless offices, but it diminished the mass of corrupt influence where it was likely to be most fatally mischievous. The utility of such a bill is not to be calculated so much by the actual pecuniary saving which it occasioned, as by the influence which it lessened, and the baneful system which it opposed. This ministry at the same time made every effort to appease the then vehement discontents of the Irish, and began a new era of more justice and moderation towards that long oppressed and ill-governed people. The restrictions on the independence of the Irish parliament were removed by the repeal of Poyning's law, and the practice was renounced of altering acts of the Irish legislature in the English privy council. The conduct indeed of this ministry towards Ireland, was, in the highest degree, conciliatory and just, and forms a striking contrast with that of the *tory administrations* during the present reign; and it would probably have left the sister-island but little ground of complaint, if it had not been so soon dissolved by the death of the Marquis of Rockingham, followed by the mysterious behaviour of Lord Shelburne, who, while he is said to have obtained the secret ear of his sovereign, lost the confidence of his colleagues.

When the present reign becomes the subject of history, the impartial writer will not fail to remark that the best ministries have always been of the shortest continuance. But, in these ministries, it will be found that the wisdom and the virtue of the *Whigs* have predominated; that the most strenuous endeavours have been made to remove the abuses, which time and corruption have accumulated in the government; and, in short, to adapt our ancient institutions to the present increase of knowledge and of wealth, and to the improved modes of civilized life. There perhaps never was an administration, which had these objects more sincerely at heart, or which, during its transient possession of power, laboured with more earnestness to promote the public weal, than that which preceded the present. This ministry has been most unreasonably reviled by those who make no allowance for the difficult circumstances in which they came into office, or for the insuperable obstacles which present themselves in various quarters, to the *immediate* accomplishment of any extensive plan of reform. But let this ministry be judged by its principles and its practice, by what it did, and what it proposed to do, if time had been allowed for the accomplishment, and it will be found that they were entitled, in the highest degree, to the approbation and the confidence of the public.

In our review of Earl Grey's (then Lord Howick's) speech in the C. R. for May 1807, and subsequently in the review of

116 *Earl Grey's Speech on the State of the Nation.*

six pamphlets 'on the dismissal of the late ministry,' in our journal for July 1807, as well as in other places, we have expressed our sentiments on the merits of this ministry; nor do we think that we can well bestow too high an eulogy on men who corrected various abuses in different offices, and prepared the way for detecting more, who established a regular audit of the public accounts, who made an alteration very favourable to liberty of conscience in the annual bill of indemnity, so as to deprive the test act of its persecuting sting, who abolished the slave trade, and introduced limited service into the army. These performances, without taking into our view their *real ulterior intentions* with respect to the emancipation of the Catholics, and the restoration of payments in specie at the bank, might, we should think, have at least saved them from the popular odium which has been attempted to be excited against them by the most flagrant calumnies and the most detestable arts.

Earl Grey has ably exposed the impolitic and ruinous conduct of the present ministers; and has at the same time contrasted it with those measures, which the interest and the safety of the country most forcibly require at the present crisis. The noble lord sees in the circumstances of the country, strong arguments for a cessation of hostilities and the repose of peace; but he is convinced of the difficulty of attaining that desirable object, the danger of attempting it, and the probable insecurity of the enjoyment, from the character of the enemy, and the prostration of the European continent before the predominating power of France.

Mr. Roscoe, who is a man of liberal and enlightened mind, and whose opinions are always entitled to a respectful attention, differs from Lord Grey in his estimate of the present relative dangers of peace and war. Mr. Roscoe thinks war our bane and peace the only antidote. He sees nothing but accumulated difficulties and ultimate destruction in a continuance of hostilities; and he beholds effectual relief only in a period of repose. Mr. Roscoe thinks, as Mr. Fox always thought, that it is war and not peace which has aggrandized France, and subjugated Europe. We agree with Mr. Roscoe, that it would have been better for England and for Europe, if the peace of Amiens had not been broken. But the question now is, not whether it would have been wise to make peace with France in the year 1797, or in any former period of the war, before the thrones of the continental powers were either shaken or thrown down; but *whether it will be safe to make peace with France now in her present state of unparalleled preponderance over the rest*

of the European continent? Peace or war with France is not now, as formerly, only the alternative of positive good or positive evil; about which no lover of his country could well hesitate;—but the question has become only a choice of evils, and of evils of great, and almost equally uncertain magnitude on either side. Our own sentiments, which are irreconcilably adverse to strife and bloodshed, would probably lead us to prefer peace; but we are very dubious whether as politicians, *we should make the safest and the wisest choice upon the whole.* Perhaps not; but still if we must err, we would rather err on the side of peace than of war. The experiment of peace, as we have often said, has never yet been fairly made; but we almost fear that *it has been delayed too long*, to be attempted with success, or to be effected with advantage. ‘Agree with thine enemy quickly, and while a fair opportunity of reconciliation is offered, was advice which Mr. Fox often inculcated, but which the minister of that period was always too rash and inflexible to adopt. At present, from the accumulated mischief of a series of ill-judged, ill-conceived, and ruinous measures, we are merged in an abyss of difficulties, in which, it is almost impossible to determine whether we shall be plunged deeper by the prosecution, or the cessation of hostilities. If we were to make peace with France to-morrow, is there not that inveterate rancour between the two governments, which would prevent either from sheathing the sword? And perhaps many will think that open war is less dangerous than insidious hostility. We have not at present either leisure or space to give this subject its due consideration; but we must say that whether we make peace or continue the war, it would be both base and impolitic to abandon Spain while there is any reasonable hope of preserving her independence from the grasp of Buonaparte; and that it is more safe, and, on the whole, less expensive to fight the armies of France on Spanish, than on Irish, or on English ground.

The most economical management of our resources seems the most imperious duty of the government at the present period. For, as our prospects are such as must induce us to speculate rather on a protraction of the war, than a speedy conclusion of peace, the utmost practicable economy is enforced by the most cogent motives of individual comfort, and of national security. Our very existence as a nation, indeed, depends at this moment on the discreet and frugal use of the means which we possess for the prosecution of the war to any indefinite length, to which we may be compelled by the ambition, or the obstinacy of the enemy.

Earl Grey insists with patriotic earnestness on the necessity of husbanding our resources as the one thing needful in the present times. It was a strong conviction of this necessity, which predominated in the councils, and actuated the measures of that cabinet, of which the author of the present eloquent speech was one of the distinguished ornaments. The economical system was, however abandoned, as soon as the present ministers came into power, for one of thoughtless prodigality, which they designated by the names of *vigour* and of *energy*. Of this *vigour* and *energy* we have all seen and indeed felt the effects in the lawless spoliation of the Danish capital, in the wasteful and senseless conduct of the war in Spain, and lastly, in the exposure of a great and gallant army to the pestilence in Walcheren. The system of economy which was so strenuously recommended and so uniformly practised by their predecessors, in their measures of internal and of external policy, was ridiculed as pusillanimity and foolishness. But, in the present state of our financial system, and of our foreign relations, the economical management of our resources, which is so little admired by the present *vigorous* and *energetic* cabinet, will be found synonymous with national liberty and independence.

The reign of *vigour*, or in other words, of thoughtless expence, which commenced with the belligerent administration of Mr. Pitt, and has been bequeathed as a legacy to the present ministry, who profess to tread in his steps, has had the notable effect of raising the public expenditure from the sum of sixteen millions to the terrifying amount of eighty-five millions a year! Here much room is offered for serious thought on the past, and for anxious apprehension for the future. Our present *annual* expenditure of eighty-five millions, exceeds by no less than ten millions, the *whole amount* of the national debt at the commencement of the seven years' war in 1756. At the commencement of that war, the national debt did not exceed 74,980,886*l.* and this 74,980,886*l.* which it had taken more than half a century to accumulate, had served not only to establish liberty at home, but to humble tyranny abroad; to place our own independence on the firmest foundation, and to assert that of other nations, not with vain menace, but with real efficacy. This sum enabled king William to vanquish the Pretender, and Eugene and Marlborough to humble the pride of France, and to renew the glorious days of Crecy and Poitiers. Thus we spend more now in a single year to sustain nothing but calamity or defeat, than we formerly disbursed in half a century, when our arms were victorious in every quarter, and when the whole

continent of Europe, instead of insulting us as a nation of shopkeepers, or considering us in the light of pirates and robbers, the spoilers of friendly and independent states, regarded us with esteem and with veneration, as a people who were formidable only to the oppressor, but in whose justice and moderation every nation might confide. But the reign of *vigour*, as it is now called, or of head-strong folly as it might more justly be named, had not then commenced. We had not then sacked the capital of Denmark in a period of profound peace; nor had we then ministers of such *energy* as to send an army to Walcheren to breathe the plague rather than to fight the foe.

For these and other changes in our national character and conduct we are indebted to the Tory principle which has been fermenting in the cabinet since the year 1760; and has been only occasionally counteracted by the brief interpositions of two or three Whig administrations, which seem to have been appointed for a season only to shew us how far their councils might have conduced to our national prosperity, and to mock us with the vision of peaceful days which they were not to be permitted to realize. Of the Whigs in the present reign it may be said as of the patriot Marcellus,

‘Ostendunt teris hunc tantum fata, neque ultra
Esse sinent.’

We have been suffered to behold the national glory and happiness which those statesmen, who had been trained in the school of Lord Somers and Mr. Locke, had designed, and which they would have accomplished if some malignant spirit had not interposed, and made them give way to other counsellors, whose system of government seems to have been directed by two great ends, the extension at once of influence and of servitude. Both these ends seem likely to be obtained in the highest degree of perfection by the increased weight of taxation, and exalting the public expenditure to the enormous amount of eighty-five millions a year!

In the seven years war we supported Prussia; we vanquished France in Europe, and we deprived her of a large empire in America; and the name of Englishman became synonymous with every thing great and generous among the nations of the Continent. But the price that we then paid for those seven years of glory and of joy, which form so many brilliant pages in the annals of our country, did not amount to much more than three fourths of what we now contribute in *annual taxation* to multiply the mass of individual suffering and of national calamity.

But if the amount of our public expenditure be eighty-five millions this year, what is it likely to be if the war, which has now lasted for about seventeen years, should be prosecuted for another seventeen, and with similar folly and mismanagement? We may be told that hostilities cannot continue so long; but if Buonaparte should live for seventeen years longer, can we calculate on any thing but war, or peace attended with the evils of war, during that period? How with ministers so lavish and improvident as those who were educated in the *bureau* of Mr. Pitt, shall we find resources for the two or three hundred millions, which, before the conclusion of the period, we must *annually* expend? Perhaps, it will be said, that Mr. Pitt did not oppress us with taxation without leaving us an *exhaustless* stock in paper-mint. But, alas! we are already beginning to see the bottom of this unfathomable reservoir of factitious cash! We are just beginning to discern that money made of rags is a very different thing from money coined out of the precious metals. The delusion is past; but not till the great magician is laid in his grave!

The paper-system which Mr. Pitt so fondly patronized, and the restrictions on the payment of the Bank in specie, which he, in an evil hour, for England, so inconsiderately imposed, though they relieved that *man of expedients*, from a temporary embarrassment, and though they facilitated the financial operations of the government, and the speculations of rapacious individuals, have ever since been operating as a slow poison on the vitals of the country. The inundation of paper money has raised the price of every article of necessity, or convenience, to near one-half above what it would otherwise have been. Thus, with respect to the fund-holder, it has had the same effect as if the government had taken a sponge and wiped off one half of the national debt. For a man who has two or three hundred a year at present in the funds, cannot purchase much more than half the provisions for his family, which he could before the Bank was prevented from paying the holders of its notes in specie, and a consequent deluge of *rags-money* had caused an unnatural rise in the nominal value of every commodity. Thus though the fund-holder has nominally as much as he had before, yet in fact he has only half as much. For a man's income is greater or less, not, according to the numerical amount, but according to the number of articles of necessity and convenience which it will procure. Hence we see the effect of the new paper coinage of Mr. Pitt; and it certainly ought to be recorded in the epitaph of that statesman, that his financial merits

were so great that he annihilated one half of the national funds, not by applying a sponge to the national debt, but by the simple substitution of a coinage of paper instead of gold.

We have great pleasure in extracting the remarks of Earl Grey on what he truly calls '*the stoppage of the Bank.*'

'Although,' says this great statesman, 'a member of that committee, which recommended what was called a restriction on the Bank, with regard to its payment in specie. I certainly differed from the majority on that subject. I did conceive, notwithstanding the great stress laid upon the difficulty of the situation in which the Bank was placed, that it would be more advisable to submit to any extremity, rather than proceed to the adoption of a measure, so novel in this great commercial country, and so utterly irreconcilable with all the maxims and habits of the people. The committee were, however, of a different opinion, and their proposition was sanctioned by a resolution of the House of Commons. Upon that occasion I argued against the expediency of such a measure, to meet the evil of that day. I did express my fears, that the pernicious effects of that proposition would be, to extend the circulation of paper so far, that its depreciation would follow, and with it the great and numerous difficulties connected with the remedy of such an evil. My apprehensions have been unhappily realized; the evil I dreaded has actually arrived; and yet not a single step has been taken by his majesty's government, upon a question involving such delicate and momentous interests. If at the time the restriction was originally adopted, any one had talked of its continuance, for three or even two years, the proposition would have been considered extravagance itself; the very mention of the thought would have alarmed the whole country; but what is the fact? It has now continued for thirteen years, and though within that interval there was one year of peace, yet up to the present period nothing has been done by ministers, towards any arrangement, calculated to put an end to a system of circulation, which was at first only introduced on the ground that it was not intended to be permanent.' It is true, that the question has been taken up in the other House of parliament, and from the talents and research of a learned friend of mine, with whom the measure of appointing that committee originated, I entertain hopes of deriving much valuable information upon the subject; still I ask your lordships to consider whether the subject is not of such sufficient, such pressing importance, to demand your immediate interference. The inconvenience resulting from your depreciated paper circulation is universally felt. It has been felt in the rates of exchange with foreign countries, in the great increase in the price of bullion, and I have the authority of his majesty's ministers for asserting, that it has been grievously felt, in conducting the operations of war. Those operations

my lords, which the very introduction of this restriction act, (short-sighted policy) was intended to assist and to facilitate, have been by this very measure, as is confessed by his majesty's government, crippled and confounded. This is a subject to which the consideration of parliament ought to be speedily and seriously directed. What the suitable remedies are, it is not so easily to divine; but I have no hesitation in stating my opinion, that you ought now, without delay, provide the means of bringing back the Bank, within such time as it may be done without great inconvenience, or danger to the country, to that system which is alone consistent with a free circulation, and without which trade cannot be supported—I mean the system of paying its notes on demand in cash.'

Unless the old and salutary measure of cash payments be soon restored, we are convinced that the most tremendous concussion of public credit must ensue; and that the earthquakes of Lima or of Lisbon, or both united will be inferior to the shock which will be felt in this great commercial capital. Anxiety, perturbation, and despair will pervade the countenance of every monied man; and indeed every man, not quite a pauper, will be seized with the dread of an evil of such magnitude, as to darken the joy of the whole land: This is no exaggerated picture of what is likely to take place, if the manufacturers of paper-money are suffered to continue their destructive sap of the national prosperity, till the deep abyss of general bankruptcy yawns under our eyes.

There are at present numerous abuses in the different departments of the public administration, which call for a remedy; but of all abuses, which either time or corruption have engendered in the practice of the government, there is not one which is half so dangerous in its consequences as that of a forced paper circulation; nor is there any public grievance, which, if removed, would in any degree be productive of so much public benefit, as the rendering bank-notes convertible at pleasure into specie. One of the papers, we believe the *Times*, well remarked that such a measure would produce as much general joy as the taking off the income tax or any great public imposition. It would indeed electrify the people with joy, from one end of the island to the other. It would restore confidence, and by lowering the price of the necessaries of life, it would make the poor man's heart to sing for joy. A reform in parliament, if it could be *peaceably* obtained by the triumph of reason over prejudice and of public spirit over a sordid selfishness, would be a great blessing to the country and diffuse general satisfaction; but we much doubt whether even a reform in parliament

would cause half so much real rejoicing, as the intelligence that the Bank was again ready to pay gold and silver for its notes.

We shall extract what the noble lord says on the subject of that reform in parliament, which he and his friends would support; and we think that the country is greatly indebted to him for the frank declaration of his sentiments on this important subject.

‘ I have hitherto spoke of financial reform, and the reduction of needless offices: in my judgment, your lordships’ duty does not stop here. You are, my lords, in the situation wherein it is incumbent upon us to look into these defects, which, having arisen through time, have injured the frame and corrupted the practice of our constitution, and to apply to the abuse such remedy as can be effected by a gradual, temperate, and judicious reform, suited to the nature of the evil, the character of the government, and the principles of the constitution. I would not have ventured to make this avowal to your lordships, without much previous thought, and the most deliberate circumspection. The question of reform has long engaged my most serious contemplation. At an early period of my life, I certainly took up strong opinions upon this subject, and pursued them with all that eager hope and sanguine expectation, so natural to the ardour of youth. I will not say that there may not have arisen some difference between my present sentiments and former impressions; still I beg leave to assure your lordships, that the general opinions I then formed, I have not in my maturer age seen cause to change, and that whatever distinction exists between my early and my present views of reform, on its great grounds that question has not been abandoned by me. That a degree of difference exists between my present and former impressions is what I freely acknowledge; he, indeed, must have either been prematurely wise, or must have learned little by experience, who, after a lapse of twenty years can look upon a subject of this nature, in all respects, precisely in the same light. But though I am disposed soberly and cautiously to estimate the principles of the constitution—though, perhaps, I do not see in the same high colouring the extent of the evil sought to be redressed; and am more doubtful as to the strength and certainty of the remedy recommended to be applied; still after as serious and dispassionate a consideration as I can give, to what I believe the most important question that can employ your lordships’ attention, it is my conscientious opinion that much good would result from the adoption of the salutary principle of reform gradually applied to the correction of those existing abuses, to which the progress of time must have unavoidably given birth; taking especial care that the measures of reform to be pursued should be marked

out by the constitution itself, and in no case exceed its wholesome limits. With respect to any specific proposition of reform of the other house of parliament, I know not how to speak of it, fearful lest even in introducing the topic, I should transgress the bounds of that respect due to an integral branch of the legislature, and most particularly as the propriety of any proposition of this nature must rest upon the acknowledged imperfections of that branch, together with the abuses which have rendered it less strong as a barrier for the people, against the encroachments of power. But as nothing can be done on this subject without the concurrence of all the branches of the legislature; and as that which affects one branch concerns us all—as the question itself is of the highest importance to the nation at large, it is, my lords, of particular consequence even to so humble an individual as myself, that my opinion on this subject should not be misrepresented. I therefore am ready to declare my determination to abide by the sentiments I have before expressed; and that I am now, as I was formerly, the advocate of a temperate, gradual, judicious correction of those defects which time has introduced, and of those abuses in the constitution of the other house of parliament, which give most scandal to the public, at the same time that they furnish designing men with a pretext for inflaming the minds of the multitude, only to mislead them from their true interest. To such a system I am a decided friend—wherever it shall be brought forward, from me it shall receive an anxious and sincere support. But as I never have, so I never will rest my ideas of salutary reform on the grounds of theoretic perfection. While I shall ever be ready to correct by the fixed principles of the constitution, an admitted inconvenience, where that inconvenience is practically felt, I continue to disapprove of all those general and vague speculations in which some men would wish to engage.

‘Whenever this great question shall be taken up by the people of this country seriously and affectionately—(for, notwithstanding all we every day hear, I doubt much whether there exists a very general disposition in favour of this measure) there will then be a fair prospect of accomplishing it, in a manner consistent with the security of the constitution. But until the country shall have expressed its opinion upon this subject, the examples of the other nations of Europe, should deter us from any precipitate attempt, to hurry on to premature or violent operation, a measure on which the best interests of the nation so essentially depend. For myself, I beg leave to repeat, that when I feel it my duty to give my support to it, it is on those principles which I have before laid down; those principles depend on practical views, which have been approved by all the great and honest men, who have been heretofore favourable to the measure of a temperate reform. The reform that they wished, and which alone I will support, is that which amends,

not that which would subvert, the constitution. The change which I desire to see effected by temperate and constitutional means, is one which has for its object the restoration not the ruin of the government. When I act, my lords, in this cause, it will be in opposition to men, who under the pretext of reform, would drive us into wild extravagant theories, wholly inconsistent with the fundamental principles of our system. I have dwelt thus long upon the subject, from my full conviction that to the success of a temperate reform, no impediment is calculated to have a more hostile influence than the attempt to force a reform by public clamour. Well would it be if government directing its views to the indispensable necessity of restoring the decayed energies of the constitution, should take up this great question with all that sound and statesmanlike caution, which it demands, and by moderate discussion, and seasonable relief, assuage the discontent which an opposite line of conduct has created in the public mind, and which I am afraid at this moment too generally prevails. In proportion as this question has been agitated by the public, I have been extremely desirous, that my opinions on it should be fully known; believing, as I sincerely do, that they are the only principles upon which reform can be effected, without endangering the constitution.'

If that reform, which has been proposed by certain sanguine politicians, were suddenly accomplished, it would probably destroy the equilibrium of the different powers in the constitution. The king and the lords would be only as dust compared with the increased weight which would be thrown into the popular scale. The whole form of the constitution must be changed to accommodate it to the new momentum which it would receive. But such a plan of reform, as would be supported by Lord Grey and his friends, would be both safe and wise. It would be safe because it would be gradual in its operations. It would not be a rash experiment, ill-advised and precipitately executed. It would not at once proceed to extreme lengths. We might pause ere we advanced too far. We might for instance begin with abolishing fifteen of the most decayed boroughs, and thus give some additional members to the capital, consisting of London, Westminster, and Southwark, which have too few representatives in proportion to their wealth, and divide the rest among the large and flourishing towns, such as Manchester, Birmingham, &c. which have at present no share in the representation. If we were, at the same time, to give the right of voting to copyholders of a certain description, and to extend the basis of the elective franchise in Scotland, where it is scandalously imperfect; this would probably be as far as it would be consistent with the security of the constitution,

to proceed in the first instance; but if after the political machine had been sufficiently accommodated to this change, it should be deemed necessary to make any farther alteration; we might with great safety deprive fifteen more of the then most decayed boroughs of the right of sending representatives to parliament, and might transfer the number to the different towns, cities, or counties, in proportion to the sums which they respectively contribute towards the income tax, or according to any other equitable scale. But we should never lose sight of this wholesome truth, that, as property is the great basis of political institutions, it ought to be the sole principle of that right of suffrage which leads to the most important results in political society, with respect to freedom and to happiness. If after having extended the right of voting to certain descriptions of copyholders, laid open the Scotch burghs and counties to a more numerous body of electors, and, at different intervals, disfranchised thirty of the most decayed of the English boroughs, a corrupt influence should still be too apparent in the proceedings of the House of Commons, and the popular part of the constitution should still be found defective in weight in the general scale, we might then proceed to transfer the right of returning members to parliament from another portion of the most decayed boroughs to those cities or counties, which should seem next to merit the boon by their weight in the scale of national prosperity.

The great evil of an inadequate representation of the property of the country might thus be gradually and effectually cured, without endangering the peace or the safety of the body politic. If caution be requisite previous to any important changes in private life, it is certainly more necessary in making any material innovation in the constitutions of states. But the change which is proposed by certain enthusiastic reformers in the third branch of the legislature, evinces more temerity than caution; for it proposes at once, and without any well combined series of successive alterations, to give the House of Commons such a degree of force, as would render that house paramount over king and lords, and soon necessitate a change in the whole frame of the government.

We have heard much talk of *radical* reform; and there is a certain class of gentlemen who are not pleased when reform is mentioned without that associated epithet. But most of those *radical* reforms, which we have heard so highly extolled, would indeed be truly radical, for they would tear up the government by the roots. To change the metaphor, the

radical reform which it is the fashion to recommend, would be like the *radical* cure of a quack nostrum, which gets rid of the disease by killing the patient.

We shall not repeat what the noble earl has said so ably on the question of parliamentary privilege. The privilege itself is placed by his lordship on its right basis, that of GENERAL UTILITY. It is for the good of the subject; and though we will not say that it was not improperly exercised in the case of Mr. Gale Jones, yet the abuse of the power in a few single instances is no more solid objection against the possession, than occasions, in which juries have given erroneous verdicts, or judges have passed harsh and cruel sentences, are against the general excellence of our judicial constitution.

We shall now extract the conclusion of Earl Grey's speech, and shall add the several resolutions which he moved, and which he states to have had the 'sincere, unqualified, expressed concurrence' of Lord Grenville. The principles which are embodied in these resolutions, and the great objects of national policy, to which they tend, ought, we think, in the present crisis, to form the rallying point of every Briton, who is anxious to preserve the independence of his country, to correct the various abuses which vitiate the practice of the government, and gradually to extend and to improve that system of rational liberty, which identifies the interests of all the different orders in the state.

'I have now, my lords, endeavoured to discharge what I felt to be an imperative duty. Much more might be said upon the various topics to which I have adverted. I might have said much on the state of the army, and the departure from that system which was the work of the great and accomplished statesman so lately removed from the affairs of this life. I might have said much on the disastrous campaigns in Europe, much on the affairs of India, but apprehensive that I have too long trespassed on your lordships' indulgence, I shall content myself with briefly recalling your attention to the points I have touched on. Of peace there is I am afraid but little prospect; but to restore its blessings, no favourable opportunity should be overlooked. Whilst war is indispensable let us have no failure in it, from a failure of our resources, but provide for all emergencies by the establishment of some stable system of finance. A free commerce, I have contended, is essential to the interests and the prosperity of this country. Let us then endeavour to conciliate those neutral powers with whom any remaining intercourse can be carried on. Let us adopt promptly the best measures for re-establishing a free currency. The conciliation of all his majesty's subjects, and particularly of his subjects in Ireland, is at

this time more than ever necessary, firmly to unite all classes of the people, in defence of the dearest interests of the empire. Let this be an object of your most serious attention; together with such economical reforms as are consistent with the public service; and, lastly, a temperate and cautious but sincere reform of those abuses which have corrupted the frame of our constitution, and whose continuance have excited so much public reproach. Of the privileges and powers of parliament, I have given a decided opinion, conceiving as I do that they are inherent in its constitution, and indispensable to the due exercise of its functions. These are the measures which hold out the best hopes of national safety. It is only by attention to them we can escape from the many awful dangers with which our country is encompassed, and its very system menaced, and in happiness at home and honour abroad, enable her to survive the storm that has desolated so many surrounding nations. My lords, I have the honour to move your lordships

That an humble address be presented to his majesty, earnestly to entreat his Majesty's attention to the advice which, impressed with a deep sense of the increasing dangers of the country, his majesty's faithful subjects the Lords spiritual and temporal in parliament assembled, have felt it to be their indispensable duty humbly to submit to his majesty's royal consideration.

To state to his Majesty that we cannot doubt his majesty's readiness to embrace the first opportunity of concluding a peace on just and reasonable terms; but that looking to the nature of the contest in which we are engaged, to the power of France, now unhappily established over the greater part of Europe, and to the spirit and character of the government of that country, we are convinced that this event so anxiously desired by his majesty's loyal people, will be best promoted by proving to the world that while his majesty is actuated by the most just and moderate views, we possess the means of permanently supporting the honour and independence of our country against every species of attack by which the enemy may hope to assail them.

That for this purpose it is indispensably necessary that his majesty's government should henceforth adopt a wise and systematic policy, regulated not only by a just estimate of our present difficulties, but by a prudent foresight of the probable exigencies of a protracted warfare—that we have deeply to lament that the conduct of his majesty's ministers has been, in this respect, directly the reverse of what the interests and the safety of his majesty's dominions required: that they have blindly involved themselves in schemes of continental operations when they could look to no power capable of affording them an adequate support; and rashly engaged in expeditions so defective in their plan, so impolitic in their objects, and so ill combined as to the time at which they were undertaken, that they could terminate only in an unprofitable waste of the resources and the blood of his majesty's faithful subjects.

‘ That whilst the war has been thus unfortunately conducted, and our future means of defence thereby naturally impaired, the conduct of his majesty’s government with respect to neutral powers has retarded any amicable arrangement, which has tended to alienate those whom it was most our interest to conciliate, and unite with us in opposition to the measures of France.

‘ That for the professed purpose of counteracting those measures, a system has been adopted under which no independent power could be expected to acquiesce, and new and visionary projects in legislation have been resorted to which have brought almost every branch of our trade to depend on the permission, and to be exercised under the controul of the executive government; whilst a considerable portion of that trade has been transferred to a foreign navigation, thereby improvidently supplying the enemy with a new resource for the improvement of his navy.

‘ That in what more immediately concerns our domestic policy we have equally to complain of the total want of wisdom and of foresight in the councils of his majesty.

‘ That instead of any well considered and permanent system of finance adapted to the exigencies of a protracted warfare, the expensive and improvident operations of the last three years have been supplied by temporary and impolitic expedients.

‘ That our paper circulation, for which the restriction imposed on the Bank had removed the only adequate and effectual limitation, has been extended to a degree highly dangerous to the pecuniary interests of the country; that no attempt has been made by wise and equitable arrangements to allay the discontents arising from religious differences amongst his majesty’s faithful subjects, more particularly in Ireland; and that under the unexampled pressure of a taxation necessarily burthensome in its amount, and severe in its collection, no measure has been taken to remove the causes of just complaint, either by introducing an effective economy into the great branches of the public service, or by the due consideration of such timely reforms as may in any instance be found requisite for restoring to our government that practical excellence which the gradual corruptions of time may have obscured or diminished.

‘ That we should ill discharge our duty to his majesty and to the public, if we were to disguise from him our well founded apprehensions, that owing to these and other causes, discontent and distrust are beginning to diffuse themselves amongst his majesty’s faithful people.

‘ That we entreat his majesty not to listen to those who would persuade him that such discontent and distrust, in whatever degree they may exist, are solely to be attributed to the evil arts of men hostile to the interests of their country, and seeking to excite the people to an invasion of those institutions on which their freedom and happiness essentially depend. That we are

firmly convinced such designs have as yet found no favour in the hearts of his majesty's loyal subjects; and that nothing can afford to those who entertain them any hope of success, but that impolitic and offensive inattention to the real sufferings and just complaints of the people, that determined resistance of every proposed correction of abuses, which in our times we have seen produce such fatal effects in other countries.

'That we humbly pray that his majesty will be pleased to take this our dutiful representation into his immediate and most serious consideration; that he will see the necessity of adopting such measures as may deprive the enemy of all hopes of success from a failure of our national resources; that he will therefore actually concur with his parliament in giving effect to economical and systematic arrangements for the conduct of the war, in providing for a recurrence to the true principles of a free commerce and circulation both at home and abroad; in endeavouring by a wise and liberal policy to unite in the bonds of a common interest all classes of his majesty's subjects of whatever religious persuasions; and, lastly, that he will be graciously pleased to countenance the temperate consideration and deliberate adoption of such timely reformation both economical and political, as may satisfy his loyal people, that the sacrifices required of them are strictly limited and faithfully applied to the real interests and safety of the public; and that both for preventing the growth of any dangerous abuses, and for controuling the misconduct of his majesty's advisers, they continue effectually to possess those securities which have been the boast of the British government, and are essentially inherent in every free constitution.

'That we may entreat his majesty to be assured that in recommending these measures with all the earnestness which a conviction that they are indispensable for the salvation of the country inspires, we never can lose sight of our obligation to support the just prerogatives and useful splendor of the crown, the venerable establishments of our holy religion, and the ancient and essential rights and privileges of parliament.

'In our firm resolution to maintain these, under all circumstances and with all our authority and power, we are well assured that we shall not fail to receive the active concurrence and support of all ranks of his majesty's faithful people, convinced as they must be, that it is no less their interest than their duty faithfully to adhere to those fundamental principles of our government, which, assigning to its various institutions rights peculiar to each, and necessary for the preservation of all, secure by their happy combination and harmony, to the executive power sufficient strength, to the legislature its necessary independence, and to the whole community the blessings of a well regulated freedom.'

ART. III.—*All the Odes of Pindar, translated from the original Greek, by the Rev. J. L. Girdlestone, A. M. Master of the Classical School of Beccles in Suffolk. Norwich, Bacon, 4to. pp. 354. (No date.)*

MR. GIRDLESTONE's is the first entire translation of Pindar's odes, that we recollect to have seen; this circumstance may, perhaps, have arisen from the uninteresting nature of the subjects of the Theban bard, uninteresting at least to us, who admire him more from his fire, which dazzles us in particular passages, than from any pleasure we receive, or any feeling that is excited by his subjects. Many other reasons concur to render these odes less adapted to the purposes of a translator, than the works of almost any other ancient author. Many of their charms arise from the antiquity of the language, which seems well suited to clothe the bold figures, the rapid transitions, and the occasional stern moral sentiments of the author. Hence arises the fear, which has probably deterred many scholars, lest in an English dress they should resemble one of Queen Elizabeth's maids of honour in an invisible petticoat, and the many littlenesses of modern female costume.

Mr. West has, however, incontestibly proved that our language is in many instances fully capable of retaining the fire of the original; yet the same author confesses somewhere in his preface, that our antique and classical taste, as well as classical learning, is necessary to make a translation relished; from the numberless allusions in Pindar to persons and places, with whom we are unacquainted, and I think we may add, to a mythology with the frequent recurrence of which in poetry we are surfeited.

The above remarks can in no way affect the merit of a translator, to the examination of which, we will now proceed, comparing him occasionally with West, in some of the few odes which that author executed. Before Mr. G. enters on his translation, he presents us with an ode in imitation of Pindar to the memory of Nelson; there is a good deal of the manner of Pindar in this ode without parody.

In the second Olympic ode, beginning with the words

‘Αναξίφθόγμυλος ὕμνος.’

and which is imitated in a lighter strain by Horace,

‘Quem virum, aut heroa, lyrâ vel acrî
Tibiâ sumes celebrare, Clio,
Quem Deum?’

We have the following translation from our author, to which we will subjoin that of West :

STROPHE I.

'Ye hymns, who breathe imperial o'er the lyre,
What man, what hero shall we name,
An heir of everlasting fame,
What god, celestial muse, shall claim thy sacred fire ?
The god, whose guardian love
His Pisa shields, immortal Jove,
And Hercules, who from the spoils of war
Proclaim'd th' Olympic prize :
Sweet hymns to Theron rise !
To Theron, while bright victory crowns his car,
Harmonious swell the sound,
His country's tow'r, the friend renown'd,
Flower of illustrious stem, whose righteous sway
The sons of Agragas with grateful hearts obey.'

GIRDLESTONE.

'Ye choral hymns, harmonious lays,
Sweet rulers of the lyric string,
What god ? what hero's godlike praise,
What mortal shall we sing ?
With Jove, with Pisa's guardian god,
Begin, O Muse, th' Olympic ode.
Alcides Jove's heroic son
The second honours claims ;
Who off'ring up the spoils from Augeas won
Establish'd to his sire th' Olympic games ;
Where bright in wreaths of conquest Theron shone.
Then of victorious Theron sing,
Of Theron hospitable, just, and great.
Famed Agrigentum's honoured king,
The prop, and bulwark of her towering state,
A righteous prince ! whose flow'ring virtues grace
The venerable stem of his illustrious race.'

WEST.

In these two extracts, perhaps, Mr. G. is closest to the Greek text ; Mr. W. however has the merit of giving a greater connection to the sentences and thoughts of the author, and is, therefore, more harmonious ; with this want of connection Pindar has been often taxed among the moderns ; his defenders assert that no one feels this defect, but those who are not sufficiently good scholars to follow the poet. Leaving the point of the connection in the original language uncommented on, it will on all hands be confessed

that it requires a very skilful hand to preserve the semblance of it in another; nor is it indeed to be done without paraphrase.

In the first antistrophe of the same ode, Mr. G. is both closer to the original, and better than West; in speaking of the ancestors of Theron, Pindar says,

————— ‘Σικελίας ἑΐσα
ὄφθαλμος.’ —————

Thus rendered by West,

‘Thro’ amazed Sicilia shone
The lustre of their fair renown.’

By Girdlestone,

‘They shine with brighter ray
The light of all the land.’

Nor in the description of the Islands of the Blessed, at the latter end of the same ode, is Mr. G. much inferior to his predecessor.

One of the most universally known, and most popular odes of Pindar, is the first Pythian, and as Mr. G. says in a note upon it, that,

‘in contemplating this inimitable ode, we are for a time struck dumb with admiration,’ that ‘every line is harmonious, every word expressive, and every thought truly great and sublime.’

We cannot, we presume, exhibit a specimen of the work, on which it is probable he expended more labour, than by quoting the first strophe and antistrophe on the effects of music. In comparing it with the same passage in West, we hesitate where to give the preference.

Mr. G. is in some parts more poetical, but has in some measure injured the rhyme of his lines by the frequent recurrence of the pauses in the middle of the verse; an usage which, except in blank verse, should, we think, be more sparingly exercised.

STROPHE I.

‘Hail, golden lyre, thou gift divine!
Apollo strikes thy ever tuneful strings,
Soft-bending o’er thee stand the raptured nine,
Their hair like breathing violets lightly springs
Th’ elastic dance; the glancing feet
Wake into joy. The choir their voice prepare

Answering the sign, thy prelude sweet,
 To roll the full tide thro' the trembling air.
 Quench'd by thy powers, enchanting lyre,
 The forked lightning's ever-streaming fire
 Dies. On Jove's sceptre charmed sits the king
 Of birds, each rapid wing;

ANTIST. I.

'Loos'ning; while thick clouds hov'ring round
 Involve the hooked terrors of his head,
 And gently closing in sweet trance are bound
 His eye-lids; soft a slumb'rous dew is shed
 On every plume; his back up-heaves
 Extatic, while each sweetly piercing dart
 Thrills thro' his frame.—————'

GIRDLESTONE.

Mr. West translates the same passage thus :

DECADE I.

'Hail, golden lyre, whose heav'n-invented string,
 To Phœbus, and the black hair'd nine belongs,
 Wh in sweet chorus round their tuneful king
 Mix with thy sounding chords their sacred songs,
 The dance, gay queen of pleasure, thee attends,
 Thy jocund strains her list'ning feet inspire,
 And each melodious tongue its voice suspends
 Till thou, great leader of the heavenly quire,
 With wanton art preluding giv'st the sign,
 Swells the full concert then with harmony divine.'

DECADE II.

'Then of their streaming lightning's all disarm'd,
 The smouldering thunderbolts of Jove expire,
 Then by the music of thy numbers charm'd,
 The bird's fierce monarch drops his vengeful ire,
 Perch'd on the sceptre of th' Olympian king,
 The thrilling darts of harmony he feels,
 And indolently hangs his rapid wing
 While gentle sleep his closing eyelid seals;
 And o'er his heaving limbs in loose array
 To every balmy gale the ruffling feathers play.'

WEST.

There is a difficulty in interpreting the words in the original, where speaking of the effect of the music on the eagle, the poet says,

————— 'Ο δὲ κνώσων
 ὑγρὸν ὡλεν ἀναγῆν. —————→

In the Latin version to the excellent edition of Schmidius, the explanation of the word '*ἴγος*,' is, if any thing more difficult than the original passage, '*delectatione perfusum tergum incurvando attollit.*' In a note there is an attempt, which does not succeed, to defend this interpretation. Both the translators quoted have found it expedient to paraphrase the passage, for which there was not much occasion, as the explanation '*molle inflexum tergum,*' which is given in Heyne, seems very satisfactory, as the word '*ἴγος*,' is found in similar sense, in the Theseus of Euripides, and in two or three passages in Plutarch; perhaps the Latin word '*lubricus*,' and the English word '*glossy*,' would be found adequate to convey the idea intended by the poet. The word '*ἀνίστα*,' is well rendered by '*his back up heaves extatic,*' in Mr. G's. version.

As Mr. West has only translated twelve odes, we will not farther pursue our comparison. We think he is generally more happy in his metres, and more harmonious than Mr. G. and has evinced a greater power of softening those sudden transitions which are not adapted to the genius of our language.

Both translators have caught the fire of their original, for which indeed the fame of the senior has been long established.

The Olympic odes omitted by Mr. West, were published about thirty years since by Mr. Pye, and about the same time. The Pythians, Nemeans, and Isthmians, were added by E. Barnaby Greene, so that we should have stated in limine with more propriety, that there had been no English version of Pindar by one hand, than that Mr. G's. was the first translation. As however, our limits preclude us from comparing the author with his fellow-labourers, and the original poet likewise, we shall prefer the office of trying his merit in a few instances in the latter scale.

In the first Epode of the third Pythian, we are sorry to notice a most unpleasant inversion of language.

————— 'the bridal feast
The hymeneal hymn whose jovial voice
Bids the fair virgin choir rejoice,
At eve, while melting strains of love
Their tender bosoms move
To heave responsive sighs of soft desire,
She *not* awaits.'

p. 138.

i. e. we conjecture, Coronis, the lady here alluded to, does not wait for the bridal feast, and the hymeneal hymn, whose

voice, &c. &c. For 'καλλιπτεπλῆ,' Mr. G. gives us a flourish, that would be nearer to the Homeric epithet 'ελεσιπτεπλῆ'

'Whose purple flounces proudly swept the ground..'

In the first Pythian it will be observed from an extract we have given from that ode, that our author applies the epithet *ἰοπλοκαμῶν* not to the colour as it is generally interpreted, but to the fragrance of the muse's locks.

'Their hair-like breathing violets.'

Perhaps the idea is more poetical, and as applied to immortals very admissible. We are aware how often it is necessary in English to give the sense of a Greek adjective, by more words than one; this dilation is, however, to be avoided as much as possible: an unnecessary instance, we think, occurs in the fourth Pythian, in rendering the word 'πέλαγος' applied to Neptune, by the line,

'Who on his rocky throne rules ocean with his nod.' p. 160.

We, nevertheless, prefer this to the custom of enriching our language with new coined English compounds. The word 'ερασιπλοκαμῆ' in the same epode is well rendered by the word 'lovely-tressed.'

A passage occurs in the sixth Pythian, which we conceive Mr. G. has translated wrong. The Greek words are—

————— 'Μισσανίς δὲ γέροντος
δοῦναιδῆσα φρενὶν, εὖασεν πᾶϊδά δ'.

Στροφ. γ.
Χαμαιπέλις δ' ἄρ' ἔπος ἐκ ἀπέρειψεν αὐτῇ.
Μένων δ' ὁ θεῖος ἀνὴρ πρίατο μὲν θάνα—
—Τοιο κομιδὴν πατρὸς: —————

'Nestor the furious lightning of the spear
Sees flashing o'er his son; aghast he springs
To earth, and shuddering calls aloud with sudden fear.'

'He called, but ah! his words fall to the ground:
All-vain the father's voice to save,
The pious hero from his grave. p. 137.

Mr. G. with others, seems to have misunderstood the passage, the following, (to commence our quotation a few lines previous to what we have done already) is the literal translation.

‘Antilochus, (says Pindar) was endued with the same spirit of fortitude; who perished for his father when warding off from him Memnon, the general of the savage Ethiopians.’

and accordingly Pindar corroborates his praise, by the following story :

‘The horse impeded the car of Nestor, having been wounded by the arrows of Paris: but Memnon directed his javelin against Nestor. The terrified mind of the Messenian old man called out upon his son, and Nestor did not send forth from himself a vain word. For the god-like hero (Antilochus) awaiting the enemy, purchased by his death the safety of his father.’

Such is the literal translation of the Greek passage.

1st. Mr. G. makes Nestor alarmed for his son, and not for himself, when it does not appear in Pindar, that his son was as yet in any danger.

2dly. Pindar distinctly says, that his words were *not* vain. Mr. G. says ‘his words fall to the ground.’

3dly. Mr. G. conceives that Nestor exerted his lungs to save his son, when we are told in the original, that he called upon his son to protect him.

In a note Mr. G. attempts to prove that the words

‘Χαῖναιμι δ’ ἄρ’ ἵππος ἐκ ἀπείρου αἵματος.’

will bear the construction he puts upon them; supposing then that they will, the whole sense of the passage would be destroyed; for Nestor’s words were *not* vain, since his son *did* come to his assistance; when the father afterwards saw his son in imminent danger, it is highly probable that he called out to save, as Mr. G. has it,

‘The pious hero from his grave.’

But the only exclamation alluded to in the original, is that of Nestor for his own safety.

We trust our author will look again at this passage; we are aware that some interpreters favour his version, but we confess we do not see how it can be accommodated to the original, particularly the first and second line of the quotation we have made.

Some passages in the sixth Nemean ode are very happily rendered, and with great spirit. It will be recollected by our readers that the first words of the ode admit of two opposite interpretations.

‘Ἐν ἀνδρῶν ἐν Θεῶν γένος : ἐκ
 μιᾶς δὲ πνέομεν
 μάτρὸς ἀμφοτέρωι.’

The one is ‘unum hominum, alterum deorum genus.’ The other ‘unum atque idem,’ &c. Mr. G. omits the first line entirely, and begins,

‘The Gods above and mortal men below,
 To one all-bearing mother owe
 The breath of life.’

which is a translation of the second and third lines. The first is, perhaps, better omitted, as if it is rendered ‘unum idem-que,’ which is favoured by the line in Hesiod,

— ‘ὁμόθεν γεγάασι Θεοὶ θνητοὶ τ’ ἀνδρωποιοί.’

it is tantologous with the succeeding lines.

That our readers may have an opportunity of judging for themselves of the translator’s closeness to his original, we will give as our last quotation, a passage, purposely selected without choice, in the two languages, as containing no difficulties or apparent want of connection to render paraphrase necessary.

Pindar addresses his native city thus :

‘Μᾶτερ ἔμα, τὸ τεὸν χεῦσασι Θῆβα,
 πρᾶγμα καὶ ἀσχολιάς ὑπέρβροτον
 δησομαι. Μή μοι κραναὰ νημεσάσαι
 Δᾶλος, ἐν ᾗ κέχυμαι. Τί φίλτερον
 κεδνῶν τοκέων ἀγαθοῖς;
 Εἴξιν ὦ πολλωνιάς. Αμφοτέρων τρι χαρίων
 σὺν Θεοῖς ζεύξω τέλος :

καὶ τὸν ἀκείρετόμαι Φοῖβον χορεύων
 ἐν Κέῳ ἀμφιγύρω σὺν ποσσίν
 ἀνδρασιν, καὶ τὰν ἀλιεργεῖαν Ἰσθμῷ
 δειράδ.’

Isthm : Ode 1.

‘Land of my birth, glitt’ring in golden arms,
 Thy trump of victory my bosom warms.
 Tho’ other themes my busy muse invite,
 Half-tuned Apollo’s hymn shall wait my hand.
 Where rests the good man’s eye with more delight
 Than on the loved face of his native land ?
 Ye crags of Delos, rest ; some distant day
 Shall send a willing muse, if heaven assist the lay.

• Then in sweet transports shall she lead along
The choir and Phœbus listen to the song;
The billow beaten shores of Coos round
Unnumbered hosts shall hear Apollo's name,
Now the glad voice from Corinth's cliffs must sound,
And the sixth crown to glorying Thebes proclaim.'

p. 304, 5.

The second line is an interpolation, and the fifth and sixth convey little of the conciseness or metaphor of the original. We could, however, select many passages where Mr. G. is much closer.

'Le sort de Pindare,' says a French translator, 'est assez rare, tout le monde le cite, peu de gens l'ont lu.' This is, we believe, a truth, and will be equally applicable to his translators. Nevertheless, we are indebted to Mr. Girdlestone, who, if he has but few readers, will have those readers of the first order in classical literature. He has filled up a chasm in the bookcase, which has so long been left vacant; and in a manner, that must do him great credit. His knowledge of his author is undoubted, though he may in a few instances, which indeed must be the case of all translators, have followed not the best interpretations. Our chief objection to his poetry is his broken metre, and the uncertain length of the lines in some of the odes, which detracts considerably from the harmony of the composition. A few useful notes are added, chiefly explanatory. His obligations to his friends he acknowledges at the end of his work, which did not extend to any portion of the composition, but chiefly to remarks upon it; among the foremost is Dr. Girdlestone, the same gentleman, we believe, who some time since favoured the public with a translation of Anacreon.

ART. IV.—*Remarks on several Parts of Turkey. Part I. Egyptiaca, or some Account of the Ancient and Modern State of Egypt, as obtained in the Years 1801, 1802. By William Hamilton, Esq. F. A. S. Accompanied with Etchings, from original Drawings, taken on the Spot by the late Charles Hayes, of the Royal Engineers. London, Payne, 1809, 4to.*

MR. HAMILTON resided at the British head-quarters in Lower Egypt during the siège of Alexandria, for the purpose of corresponding with the Earl of Elgin, his majesty's

ambassador at the Ottoman Porte. On the close of the campaign, he determined to accompany Captain Leake of the Royal Artillery, and Lieutenant Hayes of the Royal Engineers, on a tour up the Nile, as far as the confines of Nubia, to which these gentlemen had been appointed by Lieutenant-General Hutchinson. The object of their journey, we are told in p. 11, was to make a general survey of the country, as well in regard to its military and geographical, as to its political and commercial state; and, in particular, to collect some accurate details respecting the remains of antiquity, which, owing to the excellence of the climate of Upper Egypt, are still to be found in such high preservation. The *original* information contained in Mr. Hamilton's work, (for almost all that relates to political economy is our avowed translation from recent French accounts) is chiefly confined to a description of these interesting monuments; and though they have already, in some degree, become familiar to us from the writings and the drawings of Pococke, Denon, and other travellers, we are willing to acknowledge, that Mr. Hamilton, by the addition of new and important facts, has considerably enlarged or corrected the mass of information of which we were before in possession.

The domestic politics of Egypt are but cursorily touched upon. The invasion and occupation of that country by the French, and the expulsion of the latter by the efforts of the English, placed it, however, in a new situation, and put it, for the first time, since it was separated from the Roman empire, in relation with the states of Christian Europe. Mr. Hamilton's subject opens with this important era, and he lays before us, in his first chapter, the state of Egypt in the autumn of 1801. We confess that we have read it with no less pain than interest; and the sentiment which has been excited by contemplating the effects produced by the unwise and unmanly policy of the English cabinet, has overpowered the feelings in which we would have wished to indulge on witnessing the prowess and the success of our army and navy. When Mr. Hamilton arrived in Turkey as a secretary of the English extraordinary embassy, he found that the name of an Englishman and the character of the English people were generally held in very high estimation. He remained there till Egypt was conquered from the French, and restored to the dominion of the Porte; and yet in spite of this and other essential services which we had rendered to the Turks, he beheld among them the decline of our influence and the degradation of our name. Our military operations, subsequent to the death of Sir Ralph Abercrombie, (if indeed

they deserve to be so called) and more especially our diplomatic proceedings, tended to produce this unnatural result. The army under the command of General Abercrombie had obtained a splendid victory on the 21st of March, which, together with the boldness of its landing, had established our military character, and would have insured our success in any future battles. These, however, were not even attempted; and though General Hutchinson professed to follow the example of his valiant predecessor in the command, the expulsion of the French from Egypt, was not so much the consequence of his military exertions, as of a series of negotiations, founded on the past success of our arms, and the openly avowed disposition of the enemy to enter into capitulation for the abandonment of his conquests and his safe return to France. The terms of the treaty did not differ in any essential point from that of El-Arish, which had been concluded by Sir Sidney Smith, on the twenty-fourth of January, 1800.

Mr. Hamilton, we believe, has given only the opinion of the army in general, when he censures the culpable dilatoriness, and the apparent pusillanimity of our proceedings. He however says, that *the main object of the expedition was accomplished*; and yet scarcely was Egypt rescued from the French, when there arose a new difficulty, which, though it might very naturally have been expected, we were by no means prepared to meet. It now, *for the first time*, became a question what was to be done with the country.

‘It was suspended,’ says Mr. Hamilton, p. 3, ‘among four different competitors for interest and power—the Turks, the Mamalukes, the Arabs, and the English;’ and, p. 6, ‘it was plain that with so many clashing interests to reconcile, it would gain but little immediate benefit in its internal tranquillity from the expulsion of the French.’

Our naval, our military, and our diplomatic chiefs, each of whom claimed the right of interfering, and each of whom, being under no control from any instructions from home, (for indeed no knowledge was possessed by men in office at home, which could enable any of them to form instructions) settled their separate plans, and proceeded to act upon them without coming to a clear understanding with each other, and even without the necessary preliminary of consulting with the Turkish government. *Take my word for it there is nothing like leather*, was, perhaps as wise, and as disinterested a counsel, as that which each of these gentlemen recommended to be adopted, and which was more or less favourable to the

views of the Mamelukes or the Turks, as the parties themselves were more or less influenced by a personal acquaintance with the Turkish and Mamaluke chiefs or agents.

One plan appears to have been suggested by the Mamalukes themselves, which, we think, would have gone far towards the reconciling of all the parties, though had it even been agreed to, it would have been subsequently annulled in the negotiations for the general peace, which at that time were going forward in England. This was to cede Alexandria, Rosetta, and Damietta to the English, who, in return, were to guarantee the internal government of the country to the Mamaluke-Beys, on the condition of their binding themselves to pay real submission and a real tribute (such as had been established by Sultan Selim on the conquest of the country) to the Ottoman Porte. (See p. 72, 73.) Another party of the Mamalukes are said to have joined our army, where they are acknowledged to have been instrumental to the event of the campaign,

'on a promise on our part to insure to them an ample indemnification for their losses in the full restitution of their property, power, and influence in the country;' (p. 4.)

while the Turks were led to expect the unconditional submission of their rivals, and seem to have been encouraged in this expectation by our ambassador at the Porte. A plan was in consequence determined upon at Constantinople, (we hope without any communication with the English Ambassador) and was carried into execution by the grand vizier at Cairo, and the Captain Pasha at Aboukir, who seized upon the persons of the chiefs of the Mamalukes for the purpose of putting them to death. Only the first part of this scheme was executed by the grand vizier—the latter was accomplished, though imperfectly, by the Captain Pasha. Those of the beys, who escaped assassination, took refuge with the English army, where the cruelty and injustice which they had experienced, excited a zeal in their behalf, which, though originating in honourable motives, exhibited itself in such coarse and impolitic behaviour, as tended to embroil our army with the Turks, and to alienate entirely the Captain Pasha, the brother-in-law of the sultan, and the third person in dignity in the empire, from the English interests to which he had before shown a decided preference: but his partiality could not resist the shock of his being publicly charged by the British general with the act of an *'atheist, a liar, and an assassin.'* (p. 7.)

We apprehend that the two schemes, which we have just mentioned, are those to which Mr. Hamilton alludes, when he says, p. 8, that

‘from the different lights in which the whole business had been viewed and represented at Alexandria and Constantinople, the opinions which were held and acted upon at the one place, were decidedly opposite to those which were held and acted upon at the other.’

To us it appears that both of these schemes, whether that to which General Hutchinson, or that to which the Earl of Elgin, seems to have inclined, are alike impolitic and immoral, alike deserving of censure and reprobation. ‘To restore the Mamalukes to their property, power, and influence in the country,’ would be to perpetuate the desolation of the most fertile region in the world, and to entail inconceivable misery on its inhabitants. If General Hutchinson had understood the nature of the government of the Mamalukes and the state of the people of Egypt, which he might have learned from Volney’s Travels, t. i. chap. xii. could he have harboured, for a moment, the inhuman project of restoring these monsters to the fulness of the power which they had so glaringly abused? If the Earl of Elgin (which from his situation he might have done) had known any thing of the military inefficiency of the Turks, of the constitution and power of the Mamalukes, or of the physical geography and the resources of Egypt, could he have encouraged the Turks in the belief, either that they of themselves were sufficient to obtain the mastery over the Mamalukes, or that the English would assist them in hunting down and destroying their opponents?

‘Having sown the seeds of indecision,’ says Mr. Hamilton, p. 9. ‘we have reaped the harvest of disgrace and loss. Our character in the country, high as it once stood, and high as it still comparatively continues, for honour and generosity, is fallen below what it would have been, had we even provided for our advantage in securing the tranquillity of our friends. In the month of February, 1802, the Mamalukes quitted Gizeh, determined, as we would not protect them, to do what they could to protect themselves; and while we professed publicly to acknowledge the Turks as the only independent sovereigns of Egypt, the secret supplies of arms and ammunition, believed to be sent to the Mamalukes, gave to their enemies a pretext for accusing us of duplicity. Since this period the capital of Egypt has been continually changing its masters. The Albanians, the main strength of the Turkish army, have sided sometimes with

one party, sometimes with another; and in their turn are divided among themselves. The right of the strongest has become the law of the land. Injuries and insults have with impunity been heaped on the most sacred characters: the rights of property and personal security are trampled in the dust; and from the cataracts to the sea-coast, no corner of Egypt has been exempt from the horrors that attend a succession of ephemeral revolutions.'

The singular ignorance, and the vacillating policy of the conductors of our government at home, who trusted all the objects as well as the details of the expedition to the chiefs in their several departments, and who did not even provide for the probable success of our military measures, are the radical causes of all this misconduct and confusion—this expence of blood and treasure, from which not a single advantage has accrued to our nation. The expedition to Egypt is not, however, an insulated blunder, but is one of an unbroken series of errors which dates from the beginning of the revolutionary, and perhaps even of the American war. It may be traced through the multiplied disasters of former wars, to the fruitless, impolitic, and wasteful expeditions to South America, to Constantinople and Alexandria, to Copenhagen, and to Walcheren; and the discussions which have taken place in the British parliament on the last and most disgraceful of these events, held up to us, like the spectre in Macbeth, a mirror which exhibits a long and dreary prospect of future evils, enough to sear the eye-balls of every one, who loves his country.

Before taking leave of this part of Mr. Hamilton's subject, we feel no hesitation in declaring it to be our opinion, that the first act of the French after the termination of the present war, will be the seizure and the colonization of Egypt. These able politicians, no less than skilful warriors, have sown the seeds in the country itself, which, being fostered by our stupidity, will ripen to their advantage. The possession of Egypt will amply recompense France for all that she may have lost in the East and the West, will embarrass England in the possession of India, and, whatever may be the views of France with respect to that country, will completely unhinge the moral and religious, the civil and political, systems both of Asia and Africa.

We now quit with pleasure the thorny and intricate path of politics, in order to accompany Mr. Hamilton and his party in their expedition up the Nile. As their object was to penetrate, as far as possible towards the South, and to examine the country on their return to the sea-coast, they did

not delay their progress in the first instance by making excursions to any great distance on either side of the river. They left Es-suan (or Syene) on their return, on the eighth of December, and arrived at Cairo on the twelfth of February, after having employed several days at the intermediate places in visiting the ruins of the monuments of antiquity in Upper Egypt.

‘These monuments,’ says Mr. Hamilton, p. 18, ‘present a very uniform appearance; and his first impressions incline the traveller to attribute them to the same or nearly the same epoch. The plans and dispositions of the temples bear throughout a great resemblance to one another. The same character of hieroglyphics, the same forms of the divinity, bearing the same symbols and worshipped in the same manner, are sculptured on their walls from Hermopolis to Philæ. They are built of the same species of stone; very little difference is discernible in the degree of excellence of workmanship, or the quality of the materials; and where human force has not been evidently employed to destroy the buildings, they are all in the same state of preservation or decay.’

In estimating the peculiar character of this architecture, as contrasted with that of Greece, Mr. Hamilton observes, p. 391, that as the monuments still existing within the limits of Greece are little inferior in extent, or in the size of their several parts, to those of Egypt, consequently neither massiveness nor durability can well be considered the peculiar mark of either. ‘The Doric temples of Greece correspond with the Egyptian in simplicity of outline, and the regular disposition of the members of the edifice; as well as in a certain tone of uniformity among them all, while no two are exactly similar, and in the general proportion of the height of the columns with the intercolumniations and with the diameters.

‘The particular circumstances, however, in which these modes of architecture really do differ, are easily enumerated. The Egyptian columns are in all instances perfectly round, while those of Greece are in general fluted. The former, as well as the walls of the same, are covered with sacred sculptures, either relating to or representing some historical event or religious ceremony: no sculptures whatever were allowed on the latter. The portico in front of the cell of the Greek temples seldom if ever consisted of more than two rows, sometimes of only one row of columns. In Egypt they are to be seen two, three, and even four rows deep, and occupying the whole breadth of the temple. In Greece, the east and west ends were nearly of a similar construction. In Egypt they always differed, and the entrance to the temple is generally confined to one extremity. The capitals

of the columns in any one Grecian temple were uniform throughout. In Egyptian temples, even in the same portico, it sometimes happens that no two capitals are alike. These are always richly ornamented, while those of Greece are perfectly plain.'

'But the most essential difference between the architecture of Greece and that of Egypt is perceived in the entablature; whether we consider that upon the sides of the temples or at the extremities. The Grecian entablature, that is, that part of the building which rested on the capitals of the columns, was constructed in the simplest manner, and according to rules sanctioned by general practice. The architrave was a plain block of stone laid transversely on two adjacent capitals, admitting of little or no ornament; on this were laid at right angles, other beams extending from one architrave to that parallel to it; and at a small distance from one another. The extremities of these beams formed the triglyphs, and the spaces between them, or the metopes, were filled up with square stones of a sufficient thickness, which in some cases were plain, in others were faced with sculptures; and a general rule for the distribution of these members of the architecture was that the triglyphs should, except at the angles, be placed immediately above the centre of the columns, and above the middle of the intercolumniations, each metope forming nearly a square; this succession of triglyphs and metopes formed the freize. On this was laid the cornice, which in the early and flourishing periods of Grecian architecture had less elevation, and a greater projection than either of the two other members. At stated distances lions heads were attached to this part of the entablature, where the water was conveyed from the roof, and modillions were sculptured upon it, just where the under surface overhangs the several triglyphs and metopes.

'The height of this entablature was in general equal to one-third of the height, or about two diameters, of the column on which it rested; that portion of it occupied by the architrave, was something less than one diameter, the freize about two-thirds of a diameter, and the cornice the remaining third. The very considerable projection given to the cornice, equal to one-half of the diameter of the column, by the depth of shade which it cast upon the rest of the entablature, and corresponding with the dignified simplicity of the Doric edifices, gave to them that venerable and imposing character in which the temples of the Ionic or Corinthian orders have ever been deficient.

'To add to the grand appearance of the Grecian temples, this entablature was at the two extremities surmounted with a triangular pediment, or fronton; the base of which occupied the whole breadth of the cornice; the two sides meeting in an obtuse angle at the top, at a height generally equal to one-tenth of the breadth of the building. The two oblique sides were

terminated by a cornice similar to that which formed the base, and the intermediate space was either left vacant, or, as in most instances where the temples were of a large size and of grand proportions, was filled up with colossal figures of deities and heroes.' 'In this respect the Egyptian buildings were far inferior to those of Greece.'

'The entablatures of the temples along the banks of the Nile were more simple and uniform; the sculptures with which they were adorned, presented to the spectator neither the variety, nor the bold relief, nor the exquisite composition which were produced in the schools of Phidias and Polycletus.'

'The plinth or square stone placed upon the capital of each column was sometimes flat, at others nearly of cubical dimensions. Upon this were laid transversely, that is, in the line of the breadth of the building, large blocks of stone reaching from the centre of one column to that of the adjacent one, thus corresponding to the Grecian architraves. Very large rafters or cross-beams of stone were then laid upon these, joining two parallel rows of columns; and over them were placed other layers of stone, which formed the roof; the outer extremities of which, shaped into a bold projecting curve, corresponded to the cornice; all these several members were covered with hieroglyphical figures, those equidistant from the centre of the entablature on either side corresponding with one another; the centre of the architrave is generally occupied with a winged globe, or bird with expanded wings. 'The entablature over the side walls and posticum of the edifice is of the same character, differing only from that in front by the sculptures, which in general appear of a subordinate importance.' (p. 391—395.)

From an attentive examination of several of the Egyptian temples, and particularly that at Phylæ, Denon was led to conclude, that the general system of construction was first of all to raise the rude mass of the building, and afterwards to proceed to the finishing of the several parts, beginning with the architectural lines, and adding successively the sculptures and hieroglyphical figures, the stucco and the painting. Mr. Hamilton, however, observed in the stone-quarries at Hadjar Silsilo.

'several blocks cut out, with half-finished lines of hieroglyphics, and architectural ornaments; some intended for entablatures, cornices, small propyla, &c.: enough to cast a degree of doubt on the general truth of the assertion, that their buildings were first raised as rude unformed masses, and the sculptures afterwards executed on the walls.' (p. 84.)

We need not point out to the reader who has in any degree attended to the subject of Egyptian antiquities, that their

temples are to be considered as volumes of learning, comprising all the natural and metaphysical, the mythological and historical, knowledge of that scientific and ingenious people. The initiated, to whom this representative and hieroglyphical language was familiar, were reminded, by the very plan of the building as well as by every sculptured or painted decoration on the walls, the entablatures, and the columns of their temples, of the most sacred, recondite, or useful truths; while the allegories, in which they were enveloped, and the ceremonies, under which they were promulgated, were so fascinating or so sensual that the recollection of the Egyptian religion made all the Jewish people

‘at the command of Aaron, tear the ear-rings from their wives, and their sons, and their daughters, with which he was to make the golden calf; and the impressions made by a residence of above four hundred years were too strong ever to be entirely forgotten, as long as they existed as a nation.’ (P. 47.)

The key to this sacred language is lost to the present age, but better auspices seem to await our posterity, and we may indulge without enthusiasm in the hope, that the perfect state in which so many Egyptian monuments are still to be found, will be the means of imparting to the world, if not the art of transforming walking sticks into serpents, which Mr. Hamilton supposes the Egyptian magi to have performed by natural means (see p. 62), at least the principles of that knowledge in which, as is evident from the monuments themselves, they so far surpassed the powers of the moderns.

The Egyptians themselves are however asserted to have derived their knowledge from their neighbours on the south, the swarthy Ethiopians, who, according to Mr. Hamilton, issued from the palaces and the colleges of Meroe, either as the colonizers, the conquerors, or the instructors of Egypt. Volney, we believe, was the first of the modern travellers who observed the mulatto character in the features of the modern Copts, a mixed race, derived from the descendants, as he concludes, of the ancient Egyptians, and the Greek and Roman settlers: he further noticed that the face of the sphinx was that of a perfect negro; and professor Blumenbach has since confirmed his conjectures by the observations which he has made on the skulls and the characteristic negro features of several Egyptian mummies which he has had occasion to dissect. Mr. Hamilton conceives that he has further established this fact from having discovered among the sculptures on the wall of a temple at Parembolè a very remarkable one, which

* consists of three priests, two of which *with black faces and hands* are represented pouring from two jars strings of alternate sceptres of Osiris, and what are called *crucis ansata*, over the head of the other, whose face is *red*.' 'This singular representation,' he adds, 'which is often repeated in all the Egyptian temples, but only I think here and at Philæ and Elephantine, with this distinction of colour, may very naturally be supposed a commemoration of the original transmission of religious fable and mythological rites and ceremonies from the tawny Ethiop to the comparatively fair Egyptian.' (P. 42.)

This interpretation must be confessed to be ingenious and plausible, but we hesitate to admit it implicitly till it shall have been ascertained whether it does not clash with what Denon, as well as Mr. Hamilton himself, observed among the paintings in the tombs of the kings of Thebes, where there are many figures of persons decapitated, all of whom are *black*, while their executioners, who are seen with knives in their hands, and the heads lying between them and the victims, are *red*. Mr. Hamilton indeed interprets this picture in a manner highly honourable to the Egyptian philosophy, and to the bold impartiality of its professors, and he does it without any view to his former conjecture on that at Parembolæ, which however it tends to corroborate; for had he recollected that negroes generally represent the priests or the instructors of the Egyptians, he would have interpreted this picture, not as a general censure on the monarch for his injustice towards his meaner subjects, but merely as a condemnation of his severity towards the priesthood.

'Nothing,' he says, 'could exceed my astonishment on first viewing these representations. I little expected to see in the sepulchres of kings, and in the seats of death, such unvarnished records of the cruel and bloody character of those who had built them. A conqueror in the hour of exultation and of triumph might be gratified by the idea of immortalizing his victories, and even his cruelties, by having them sculptured on the walls of palaces and temples; but how could he wish the same to follow him to his grave? Such a confession was not to be expected from the pride and vain-glory of man. But on a further consideration we could not hesitate to acknowledge the just merit of the nation, who in common cases did not allow the honour of funeral rites to those who had acted ill during their life. These rites could not indeed be refused to the memory of a sovereign; and therefore, however reprehensible may have been his actions, they permitted him to rest in peace within the monument he had erected, and adorned with every exterior mark of grandeur and magnificence. At the same time justice required that the spiritual reward he was to meet with in another

world, should be proportioned to his deserts, and according to the judgment of Him who knoweth all the secrets of the heart. In this idea they very aptly represented the unfortunate victims of his barbarity and ambition pressing forward to the last tribunal, to bear witness against their oppressor, each of them producing, as his vouchers, his wound, his fetters, and his blood. If such really were the objects of the Egyptian legislators (and we can scarcely attribute to them any other), if they dared to speak this language of truth and honesty to the manes of a monarch, whose son was on the throne—we must begin to pay a juster tribute of veneration to those laws which we as yet but know in mutilated fragments; we must no longer wonder at the wisdom and virtues of Solon or Lycurgus, who brought from Egypt only some faint gleams of what they must have witnessed in the country, but which were sufficient to form the basis of the Grecian codes; we must regard the Egyptian constitution as containing as just and equal laws as ever were enacted; and we can willingly respect a religion teaching such excellent principles of final retribution, and which set no difference beyond the grave between the sovereign and the meanest of his subjects.' (P. 157.)

The sculptures and paintings in the tombs of private persons at Eleithias, to which the attention of the travellers was directed by a brief description of them published in the *Decade Egyptienne*, gratified their curiosity by the detailed and general representation, which they exhibit of the humble and domestic occupations of the Egyptian peasants and their landlords. This part of Mr. Hamilton's work, and the engravings illustrating it, will be perused with peculiar interest, as they not only pourtray in a clear and distinct language, scenes and circumstances, which escape the attention of history, but also enable us to estimate the veracity of the Greek authors who have incidentally adverted to them.

In reviewing a work like the present, which, in the care which has been bestowed upon it, evinces so great a respect for the public, to which it is submitted, we shall not willingly animadvert upon some trifling inaccuracies which occasionally appear to have escaped the attention of the author. We cannot however omit noticing an arithmetical error in p. 132, where in speaking of the *hundred* gates of ancient Thebes, from each of which *two hundred* armed chariots occasionally issued, Mr. Hamilton calculates the total number of warriors conveyed in these chariots to have been only *four thousand*.

We shall conclude our extracts with Mr. Hamilton's observations on the zodiacs which have been lately discovered within the great temple of Tentyra.

'I have to regret that these monuments have as yet been deemed so little worthy the attention of astronomers and antiquaries. Little, I believe, has hitherto been published on the subject, except a short treatise by Signor Visconti, and some remarks upon that gentleman's conjectures by de la Lande.'

'Signior Visconti has given a concise description of the large zodiac on the ceiling of the pronaon, from Denon's drawing; for this I refer my readers to the engraving accompanying this work, which is taken from an original drawing made by Major Hayes on the spot, with very great attention. It will be seen that the two inner rows contain the signs of the zodiac interspersed with other figures, clusters of stars and hieroglyphical inscriptions; that the two outer rows contain each nineteen boats, with one or more figures in each boat, decorated likewise with stars, and illustrated with sacred characters. These, being thirty-eight in number, M. Visconti is of opinion, are intended for the thirty-six *decans* or genii, each of whom presided over ten degrees of the zodiacal circle, and who are frequently alluded to in the ancient books of astrology, and in other curious monuments. Of the two remaining boats he supposes the first, which occurs to the left, may typify the tutelary genius of the whole year; and that on the right, being the only one which contains three figures, relates to the intercalary days, or *ἡμέραι πρυτανικάαι*. I should rather think they are intended to represent the constellations of the northern and southern hemisphere, as known in those times; and the figures interspersed with the zodiacal signs may be the other constellations more immediately over our heads. These conjectures, however, can only be verified by a deeper insight into the secrets of Egyptian astronomy than we at present possess.'

'On entering the temple, the natural order of the signs is perceived to be from the left to the right, that is, beginning on the left hand near the front of the pronaon, and proceeding towards the back; they are then resumed on the right side in an opposite direction.'

'The first which occurs in the line of the catasterisms is, as Signor Visconti observes, the sign of Leo; the last on that side is Capricornus. The first on the other line is Aquarius, and the last is Gemini. The sign of Cancer appearing here to be wanting to make up the six last, Visconti concluded it to be represented under the form of a sceptre surmounted with a hawk. With these data, some philosophers have concluded that the situation of Leo ascertained the position of the sun at the time of the summer solstice: but Visconti rejects this supposition, on the ground that Libra, which, he says, must be the symbol of the equinox, would in that case be misplaced, there being only one sign between it and Leo. He then concludes that this solstice must have been in the sign preceding Leo, i. e. in Cancer; and he remarks, as a proof of this opinion, that in the zodiacal line between Gemini and Leo, there is the figure of

Isis in a boat pouring water from two jars, emblematical of the inundation of the Nile, a phenomenon always cotemporary with the beginning of the summer.'

'He then makes some other observations on the points of resemblance between this zodiac and those of the Greeks, all tending to prove a communication of the elements of astronomy, between the two nations before the period of this monument, and that we ought not to attribute to it an antiquity equal to the earlier periods of this science even among the Greeks.'

'He is inclined to believe that it was erected during that period when the *Thoth vague*, or the beginning of the vague Egyptian year, which was likewise the sacerdotal year, corresponded to the sign of Leo; which was the case between the twelfth and hundred and thirty-second years of the christian era. But Signor Visconti withholds his final opinion on the subject until the inscription on the cornice shall be deciphered.'

'I have given this abstract of Visconti's opinion on this subject with peculiar pleasure, as it is the very same which I had formed upon the spot, on the inspection of the original monument, and with the advantage of the two very desiderata which he has so intuitively pointed out as still wanting for the final decision of this question. The one is the inscription I have given, in which the reign of Tiberius is fixed, as the period to which may be assigned the construction of the building. The other affords the most satisfactory proof that the summer solstice was at this time in Cancer, consequently, that the era in question could not be far removed from the nativity of Christ. The Cancer, or crab, is certainly not among the signs; but in lieu of it the reader will observe two beetles, or scarabæi—one at the beginning of the descending signs, the other at the end of the ascending signs. The scarabæus is an animal peculiarly Egyptian, abounding throughout the country, and for many years held in religious veneration. It occurs in the most conspicuous places of the temples, and was supposed the peculiar emblem of the sun, of course more particularly the type of the sun at its greatest height. The figure might very easily be changed into the Cancer, or crab, by the inadvertence of the Greeks.'

'As the sun is at this period just passing from Cancer into Gemini, and it is said astronomically to enter Cancer about the 21st of June, it must have been in that sign for more than two thousand years past; and eighteen hundred years ago the situation of the sun at the summer solstice would have been about $\frac{400}{223}$ parts of the sign of Cancer removed from that of Leo, that is, it would have left Leo about four hundred years: and on an inspection of the drawing, the scarabæus near Gemini is very considerably less than that near Leo; not indeed that we can hope to obtain any positive accuracy from the comparative size of these two figures, but thus far at least we may, I think, conclude, without sacrificing facts and certainties to conjecture.'

'De la Lande, in the passage above referred to, is likewise of opinion that the double appearance of the Cancer is a proof that the zodiac in question was composed at the time when the summer solstice was in the middle of that sign, which he states to have taken place about three thousand years ago; that is, twelve hundred years before the christian era: and he refers the reader to the arguments he has adduced in another work to prove that it was about this period of the world when the system of the heavens was constructed, on which Eudoxus, about eight hundred years afterwards, and Aratus his follower, described the sphere. While, however, he attributes this antiquity to the Dendera zodiac, he has no hesitation in allowing the probability that the temple itself, within which it is engraved, may be of a much later date.' (P. 209—214.)

ART. V.—*The Daughters of Isenberg, a Bavarian Romance, 4 Vols.. By Alicia Tyndal Palmer, Author of the Husband and Lover. London, Lackington, 1810. Price 1l. 4s.*

MISS PALMER tells us in her preface that she was much discouraged by a sensible old friend from attempting this species of writing; but that by laying down such wholesome rules as she thought would ensure the success of her work, she turned a deaf ear to the sober objections of her friend, and produced her romance of the *Husband and the Lover*. This first essay having experienced a favourable reception, she now indulges us with the *Daughters of Isenberg*, which, we think, far superior to her former work in the diversity of character, in the conduct of the story, and in the general execution. Nor have we quite so much history blended with the fiction; this difference contributes to the advantage which the *Daughters of Isenberg* claim over the *Husband and the Lover*. But we think that in one point of view our fair authoress has not been quite so judicious as in her former production. In that she rejected the admission of the marvellous; in this she has had recourse to the hackneyed and nauseating introduction of figures in complete armour, obtruding their persons when their company is by no means wanted, and when it cannot contribute to the interest of the piece.

The Baron and Baroness Isenberg are represented as the most amiable of beings; the latter a most beautiful French lady, the only child of the Count D'Aubry, a French nobleman, whom he had married contrary to the wishes of her

father, by whom her hand had been destined to her cousin Hubert de Crevecœur. This offence is not forgiven by the disappointed father, who is represented as the most inflexible of papa's. The Baron Isenberg and his lady therefore make themselves as happy as they can under this displeasure; they enjoy all those elegant comforts which affluence bestows, and all those delights which refined and liberal minds are capable of receiving in the unremitting affection of each other, and in promoting the moral and mental culture of their lovely children.

This amiable family consists of three daughters, two sons, and a maiden sister of the baron's, the Lady Marguerite, whose verbose pedantry spoils the many amiable traits of her character, and renders her an absurd and fatiguing old maid. In this portrait, Miss Palmer has miserably failed. The Lady Marguerite cannot raise the smile which the authoress intended that she should by her pedantry, which is disgustingly stupid, or by her misplaced and misapplied words, which excite no merriment. For the truth of this observation we will introduce her to our readers in the same manner as she makes her debut in the romance.

'My nieces,' said the Lady Marguerite, as soon as she had taken her usual seat at the breakfast table, 'you will scarcely *inficiate* that I come the harbinger of good tidings, when I *enunciate* to you that one is newly arrived from Sigismund with dispatches, which, however, in my *existimation*, savor of a *dispathy* which merits *increpation*. The *exoptation* of the youth to embrace the illustrious family of which he has the glory to be the *induciate* heir, follows hard on the course of his herald.'

This jargon is followed by much more of the same kind, but we presume the above will be an ample specimen; and indeed it savours so much of Mrs. Cavendish Bradshaw's Lady Maskulinsky's nonsense, that we cannot help expressing our surprize that the correct style, and uniformly good language of Miss Palmer, should be sullied by such a disgusting species of false wit.

As the Daughters of Isenberg are the heroines of this romance, we will give the leading traits of their character. The eldest daughter Pauline is amiable, lovely, and dignified in person and manners, but pensive and abstracted, through declining health. This latter circumstance is occasioned by the untoward circumstances which accompany her fixing her affections on one, whose fallen fortunes seem to portend nothing but infelicity. In this young lady is exemplified the impropriety of disguising from her indulgent parents her

secret correspondence with her lover. The consciousness of acting thus improperly preys on her health and spirits, and though she at length discloses the progress of her passion to her parents, and obtains their forgiveness and sympathy, she does not recover her former health and sprightliness till those obstacles are removed, which prevent the lover from making his proposals of marriage under the sanction of her parents. This character is very naturally drawn; her amiable self-condemnation and the innocence which runs through the narrative in which she tells her love-story to her mother, are described with simplicity and interest. Pauline also meets with a romantic adventure. Travelling through a forest with her friend Lady Aberdale, they are attacked by banditti, and carried into a cavern. Here the horrible and the marvellous are as wonderfully chimed together as heart can wish. Pauline also escapes as miraculously as any heroine of romance ever did, ever could, or ever wished to escape. *

The second daughter Carenthéa is more beautiful than the laughter-loving goddess herself; but with all her sense and wit she is a most teasing and consummate coquet, with all the life and *mischievous* of fun which an easy heart and high animal spirits inspire. This lovely girl gives an animation to the family group; which, otherwise, independant of all the quantity of amiability they possess, might be thought tame and insipid. This character also furnishes a lesson to our young and beautiful ladies, to *rein in their spirits*, and to be more sparing of those coquetish airs and trifling manners by which Carenthéa torments, and finally loses her lover.

Carenthéa, who is the chosen lady of the Don Alphonso de Lerma, plays him so many pretty pranks, and trifles with his passion, which is ardent and sincere, in so blameable a manner, that the don at length quits the gay Carenthéa, with the resolve of breaking her chains. She wears the willow for some time and repents her treatment of this worthy man whom she sincerely loves, when, some few mistakes and love-quarrels being explained, Don Alphonso weds the lively daughter of the Baron Isenberg. She is represented throughout to be precisely the character formed

‘to create when known and loved the charm or torment of Don Alphonso’s life. Her lovely person and playful elegance, attracted, interested, and enlivened his naturally grave disposition, opening to it a new and intoxicating source of pleasure: while the dignified character, the high cultivation of mind, and polish of manners set off by the fine face and figure of De Lerma, made an impression on the flattering heart of Carenthéa.’

After marriage she becomes the lively good-humoured matron instead of the playful and teasing coquet.

The third daughter, on whom the chief interest of the piece revolves, is named Viola, and is represented as sweet, and as modestly retiring, as the flower from which she derives her name. She is one of those lovely females, who do not like to intrude themselves on the notice of the company. She does not make any prominent exhibition of her accomplishments; and though she sings and plays like an angel, she exercises those talents chiefly for the amusement of her own family. To give her character in the words of her governess, we shall find that in no being but Viola had she seen a

‘mind so superior, adorned by such innate modesty; so much genius, so happily tempered by sensibility; and that, what completed the loveliness of her character, was her enchanting simplicity of manners, which, to one who had studied her every thought and action as she had done, rendered her less the object of her love than of her esteem and admiration.’

This young lady is beloved by and loves the Marquis de Villerose et D'Aubigne, a young nobleman, whose amiable manners and noble qualities of mind render him worthy of the sweet Viola. The union of these deserving young people is agreed upon, when the Baron and Baroness Isenberg are summoned to Paris to receive the forgiveness of the old Count D'Aubry, the baroness's father, who is supposed to be dying. He proves, however, not to be so near his end; he recovers and learns the prospects that are opening to his grand daughters, all of which he approves except those of Viola. He resolves to prevent her union with Villerose, in whom he discovers the usurper (though the innocent one) of his nephew Hubert de Creveceur's title and fortunes. He accordingly desires an interview with Villerose, in which interview he prohibits his addresses to Viola, and very unceremoniously tells him that *disgrace* and *infamy stain his birth*. This is a thunder-bolt to the poor marquis, who is ignorant of the history of his mother, who had been left, as she supposed, a widow, by her husband's falling in battle. And although she had promised this husband, when he left her, that she would be *constant till her death*, yet she forgets this precipitate vow, and marries a second time, at the end of ten months, the Marquis D'Aubigne. At a fête, given in honour of this ill-fated marriage, her former husband appears under the character of a bridegroom masked, and

after dancing an allemande with *his wife*, he throws off his mask and disappears with her through a trap door.

A duel ensues between the rival husbands, and both are killed. Some time after this catastrophe the widow is delivered of a son, whose claims to the one or other of the estates of the two husbands, is decided in the child's favour by the parliament of Paris, who invest him with both that of Villeroze and D'Aubigné to the exclusion of Hubert de Crevecœur and de Mornie. The Marquis Villeroze, who had been kept ignorant of these particulars of his family, is no sooner made acquainted with them than he makes over one part of his property to de Crevecœur, and the other to de Mornie, who proves to be the lover of Pauline. He writes a farewell to his sweet Viola, and enters the army as a common soldier. Here his skill and courage soon distinguish him; and he is speedily raised from the ranks. He continues to perform feats of valour, but at length news is brought of his death, as well as of that of the subtle de Crevecœur, who wished to espouse Viola.

Viola's constancy is not to be shaken; she lives almost broken-hearted, but firm in her love and constancy to Villeroze. At length the empress demands her in marriage for one of her friends. She pleads her former engagement; and declares her resolution of never violating her plighted faith, and the impossibility of her loving another. Whilst she is expressing these sentiments to the empress herself, they are interrupted by the appearance of the nobleman, whom the empress intends for her; and who proves no other than the supposed lost Marquis de Villeroze, under the title of Count Altenburg, to which he had succeeded by the death of a cousin on his mother's side. The constancy of the interesting Viola is fitly rewarded as well as that of Villeroze, or rather Count Altenburg.

The chief beauties of this romance consist in the perspicuity of the narrative, and the well-drawn characters of the three daughters of the house of Isenberg. The chevalier Florio contributes to enliven the whole; but as this character is taken from history, the authoress claims little merit, farther than making it subservient to the progress of the story. The chevalier Florio proves to be the daughter of Augustus the Third, who had been driven from his electorate in Saxony, and had taken refuge in his capital at Warsaw, and who had gained her father's permission to travel through part of Germany, *en cavalier*. The character of Doctor Martimas has nothing very new, but it is rather laughable than otherwise. Our readers may perhaps like a specimen of this performance,

which we will give them before we take our leave of Miss Palmer. For this purpose we will extract the account which Donna Carenthèa gives of her mischief-working spirit on the good Doctor Martimas.

"You cannot imagine, Lady Aberdale," said the laughing Donna Carenthèa, as soon as the closing of the door, shut from her sight the rolling motion of his bulky form—rendered then particularly grotesque by his mock dignity. "You cannot imagine how I envy you the society of that singularly comic personage! whose attitudes and movements alone might serve, during his whole life, as an admirable study for a painter—of *caricature*! I am sure in that very dreary, dismal, miserable visit of our's to Liancour, just before my grandfather's death, I know not what would have become of me, if it had not been for the pleasure I received in examining the magic boudoir of the late Marchioness de Villeroze, and the entertainment the doctor afforded me. But though I was then so selfish as to keep this last enjoyment to myself, I will now amuse you, and those young rogues, my nephews, with a description of my *attic amusement*."

The anxious eye of De Lerma, had turned with uneasiness towards Count Altenberg, on observing that this ill-judged allusion of his lady (which could scarcely fail to rouse painful recollections in the bosom of that friend), caused him to rise and walk with some emotion to a window. In the next moment however the cloud which had shaded his countenance passed off; he approached the chair of his Viola, and leaning over its back attended to the passing scene, till he found himself irresistibly impelled to join in the mirth excited by the comic humour the lively lady was exhibiting.

"You must all know," pursued she, totally unconscious of the effect her words had produced on Altenberg, and the pain her inconsideration gave Don Alphonso—"You must all remember the terrible confusion occasioned the morning after our arrival at Liancour by the loss of Doctor Martimas's portmanteau; though I doubt if any one of you suspect by whose contrivance it was left behind. Know then *'twas mine*! I had over-heard the mirth-inspiring man giving such tediously minute charges respecting it, the evening before we left Isenberg, that I thought by circumventing his caution I might make for myself a little sport. As soon therefore as he had left the hall, into which he had caused it to be borne, and the domestics were out of the way, I made Theresa carry it into the closet, and put her own trunk (in appearance a great deal resembling it) in the place of the doctor's; which in due time was carefully lodged as his, according to his orders, in the boot of Lady Aberdale's coach, no one suspecting the trick till the evil attending it was past remedy. You may all well look surprized, when you recollect the admirable discretion with which I concealed my exultation during

breakfast; joining my kind condolences to those of the rest of the party, and protesting my belief that one of my papa's coats, except being a trifle too long, might well supply the loss of his own. No sooner was the plan of trial agreed on, than I took the opportunity, while he was making his choice of a garment in my papa's dressing room, to step into his (which was divided only by a door from mine), and hiding myself behind the hangings, in which I made a hole large enough, to give me a view of the passing scene, was soon after regaled by a sight of the doctor, who entered, followed by Luseck with the clothes.

"I think I at this moment have him before me," pursued the laughing Donna Carenthéa, "making his *coup d'essai* on the waistcoat! Heavens! what an expense of breadth—of strength—of temper, followed! The impenetrable stability of his mighty body corporate stubbornly refused to be imprisoned within a compass so narrow; he however with unshaken firmness, long persisted in trying to compel it to obedience. Now, with heightened colour and suspended respiration, he would succeed in shrinking himself within what he believed to be a hair's breadth of bringing the garment to button; then would his full lungs burst from control, and the panting doctor was fain to solicit a truce, till his recovered breath enabled him to renew the unequal combat! At length the waistcoat, yielding to the united force of the doctor and Luseck, obligingly opened behind with a renting reluctance, and embraced the ample corporation which had resisted all the efforts made to press it into compliance, leaving its *antipodes* to cool at leisure. What was now to be done with the terrible breach at the back, became the question; and it was thought expedient to call in the advice and aid of the *friponne* Theresa, whom Luseck, with much naiveté, assured the doctor, was not only the best tempered, but the most ingenious girl in the world.

"With well acted demureness, Theresa obeyed the summons, and listened to a statement of the tragi-comic case; as the best remedy to which, she proposed the tacking of strings on each side the chasm, by way of keeping together the dissevered garment. To this proposal the doctor graciously acceded; and on its completion was so unconscious of the ten inch law given him by Theresa's tape, that he protested the *few stitches* which were ripped, had rendered the vest perfectly easy and commodious. This difficulty surmounted, our hero proceeded to adorn himself with the coat; into the sleeves of which he slid his hands, and dexterously throwing it over his head, became suddenly fixed, as by magic, in an extatic posture! A strait waistcoat could not more effectually have pinioned the fin-like arms to the 'ribless' sides of the *enchanted* doctor, than did the efforts he made to force forward his hands, fix them immoveable *en l'air*! Not more fruitless were all his strenuous endeavours to free himself,

than was his attempt to coax the bottom of the vestment from resting on his swelling pole.

"Prithee, good fellow, pull the coat down behind," cried the doctor; "it cuts me across the neck like a halter."

"Sir, it wont move," replied Luseck, bowing respectfully.

"Sir, it *shall* move;" vociferated the doctor: do you think I will stand all day in this flying position?"

"Sir, the particular thickness of your pole stops it."

"Sir, the particular thickness of your skull prevents your perceiving that pulling down the skirts is the only way to release my arms."

"They will never be released," said Luseck, with rising impertinence, "till they are cut out of their straight quarters."

"None of your witticisms, puppy, at my expense!" roared the doctor.

"It would be at the expense, I humbly presume, of my lord the baron," replied the now highly piqued Luseck.

"And your immediate profit," retorted the still struggling doctor; "but let me tell you, grinning Sir——"

"Just at that moment the extravagantly ludicrous grimaces, and superlatively grotesque attitudes of Doctor Martimas, became too exquisite for my further endurance; stepping, therefore, as quietly as I was able, from my place of concealment into my dressing-room, and from thence to my chamber, I there indulged in the same ungovernable merriment, into which my faint attempt of acting over the scene, from which I had escaped, has thrown some of you!"

ART. VI.—*An Essay on the History, Practice, and Theory of Electricity.* By John Bywater. 8vo. Johnson, 1810.

ELECTRICITY is almost wholly a modern science. The knowledge of the ancients was confined to the simple fact, that amber when excited by friction attracted small bodies. This was observed by Thales, the Milesian, who flourished six hundred years before the Christian era, and the fact is recorded by Theophrastus, in his treatise on precious stones. Theophrastus lived three hundred after Thales. It is remarkable also that he was acquainted with the singular property of the tourmanlin, which becomes electric by heat. This stone is called by Theophrastus, *lyncurium*. These facts seem to have comprized not only all the knowledge of the ancients, only on the subject of electricity, but that of the moderns too till the beginning of the last century; for, except that jet was possessed of properties similar to amber, no fact of im-

portance was previously discovered ; nor was electricity, which posterity will probably judge to form one of the most important branches of human knowledge, deemed worthy to have a place among the sciences.

We are beginning to have a pretty distinct view of the influence of electricity in all chymical compositions, or decompositions. We begin to see that chymical affinity is really the effect of the electricity of the particles of bodies. A very simple experiment with the common electrical machine, imitates very closely chymical affinity. We will extract it from Mr. Bywater's treatise for the consideration of our readers, few of whom have probably regarded it in this point of view. Nor has Mr. Bywater himself ; though we think the inferences which flow from it sufficiently obvious. The experiment we allude to is the following one :

‘ Experiment 18—will shew that the electricity given out at the *rubber*, has very very different properties from that given out at the *prime conductor*. In making this experiment it is requisite to use a mixture of two different powders ; the two I have applied are red lead and resin. Take about equal quantities of each, and mix them well together : put them into a hair-dresser's powder-machine : charge a small jar at the prime conductor and place it on a table ; then project the mixt powders upon the knob of the phial, and it will completely separate the resin from the red lead. Discharge the jar ; and remove the chain from the rubber to the prime conductor, taking care that it reaches the table. Rub off the resin, and charge the same jar at the rubber ; then project another portion of the mixed powder upon its knob, and it will become covered with red lead, contrary to the last experiment. This effect may be obtained under still more singular circumstances, if two small jars are used in the experiment. To produce the effect, let one jar be charged at the prime conductor, and the other at the rubber, as in the preceding experiment ; then place them within an inch or two of each other, and hold the puffing machine at about two feet distance ; but at such a direction that it shall project a stream of the mixture exactly between the two knobs, we shall find the knob of one jar will become covered with resin, and the other with red lead agreeably to the last experiment.’

But let us say a few words of Mr. Bywater's performance. He has divided it into three sections, which he has denominated, *Historical Electricity*, *Practical Electricity*, and *Theoretic Electricity*. The history of the science is professedly taken from Dr. Priestley's large work. The *practical* part of his treatise explains with sufficient clearness the common electrical apparatus ; and the usual experiments with

the machines, the Leyden jars, and the electrical battery. Mr. Bywater appears to have laboured most on the theoretical part of the water. In reviewing the opinions of his predecessors, the doctrines of Dr. Franklin, whose theory is that which is most commonly adopted, even at this day, receive the first and most ample share of his attention.

The Franklinian theory supposes the outside coating of the charged jar to be in an opposite state of electricity to the inside. The electric matter is supposed to be the same in all bodies; and all terrestrial bodies are conceived to contain a quantity of this matter; electric matter repels itself, but attracts all other matter. All substances are either electrics or conductors: electrics, though they contain the electric matter in abundance are impermeable by it: conductors are on the other hand permeable to electric matter. Excitation by friction breaks the equilibrium, some bodies become overloaded with electricity, when they are said to be positively electrified; others are deprived of their natural quantity, which are said to be negatively electrified: and the sensible phenomena proceed from the attempt of the electric fluid to restore the broken equilibrium.

Such are the outlines of this celebrated theory. To this theory Mr. Bywater objects the facts which occur, when two jars are placed, one vertically with regard to the other, and a communication formed between the outside coating of the superior jar, and the inside of the inferior. In this case Mr. Bywater apprehends that when the superior jar is charged in the common way, the inferior jar ought to receive a charge exactly similar, *the particles that are repelled from the outside coating of the superior jar descending into the inferior jar*. Hence he thinks that the two outside coatings should by this process be charged positively, and their two inside coatings should be charged negatively. But this is so far from being the case, that by making a communication between the external coatings, the inferior jar is discharged, whilst the superior remains unchanged. For our own parts we do not see that this fact is in contradiction to the Franklinian theory. Why should Mr. Bywater assume that this hypothesis supposes the electric fluid to be driven into the lower jar. If it be repelled, it will go *qua data porta*, wherever there is the least resistance. There being a metallic communication between the exterior surface of the upper jar, and interior surface of the lower, it is impossible that these two can be in opposite states of electricity. And as the inferior jar really becomes charged at the same time with the upper, the fact proves in our apprehension, that the outer coat of the charged

Leyden jar is really in an opposite state of electricity to the inner. Mr. Bywater says that by the application of pith balls, both coatings of the upper jar will be found in a redundant or positive state of electricity. This fact, if it should be found correct, merits the serious attention of theorists.

Electric matter cannot pass through electrics, say the supporters of Franklin's theory, but readily penetrate and pass through conducting substances. To this Mr. Bywater opposes the phenomena of light. It can readily penetrate glass, but cannot penetrate the finest leaf gold. From this he seems to conclude that the pores of glass are larger than those of metals, and that it ought therefore to be more pervious to the electric fluid. But can a presumed apalogy overthrow a palpable fact with regard to the conducting and non-conducting power of bodies? We presume that light is prevented from passing through gold leaf, not from the smallness of the pores of the gold (for in the famous Florentine experiment, water was by pressure forced through the pores of gold) but by the repulsive power of its surface. We cannot help concluding that the arguments advanced by Mr. Bywater against the theory of Franklin seem to us to be far from convincing. Whatever may be the defects of this theory, it is, we think, the most satisfactory of any that has hitherto been proposed. The modification of it proposed by Mr. Morgan merits the praise of considerable ingenuity.

Mr. Bywater has introduced a sketch of a new theory of his own, which is destined, probably, like so many of his predecessors, quickly to descend 'to the tomb of all the Capulets.' It is founded on the three following positions, which we quote in the words of the author :

'1st. There are two electric fluids, which are composed of caloric and the constituent parts of the atmosphere. In the excitation of electricity by the electrical machine, the air is decomposed, its two gases are more closely united to caloric, or matter of heat, and constitute two distinct electric fluids.

'2d. These fluids can pass through the best electric bodies, but cannot pervade the interior of good conducting substances, though they can pass along the surface of the latter with inconceivable ease and velocity.

'3d. When an electric body is charged, for example, a pane of glass, or a Leyden phial, a small portion of electric fluid is retained on one side of the charged electric ; which, in the act of discharging, excites a considerable portion of fresh electricity, and gives birth to the most singular part of the Leyden phenomena.'

These opinions, it will be observed, are completely at vari-

ance with what are deemed some of the best established facts in the science ; and indeed we see not how they can be maintained without attaching quite new ideas to established terms. As a glass or resinous support is necessary to retain the electricity of the prime conductor of a machine, which immediately ceases upon making a metallic communication with the earth, to say that the glass or resin does not conduct the electricity, seems the most proper language that can be devised, and to speak otherwise is an utter perversion of terms and abuse of language. Whether electrics are or are not complete non-conductors, on what this property depends, its degrees and the laws to which it is subject are distinct questions, and to be resolved only by apt experiments.

Mr. Bywater's hypothesis is in contradiction to the most obvious qualities of the bodies which he makes the constituents of the electric matter. What ? can azote or oxygen, the constituents of atmospheric air, however combined with caloric, be made to pass through the densest bodies with the rapidity of lightning ? Are either the one or the other of these fluids ever decomposed or emitted in pure electrical processes ? A scientific gentleman, in London, has constructed an electrical machine, so as to be able to work it in a vacuum ; and it has been observed that, under these circumstances, no electricity can be excited. If mercury be agitated in a glass tube, by the friction of the metal against the glass, electrical appearances are produced, provided there be any air included in the tube ; but, if the tube be wholly deprived of air, these appearances cannot be observed. It must be admitted then that air is necessary to the excitation of electricity by friction. But does the species of air make any difference ? Can it be excited if the machine be surrounded with carbonic acid, or with hydrogen gas ? We believe that there is in the Philosophical Transactions an experiment of Dr. Wollaston's on this point. But we have not the volume at hand, and we do not remember the result. But at all events, the phenomena of the galvanic pile, in which electricity is excited much more powerfully than it can be by friction, demonstrate that electric matter, considered as entering into the composition of bodies, is evolved from all substances, and by no means confined to the constituents of the atmosphere.

But we need not enter into a formal confutation of Mr. Bywater's doctrines. In electricity, as on all other subjects that are imperfectly understood, it is much more easy to refute than to establish. We think it absurd to attempt a theory of electricity, which does not include the still more wonderful phenomena of galvanism, a most important branch of the

same science. Of this part of electricity (as far as we can collect from the performance before us) Mr. Bywater is wholly uninformed. His book contains a very clear description of the most common and familiar experiments; but elementary treatises on electricity are very common, and we see no reason to prefer Mr. Bywater's to others. We believe that it will be necessary for him very much to add to the stock of his own knowledge, before he can be capable of elucidating the more abstruse parts of the science, and of penetrating mysteries which have eluded the research of philosophers, the most acute and the most profound.

ART. VII.—*The State Papers and Letters of Sir Ralph Sadler, Knight-Banneret. Edited by Arthur Clifford, Esq. in two Volumes. To which is added, a Memoir of the Life of Sir Ralph Sadler, with Historical Notes, by Walter Scott, Esq. Edinburgh, Constable & Co. London, Cadell & Davies. 2 vols. 4to. 5l. 5s.*

A GREAT philosopher of our own country long ago remarked the service 'in points of civil prudence,' to be derived from 'the letters of wise men on serious affairs.' 'Letters of state affairs,' says Lord Bacon, 'written in the order of time by those that manage them, with their answers, afford the best materials for civil history.' It is from the private communications, confidential epistles, &c. of men who have acted a distinguished part in the drama of political life, that we become acquainted with the motives, passions, and interests, which are concealed from the public gaze, but which constitute the real springs of the most important events.

When we consider the conspicuous rank, which Sir Ralph Sadler holds in the list of English statesmen, and the high ambassadorial functions, which he exercised in the reign of Henry VIII. of Edward VI. and of Queen Elizabeth, the present volumes, which exhibit such a large assemblage of his dispatches, letters, speeches, &c. and contain numerous details respecting the transactions, manners, and sentiments of the times in which he lived, are likely in no small degree, to interest general curiosity. Sir Ralph Sadler may indeed be said to have been nurtured in the school of politics. He was placed, when a boy, in the family of Thomas Cromwell, Earl of Essex, whose friendly regard he attracted by his assiduity and intelligence. As he grew up, he performed the office of secretary to Cromwell, Hence he became known

to Henry VIII. who does not seem to have wanted penetration in appraising the ability of those who were calculated to serve him.

Mr. Scott says that, 'according to the inscription on Sadler's tomb, he entered the king's service in or about the tenth year of his reign, that is in 1518.' But the inscription on the tomb, as it is printed in the second volume, says that Henry VIII. took Sadler from 'the Lord Cromwell above the 26th year of his reign, into his service.' He could not, indeed, well have been employed by the king at an earlier period; as Sadler was born in 1509, and we cannot suppose him to have been capable of acting as secretary to Cromwell, so early as 1518. But it was from some specimen, which Henry had seen of the young statesman, when he was Cromwell's secretary, which first excited the notice of the king. Sadler appears to have risen rapidly in the favour of his royal master; for, in the thirtieth year of his reign, he was made one of his principal secretaries of state. He probably in a more particular manner conciliated his confidence and regard, by the zeal which he showed in the dissolution of the religious houses, of the spoil of which no small share seems to have been bestowed upon him by the liberality of the king.

Sir Ralph Sadler began his diplomatic career in 1537. He was sent to Scotland to strengthen the English interest with the regency which governed that country, while James V. who had just married the daughter of Francis I. was absent in France. In 1539—40, Sir Ralph was employed in another embassy to Scotland, in order, to estrange James from the councils of Cardinal Beaton, to induce him to throw off the yoke of the Holy See, and to imitate the conduct of his uncle Henry in replenishing his coffers by plundering the church. In the first of these volumes we have a very minute, circumstantial, and interesting account of this embassy. Sadler again went ambassador to Scotland in 1541. In 1542, the memorable rout of Solway-frith, in which some of the principal Scottish nobles were taken prisoners by a party of English borderers, so wrought upon the generous and sensitive mind of James the Fifth, that he could not survive the disgrace of the defeat. It preyed upon his spirits, and hurried him to the grave in the flower of his days.

James left no issue, but the infant Mary, of unfortunate memory, who was born only a few days before he expired. Henry VIII. deemed this a favourable opportunity for effecting the union of the two kingdoms, by a marriage to be contracted between his son Edward and the infant queen of the Scots. Sir Ralph Sadler was entrusted with this important

negociation; and though the object was not accomplished, the failure was by no means owing to any want of skill or address in the ambassador.

On the death of Henry VIII. in 1547. Sir Ralph Sadler was nominated by the will of that monarch a member of the privy council of twelve persons which was appended to the sixteen executors, who were to govern the kingdom during the minority of his son. The will of Henry was annulled by the appointment of the young king's uncle, Edward, Lord Seymour, Earl of Hertford, and Duke of Somerset, to be protector of the realm. The protector determined, if possible, to accomplish the Scottish match, and when he found that pacific overtures failed, he had recourse to the sword. He marched a well appointed army into Scotland; of which he assigned to Sir Ralph Sadler the important post of treasurer. Sir Ralph has left a detailed statement of the expences of this expedition. The account itself is printed in this work; and is curious, as showing the different rates of military charges then, and at the present time. Sir Ralph Sadler distinguished himself so much by his valour and conduct at the decisive battle of Pinkey, that he was created a knight-banneret on the field of battle; and is supposed to have been the last of that gallant order of knights in this country.

In the reign of Mary, Sadler, who had displayed his zeal in favour of the reformation, and had partaken largely of the ecclesiastical confiscations, was fortunate enough not only to escape the vengeance of the court, but to be, in some degree, even trusted by the government. On the accession of Queen Elizabeth he was called to the privy council; and he seems to have experienced her confidence and regard, till he terminated his temporal labours in 1587. In Mr Scott's memoir it is said that 'he died soon after his return from Scotland, in the year of God, 1607.' The 1607 is evidently a typographical mistake; and for 'the year of God,' our great poet and antiquary might as well have substituted that of *Christ*, as it seems rather absurd to fix the birth of *God* in any period of past time. The papers and letters in these volumes, which relate almost exclusively to public transactions, do not, as Mr. Scott remarks, 'enable us to draw an accurate picture of the individual,' though they exhibit the qualities of the statesman in the strongest and clearest light.

Were we to devote our whole review to this single work, we should hardly be able to give a complete analysis of the matter which is contained in these ample volumes. Where we have not room to analyse the whole, we must be contented

to select, and to make remarks on, detached parts of the performance.

In the different audiences to which Sir Ralph Sadler was admitted in his embassy to Scotland in 1539—1540, he laboured most assiduously to impress James V. with a suspicious dread of the mischievous designs of the popish prelates, and particularly of the Cardinal Beaton. After Sadler had, on one occasion, powerfully interested the attention of the monarch by the force of his representations, he draws the following natural picture of the surprized and agitated sovereign, offended with the freedom of the ambassador, but endeavouring successfully to check his emotions and repress his sentiments.

‘I observed well his countenance, and perceived that he gave me an attentive ear; and somewhile looked very steadily on me, and with grave countenance; somewhile he bit the lip, and bowed his head.’

When the ambassador proceeded with very little reserve or deference to advise James, instead of keeping large flocks of sheep, which he was reported to have in Ettricke forest, to lay violent hands on some of the monastic lands, the king appears to have heard him throughout with a patience and a courtesy, which place his character in a very favourable light. But he answers with dignified firmness, though with perfect civility and gentleness.

‘I thank God,’ says James, ‘I am able to live well enough of that which I have, and I have friends that will not see me mister. There is a good old man in France, my good-father, the king of France (I must needs call him so,’ quoth he, “for I am sure he is like a father to me,) that will not see me want any thing that lies in him to help me with. Nevertheless,” quoth he, “I shall seek nothing of any man but love and friendship; and for my part I shall hold my word and behecht with all princes, and for no man living shall I stain mine honnor for any worldly good, with the grace of Jesu. And most heartily I thank the king’s grace, mine uncle, for his advice; but in good faith I cannot do so; for methinks it against reason and God’s law to put down their abbeyes and religious houses, which have,” quoth he, “stand this many y^ears, and God’s service maintained and kepted in the same. And,” quoth he, “what need I to take them to increase my livelyhood, when I may have any thing that I can require of them? I am sure,” quoth he, “there is not an abbey in Scotland at this hour, but if we mister any thing, we may have of them whatsoever we wil desire that they have; and so what

needs us to spoil them?" "Sir," quoth I, "they are a kind of unprofitable people, that live idly upon the sweat and labours of the poor, and their first foundations founded upon popery and man's constitutions; and yet doth none of them observe the ground and rules of their professions; for in their first entries to religion, they profess chastity, wilful poverty, and obedience. And," quoth I, "if it please your grace, as to the first, that is, chastity; I dare be bold to say, that unless your monks be more holy in Scotland than our's are in England, there reigneth now here more carnality, incontinency, buggery, sodomy, with leachery, and other abominations, than is used in cloysters among monks, chanons, nuns, and friars, which could never appear, so long as the king's majesty, your uncle, committed his trust to the bishops and clergy of his realm, for their visitations, as your grace now doth; for those visitors always cloaked their vices and abuses, because they would not have their own appear; but when his majesty began more diligently to look to his cure and kingly office, as well in those spiritual affairs, as he did before in the temporal, then tried he out all their abominations and abuses, and so, conform to God's laws, hath eradicated and weed them out of his realm; and most of them which were notable houses, his majesty hath committed to better and more godly uses. Now Sir," quoth I, "to the second part of their profession, which is wilful poverty: I am sure," quoth I, "your grace will bear me record, that they might be called rather wilfully rich, than wilfully poor; for every of them is provided of a rich and quiet life; they labour not for their living, but are rather fed by the labours of the poor. And as for obedience, I think surely they are obedient in heart to their chief captain, the bishop of Rome, but I trow they are not without bulls under lead, whereby they will claim to be exeemed from your obedience; so that I cannot see that they do in any point observe any part of their professions." "Oh," quoth the king, "God forbid that if a few be not good, for them all the rest should be destroyed. Though some be not," quoth he, "there be a great many good; and the good may be suffered, and the evil must be reformed; as ye shall hear," quoth he, "that I shall help to see it redressed in Scotland, by God's grace, if I brook life." "Sir," quoth I, "ye must do as Christ saith, *Omnis plantatio, quam non plantavit pater meus caelestis, eradicabitur*. And so," quoth I, "by my truth, ye must weed them up by the root, as the king's grace, your uncle, hath done, or else ye shall never redress them." "No," quoth he, "I am sure mine uncle will not desire me to do otherwise, nor my conscience serveth me." "No Sir," quoth I, "the king's majesty, your uncle, doth advise you of those things, both for your honour and profit, and proceeding of an entire zeal, love, and affection, that his grace beareth towards you: and now, since your grace hath heard the same, ye may work therein as shall stand with your pleasure." "Yea," quoth he, "I trust the king, mine uncle, will not be discontented with

me, though I do therein according to my conscience ; for, by my soul," quoth he, " I will do nothing by my will that will displease him ; and whatsoever tales or leasings have been told his grace, or shall be hereafter of me, his grace shall find me ay constant of my word and promise made to him."

The papers relative to Sir Ralph Sadler's embassy to Scotland in 1543, occupy nearly 300 pages of the first volume ; and throw much light on the state of parties in Scotland, and the disposition of the Scotch at the time. The great object of Henry VIII. was to have the young queen sent into England, and educated there till the period arrived for the consummation of the projected nuptials between her and his son Edward. Sir Ralph Sadler appears to have been indefatigable in his endeavours to bring this to pass. But the obstacles in his way from the impetuous resistance of national prejudice, and the conflicting interests of the different parties, were too numerous to be overcome. Nor indeed had Henry himself sufficient temper and prudence to proceed gradually and leisurely to the accomplishment of his great design, which would probably have occasioned the union of the two kingdoms at a much earlier period. Instead of conciliating the Scottish nobles, some of whom really were, and more of whom affected to be, favourers of his scheme, by well-timed presents and friendly admonitions, he could not suppress the ebullitions of his spleen, and often had recourse to menace and intimidation.

James Hamilton, Earl of Arran, the governor of Scotland, does not appear to have been altogether unfavourable to the match between Edward and the young princess ; but, in common with the great majority of the Scotch at that period, he was unwilling to trust her in the power of Henry ; and if the treaty of marriage was effected, he was anxious to have it incorporated with such restrictions and conditions, as should secure as far as possible, the independent sovereignty and judicature of Scotland. But the Earl of Arran was himself one of those weak and unstable men, whose resolves are usually governed by the arguments of the last speaker, who are consequently the wayward and volatile agents of present impressions ; and who, if they be not destitute of rectitude, have too little firmness to preserve a consistent probity. His professions to comply to a certain extent with the wishes of Henry, and to promote the desired match, were very specious and fair to Sir Ralph Sadler, and were probably at the time, and as far as respected the immediate sensation, far from being insincere. But there was not sufficient solidity in the man to adhere to his present declarations, or to perform what he

professed. Other persons interposed who excited a different view of policy or of interest in his mind; and, while he fluctuated in uncertainty, that party which had most frequent and most familiar access to him, induced him ultimately to adopt that conduct which best accorded with their particular inclinations. His whole public life seems to have been a tissue of inconsistencies. He was alternately in the interest of England and of France; and, after professing a great zeal for the reformation, he again reverted to the Catholic faith.

Cardinal Bethune, or Beaton, was the person, whose opposition to the English match, and the success of his embassy, Sadler had most to dread. The interest of the cardinal was very great among the clergy; and he seemed the soul of that party who were most anxious to prevent the alliance with England, and to preserve the ancient religious institutions of the realm. When the English ambassador arrived in Scotland, he found the cardinal, owing to the interposition of the Douglasses, confined in the castle of Dalkeith; but he was not long afterwards transferred to Blackness, and, thence sent to his own castle at St. Andrew's. Sir Ralph Sadler endeavoured ineffectually to obtain permission to have him carried into England, where the governor would be safe from his practices, and no fear need be entertained of the recovery of his liberty. The governor replied, '*The cardinal had lever go into hell.*' But he assured Sir Ralph, that the cardinal 'should not come out of prison whilst he lived.' Notwithstanding this assurance, we, soon after this, find the cardinal at liberty, and contriving means with the queen dowager, James the Vth's widow, the governor himself, the Earl of Huntley, and the French ambassador who had lately arrived, to prevent the English match, and to retain Scotland in close amity with France. The French ambassador, had very providently brought with him a sum of money to be distributed in such largesses among the Scottish nobles, as might induce them to cooperate with him in the accomplishment of his designs. The ambassador (La Brochey) had, at the same time, a commission to 'bestow yearly pensions' among the partizans of his master.

Sir Ralph Sadler had had one or two interviews with the queen dowager, previous to the arrival of the French ambassador, when she professed a great readiness to promote the intended marriage of her daughter with the heir of the English crown, and endeavoured to impress the ambassador with the belief that the governor was the great obstacle in the way, and that he was secretly determined to have the young queen contracted to one of his own sons. Sadler seems to

have been, in some degree, duped by the artifice of this intriguing woman, and to have given her credit for more sincerity than she deserved. But her real views became in a short time no longer doubtful, and she appeared in more open opposition to the English interest.

One perplexing circumstance after another had arisen to frustrate the diligence of the ambassador ; his sagacity had been eluded by a succession of intrigues ; he had been for a time cajoled by promises which were either never intended to be kept, or which the parties had no means of performing ; till he seems to have become uncertain whether to consider a Frenchman or a Scot the greatest adept in dissimulation.

In that part of this work, which relates to the embassy in 1543, though the whole has a close reference to the transaction of which we have just exhibited, rather the general features and spirit, than the particular outline, there are but few individual passages which are likely very much to interest the reader when detached from the rest. We are yet unwilling to pass over the whole without exhibiting one or two specimens. The following will, perhaps, answer this purpose, as well as any other passages which we could select.

' To my Lords of SUFFOLK, PARR, and DURHAM, 17th August, 1543.

' It may like your good lordships to understand that, I have received here of late your several letters, and have foreborn to write again, because I would have been glad to have some certain matter to write of if it would be ; but that, I trow, will never be had amongst those men here, their proceedings are so uncertain. And, now what appearance there is how things shall succeed, you shall perceive by such letters as I write presently herewith to the king's majesty ; but what will follow, God knoweth ; for I think never man had to do with such people. And where, in another of your before-written letters, ye write, ye fear the bottom of their purpose and agreement will not appear till they shall have the king's money in their purses ; I have also thought before of that matter, and by mine advice, if the king's majesty shall resolve upon my last letters to send hither any money, according to the governour's desire, there shall be some stay made of his highness's liberality in that behalf, till we see cause how it may be employed to good purpose, wherein it may please your lordships to give me your advice as the case shall require. Furthermore, amongst your said letters, I have received the special advertisements which it liked you to send me, whereof I shall make the best enquiry I can. Part thereof hath some appearance of truth, and part I know to be untrue. But as I have sundry times written, it is hard to judge the end of those perplexed affairs till time reveal the same.

For my part, I shall be as vigilant as I can. And though plainness and truth be oft times abused with subtilty and falsehood, yet in the end always truth triumpheth, when falsehood shall take reproach, and bear the burden of the same. Finally, where it appeareth by your said letters, that ye understand the young queen should be very sick; neither the governour nor any man here knoweth thereof. Indeed she was sick of the small-pox, but she is perfectly recovered of the same more than ten days passed. And also peceiving by your said letters, that ye likewise understand that the said young queen should be wholly under the government of the cardinal and his complices, and under their strength; and that the Lords Livingston and Lindsay, favouring the governour, seeing they bear no stroke, would have come away, and the old queen stopped their baggage that they could not depart; as your said letters do make mention. To say mine opinion, I think surely that she is in such custody as the cardinal and his complices may dispose of her at his pleasure. For the dowager, the Earl of Montrose, and the Lord Erskine, be of that party; and the castle is the dowager's, whereof also the Lord Erskine is constable and keeper, and hath the keys of all the posterns and back-gates; so that, if they list to convoy her, it cannot ly in the power of the Lords Livingston and Lindsay to impeach it; wherefore, they might indeed as well be away as there. But yet they neither desired to go hence, nor did the dowager stop their baggage, as your said letters propoert. Nevertheless, the Earls of Glencairn and Cassils, and also the Lords Maxwell and Somervail, to whom I have heretofore declared my opinion in that part, have assured me upon their honours, that the Earl of Montrose and Lord Erskine will safely keep and preserve her for the time that the child shall be in their hands, for the which they be bound on their lives and heritages.

‘Whatsoever trouble be within the realm, they say her said keepers be men of such honor, as will undoubtedly discharge their loyalty in that behalf, and preserve her to be married in England, as was decreed by the parliament. This they say, but how it will prove, God knoweth, who,’ &c.

The next extract is made from a letter of Sir Ralph Sadler to the Lords of the Privy Council, dated 30th October, 1543, which relates principally to the predominance of the French faction in Scotland, and the growing dislike to the idea of an English sovereignty.

‘The French ambassador who remaineth still with the queen at Stirling, practiseth and liboureth by all the means he can, to interrupt the marriage between the young queen of Scotland and my lord prince's grace, and to won all noblemen here to the devotion of France, and to make division and extreme wars between those two realms; for the maintenance, whereof is pro-

mitted by the said ambassador, on the French king's behalf, whatsoever aid they will require against the next year, besides great rewards and yearly pensions, as is aforesaid; which things the said dowager and cardinal do advance and set forth by all the means they can; and also they labour to set an unity and agreement between the governour and Earl of Lennox, the rather to join them together on the French party. Assuring your lordships, that, as far as I can see, the whole body of the realm, which of themselves they naturally do covet and desire. France they say hath always aided them with money and munition, as now they have promised more largely by that which they have brought. Whereas, on the other side, England, they say, seeketh nothing else but to bring them to subjection, and to have superiority and dominion over them; which universally they do so detest and abhor, as in my poor opinion they will never be brought into but by force. And though such noblemen as pretend to be the king's majesty's friends here, could be contented as they say, that his majesty had the superiority of this realm; yet I assure your lordships, to say as I think, there is not one of them that hath two servants or friends that is of the same mind, or that would take their parts in that behalf. Many, I think, when they shall perceive themselves unable to resist the king's majesty's power, very fear (which I call force) shall enforce them to yield to that thing, which they will never do, if they shall find themselves able to make their part good.'

After the 'embassy to Scotland in 1543,' we have an account of the expences of Somerset's expedition in the first year of Edward VI. which we have mentioned above. Next come three letters in the reign of Queen Mary, one of which is from 'MARYE THE QUENE,' and another from 'PHILLIP AND MARYE THE QUENE.' These two letters were addressed to Sadler while he was living in retirement at his seat in Hertfordshire, and show that, though Sadler had profited by the recent spoliation of the Catholic church, and was not reconverted to popery by the present change in the creed of the court, he was, nevertheless, regarded with some degree of confidence by the government, and considered as a person on whose aid they might rely to preserve the public tranquillity. This is a very strong proof that he had not been an idle pupil in the school of diplomacy, nor a careless observer of the times; and that his conduct was sufficiently discreet for his security in this perilous period. The remainder of the first volume from p. 375 to 732, is filled with letters written during the war of the Scottish reformation, in 1559—60.

The reformation had made great progress in Scotland since the death of James the Fifth, in 1542, and the return

of Mary to that kingdom from France in 1561. In 1557, the principal leaders of the Scottish reformers had entered into an association for the defence of their faith and for their common security, which they termed the 'Congregation of the Lord.' This league, which was at first kept secret, was generally known, and publicly avowed in 1559. The queen regent made some ineffectual attempts to stop the propagation of the new opinions. But her administration was too much subject to the evil genius of French counsellors; and her measures tended rather to augment than to stifle the flame. The arrival of John Knox in Scotland in 1559, added great strength to the party of the reformers. This spiritual chieftain had been matured into a vigorous and invincible fanatic under the fostering care of the redoubted John Calvin at Geneva. Calvin had infused such principles into his Scottish pupil as aggravated the native ferocity of his disposition, and fitted him in that half-barbarous period, to spread the mania of proselytism among his followers. Fanaticism always borders closely on insanity; and, if they are not the same, it would often be difficult to say in what the difference consists.

The reformers, inflamed by the fury of Knox, set no bounds to their opposition to the established religion; and if they attacked its intolerance, it was only to substitute their own intolerant system in its stead. The statesmen of the cabinet of Elizabeth, though they were men of too much sobriety and good sense to approve all the violent proceedings of John Knox, and his adherents, yet they clearly discerned that the mass of strength which this party possessed, and the zeal with which it was animated, formed a very suitable instrument, at this critical juncture, for rescuing Scotland from a state of dependence on France, and for discouraging the hopes and preventing the attempts of the popish party in this country, who seem generally to have esteemed the pretensions of Mary to the English crown preferable to the right of Elizabeth. When therefore the leaders of the 'Scottish Congregation of the Lord,' sent a deputation to solicit the aid of the English government, the politic Cecil very strenuously recommended a compliance with the object of the embassy. This wise minister drew up a very comprehensive and elaborate memorial on this subject, which is very properly inserted in this work, and is a most statesmanlike production.

Sir Ralph Sadler was sent to Berwick in 1559, under an ostensible commission with Sir James Croft and the Earl of Northumberland, to settle some disputes respecting the borders, but in reality to confer with the Scottish reformers who

were in arms against the government, to animate their courage and afford them all necessary supplies. The object of the English cabinet was to assist the reformers in such a clandestine manner as might not embroil the two nations in a war. Thus in No. XII. Cecil says to Sir Ralph Sadler,

‘ In your conferences, me thinketh, the *protestants* there should be thus persuaded, that considering we be in peace with there enemyes, and may not conveniently breake without great injurie offered unto us, or evident commoditee thereby ensuing, that therefore they should devise such wayes, wherby they might be helped by us, and yet we to remayne in peace as we do.’

In No. XXXV. of the collection of letters relative to the Scottish reformation, in which Sir Ralph Sadler and his fellow commissioner, Sir James Croft, detail to Cecil the account of the circumstances, resources, and intentions of the reformists, which they had received from Mr. Balnares, who had been secretly deputed by the ‘ Lords of the Congregation’ for that purpose. It is not a little curious to observe, these anti-papistical religionists, who were professedly contending for nothing but liberty of conscience, confidentially declaring to the English agents, that ‘ *whatsoever pretence they make, the principall marke they shote at, is, to make an alteration of the state and auctoryte,*’ or, in other words, to subvert the then established government. For a present aid in this *godly* purpose, the English commissioners agreed to advance them the sum of 2000*l.* and made them the promise of a more liberal supply.

The following is a letter of John Knox in the assumed name of John Sinclear to Sir John Croft :

RIGHT WORSHIPFULL,

‘ These are to advertise you, that upon Monday, the 17th of September, the lords of the congregacion departed from Sterling, where they had remayned certain dayes before, in consultation upon thies present affaires. Therle of Arrane being in their companye, they departed altogether, I saye, to Hamilton, to my lord duke, for reconsiliacion to be made betwixt him and summe lords and other gentlemen, whome, before, he and his freinds having authoritie, had offended. In that companye departed bothe the men who last wer with you, together with the lurde of Graunge. God unite their harts in perfett love. Before I wrote unto you and unto Mr. Secretary, that souldes summe supporte were made unto particular men, and especiallie to those whome I did notefie in writing, that impossible it ware unto them to serve in this action. For albeit that money, by the adversarie partie, largelie offred, coulde not corrupt them, yet shulde extreame povertie compell them to remayne at home;

for they are so super expended alreadye, that they are not hable to beare oute their trayne, and the same thing I write unto you again, requyering you to signifie the same to suche as tendre the furtheraunce of this cause. If any perswade you that they woul, or maye serve withoute supporte, they doo but deceyve you. If I did not perfetlie understand their necessitie, I woulde not write so preciselie; for I nothing doubte to obteyne of them by the authoritie of God's word, what lyeth in their power; yea, if they coulde have money uppon their lands, I shulde never solicit for them; but the knowledge of their povertie, and the desier which I have that the cause prosper, makith me holde to speake my iudgement. If we lacke those, Sir, whome in my former lettres I expressed, our power will be weaker then men believe. Fraunce seaketh all meanes to make them freands, and to diminish our nombre. Ye are not ignorant what povertie on the one parte, and money largelie offered upon the other parte, is hable to perswade. Be advertised, and advertise you others, as you favour the success of the cause. I have doon what in me lyeth, that corruption entre not amongst them; and at my last departing from them, I verlie beleve that they were of one mynde, to promote the cause enterprised, but the power of summe is suche as before I have expressed. One thing must I suite of you, to witt, that either by yourselfe or els by Sir Rafe Sadleyr, to whome I could not write, because no acquayntaunce hath been betwixt us, ye woulde procure a licence for my mother, Elizabeth Bowis, to visitt me, and to remayne with me for a season; the comfort of her conscience, whiche cannot be quyet without God's woorde trulie preached, and his sacraments rightelie ministred, is the cause of her request, and of my care. The castell of Edinburgh hath narrowlie eskaped betrayeng, but now, I hope, it be in better assurance, because the quene and her Frenche counsaile are disapoyntid of their purpose in that bihalfe. They have began to fortessie Leyht. Their souldiers supplie the place of pioneers, for augmentation of their wagis. As other things occurrieth, ye shall be advertised. And thus I commit you to the protection of the Omnipotent. From St. Andrewes, the xxj of September, 1559.

Your's to his power,

‘JOHN SINCLEAR.’

In No. CIII. we find Cecil in a letter ‘to Sir R. Sadler and Sir James Croft,’ intimating his dissatisfaction with the headstrong proceedings of the Scottish reformists; and expressing a particular dislike of Knox.

‘I assure you,’ says the wise secretary, ‘I fear much the lack of the protestants. I mean not only in substance of power, but also of understanding. Of all others, *Knox's name*, if it be not Goodman's, is most odiose here; and therefore I wish no mention of him hither.’

In the note at the bottom of the page Mr. Scott says, 'on account of their Geneva discipline, and particularly from Knox's republican tenets.' We suspect that Elizabeth had conceived a bitter antipathy to Knox, from a book which he had written against the '*monstrous regiment of women*,' which must have been singularly offensive to this high-minded female autocrat. In another place Cecil says, 'Surely I lyke not Knoxe's audacite.' 'His writings do no good here,' &c.

In the numerous letters in this part of the work, there are very few which will excite much curiosity or be read with much interest. Some of them are very trifling, and throw no light whatever on the transactions of the period to which they relate. The general impression which the whole will leave on the mind of the reader after a patient perusal, is an increased conviction of the discreet and cautious, but wise and salutary policy of Elizabeth and her ministers. The economy of Elizabeth, which, at times, approaches the confines of parsimony, so as almost to obstruct the accomplishment of her wisest councils, is also very distinctly portrayed; and forms a very striking contrast with the lavish expenditure of after times. Sadler, throughout the whole of his negotiations with the Scottish reformists, is but scantily supplied with money, though money is, for some time, the only species of aid which he is permitted to impart. And this aid does not appear altogether to have amounted to ten thousand pounds, which, making the greatest allowance for the depreciation of money since that period, strongly characterizes the frugal disbursements of Elizabeth, and the singular poverty of the Scotch, to whom such a subsidy, if so it may be called, was an important acquisition. On one occasion we find Sadler entrusting the lord of Ormeston with 1000*l.* for the use of the Lords of the Congregation. Ormeston, on his road to the reformists, was waylaid by the Earl of Bothwell, and despoiled of his treasure. When the English ministers become acquainted with this mischance, we perceive even Cecil himself unwilling for some time, to divulge it to his mistress.—See Vol. I. 573.

In the letters which relate to the period of 1559—60, it is evident that policy rather than piety impelled the success in money, and subsequently in men, with which the English government furnished John Knox and his formidable host against the then Scottish establishments both in church and state. Elizabeth herself seems to have had no dislike to the splendour and variety of the popish rites; and the English liturgy retains numerous vestiges of the popish mass book. The violent proceedings of the Scottish reformers must have

existed the disgust of the sober religionists in the English cabinet. But, like wise men, they viewed the matter as a question of state; and they saw it much more safe for this country, that Scotland should fall under the sway of a fanatical presbytery, than of a popish clergy and government under the influence of France. Had the popish party, at this time, prevailed over the Lords of the Congregation, it would have been only by the help of French money and French troops. The French would consequently have obtained a firm footing in Scotland, and they would have made use of that country, as they had often heretofore done, as an instrument of hostility to this kingdom, and perhaps ultimately of its subjugation. Had not France about this period been herself distracted with civil and religious feuds, there can be no doubt but that she would have furnished more ample and efficacious means of repressing the attempt of the reformers to subvert both the church and state; and Elizabeth would then have found it necessary to be less calculating and niggardly in her aid both in money and in men.

(To be Continued.)

ART. VIII.—*The Lower World, a Poem, in four Books, with Notes by Mr. Pratt.* 1810.

WHOEVER advocates the cause of virtue and humanity is sure to find a favourable audience; it matters not that his arguments be weak; or the language in which they are developed be tame and inexpressive: the subject alone commands our attention, and our feelings and prejudices mould into eloquence that which is, in fact, mere common-place rhapsody. It is on this principle alone that we can account for the praise lavished on some men, and some writings, whose dulness must otherwise have consigned them to oblivion; it is thus that men who pour out their tedious hour-long stream of trite declamation on the liberty and the rights of the people, are styled energetic orators; and that stringers together of respectable truisms against debauchery and infidelity, such as Dr. Beattie, Mrs. Trimmer, and Mrs. Hannah Moore, are called philosophers. These remarks instantly suggested themselves to us, when we recollected the fame which Mr. Pratt has acquired by this and by his former publications; but we would not be understood to apply them to Mr. Pratt without very considerable deductions. Mr. P. has certainly had the uniform merit or good fortune of choos-

ing such popular subjects as those to which we have alluded; but he has unquestionably other claims to public approbation. He has information, sagacity, feeling, and what may be said to comprehend all three, he has taste: still we think that had the subjects of his works been less judiciously, shall we say, or luckily, chosen, he would not have attained so much literary reputation. The present work especially, we think, must owe its fame rather to the popular nature of its subject than to the soundness of its reasoning, or the beauty of its style. Mr. P. is certainly a *minor* poet; he has none of the commanding power of genius. The ‘*mens diviniore atque os magna sonaturum*,’ are no part of his composition; but then he has some command of language, some power of illustration, and an easy flow of versification, which entitle him to a very respectable rank among that class of poetical writers of whom we think Horace speaks with too much severity when he says that neither * ‘men, nor gods, nor columns allow them.’

The poem before us is intended to reprobate the cruelties exercised towards that part of creation which Mr. P. quaintly calls ‘The Lower World;’ and seems to have been occasioned by Lord Erskine’s bill on the same subject. There certainly cannot be a nobler exertion of the intellect than to enforce either by the tongue or the pen the sacred duty of mercy; and therefore we give our unqualified approbation to the principle of the bill: but we think that there are many virtues which can never be inculcated by penal statutes, and their necessary train of informers, spies, and false-swearers. It will be said that the opposite vices may be prevented; we think not effectually, nor even in any degree without introducing a greater evil than the one sought to be remedied. ‘The merciful man is merciful to his beast’ from the pure motive of mercy alone; the cruel man finds his advantage so inseparably connected with his duty, that he will not be disposed to use any unnecessary rigour; indeed Lord Erskine says himself that he ‘defies any man to point out any one abuse of a brute, which is property, by its owner, which is not directly against his own interest.’ This then we think a sufficient answer to the bill, should we say nothing of its extremely partial confinement to particular classes of people, and even to particular species of brutes; and therefore we believe, notwithstanding the assertions of Mr. P. (p. 97)

* *Mediocribus esse poetis*

Non homines, non dii, non concessere columnæ.

that the late Mr. Windham was perfectly serious in his opposition to the bill.

Mr. P. at p. 24, makes an ingenious kind of an attempt to deprecate the severity of criticism by descanting on the righteousness of his motives, and with reference to the excellence of the theme which his muse has here chosen to embellish, he says in language more polite than what we literary censors are used to, that 'Critics are men and will befriend her here.' We will befriend her then; but, as friends have the privilege of blaming those whom they commend, we must preface our panegyric on particular passages by a slight censure on the design of the poem. We do not see what advantage will arise from it; it displays an elaborate collection of indisputable truisms, and a serious reprobation of some such glaring cruelties, as none but the very lowest, most ignorant, and most depraved minds could think of defending. Where then we ask is the utility of this poetic appeal to humanity? Butchers and drovers do not read verse; Smithfield and Clare-market are haunts where the Muses, should they be inclined to visit them, are not likely to find an hospitable reception; yet, to all other men and in all other places, this poem cannot but appear a mere tedious compilation of thread-bare and useless remarks. Indeed Mr. Pratt himself seems to be somewhat of our opinion, for he says,

'The just, tis true, no advocate require,
Or from the sage's force, or poet's fire;
Ere that can point the moral, tins the song,
Nature has borne sublimer truths along,' &c.—P. 16.

But, continues Mr. P.

—'The dread human savage still untam'd
Boast of the Higher World, yet unreclaimed;
Oh! for a law that monster to enchain,
Who boasts the luxury of giving pain.'—*Ib.*

Now, as to this sort of beings, there are, we think, very few of them, and they are by no means the boast of the Higher World; but even those few whose ignorance and profligacy are delighted by fighting cocks and riding horses to death, will never be reclaimed by the sweet influences of poetry, for one of the following reasons: either they cannot read, or, if they can, they read only the Sporting Calendar; and, as to a law for them, Mr. P. knows very well that these are the very persons who would be exempted from the operation of the law, to which he alludes.

But, after all, utility is no fair criterion of poetry; its

chief, and as many critics have thought, its only object should be to please. On this ground Mr. P. presents fair claims to approbation: throughout all his works he has ever appeared to us an ingenious, pleasing writer, tinctured only with a little affectation of sentiment; his powers of pleasing do not seem at all diminished in the present poem, of which we shall give some account, and extract such passages as have delighted us most in the perusal. It is divided into four books, in which the poet employs all the arguments and illustrations which experience and history can supply to recommend mercy, and to establish his point of procuring legislative interference. In one place he is carried away, by the enthusiasm either of benevolence or poetry, into a rather ludicrous personification. He supposes the whole brute creation congregated together at the bar of the House of Commons, as they were heretofore in Noah's ark; and with human voice speaking altogether, and petitioning that august assembly, to pass Lord Erskine's bill or any bill of similar tendency. This appears to us to be a gigantic absurdity; and we hope never again to see Mr. P.'s good sense so misled by that most dangerous and most deluding figure of speech, personification. This however is the worst instance of the mock-pathetic which his book contains; and in contrast to it we will present the reader with the following pleasing picture of the tender fidelity of the dog. Mr. P. thus addresses the brutal owner of the ill-used, but affectionate animal:

‘Wretch! could'st thou see him when thy useless breath
At last shall give thee to the grasp of death,
When haply thy sole mourner fix'd he stands,
Watches thy couch and licks thy barbarous hands;
Those hands that long have tried their force to prove
Thy heart was dead to pity, truth, and love.
Ah! could'st thou view him, seem to ** look* a prayer,
Or heave the moan that seem'd to ** speak* despair;
Then follow sad thy body to the grave,
There † each extremity of hunger brave;
Nor quit the spot till famine, fraud, or force
Drove him awhile to quit thy much-lov'd corse;
Soon to return—enamour'd of the spot—
Thy savage nature, rage and stripes forgot;

* We print these words in italics because Mr. P. has; we ourselves are perfectly unable to find the reason. There is no point in them, and if there were, this is a bad way of *pointing* it out. We have committed the same fault ourselves to give Mr. P. an opportunity of revenge.

† Query which is which?

Could'st thou see this, perchance one tear would start,
One brief compunction stir thy stony heart ;
Then might'st thou wish ingratitude forgiven,
And dread, that crime of hell, to show offended Heaven.'

P. 29.

Mr. P. shews considerable knowledge of pathetic writing by the above minute enumeration of tender circumstances, nor have we any thing to object to the passage except the needless Alexandrine with which it concludes.

The following description of the horse is spirited :

' See how yon courser, unconstrained and free,
Grateful repays his hour of liberty ;
Leaps from his couch upon the verdant ground
And wakes an echo at each glad rebound :
He loves his master's figure, loves his call,
And not reluctant, follows to the stall.
No slavish curb, no fetter he requires,
A patron beckons and a friend inspires ;
Even when in chains so gentle is the sway,
With service pleas'd, in bondage he is gay ;
Bends to the saddle, champs the bit in sport,
And seems the burden of his lord to court ;
From dawn to nightfall traverses the land,
Cheer'd by the well-known voice and fondling hand.'

p. 59—60.

We have mentioned above that Mr. P. possesses considerable feeling ; we cannot give a better proof of the truth of this remark than by quoting the subsequent passage, in which he goes beyond himself in his delightful delineation of parental joy at the birth of a first son.

' Soon as the long-wish'd gift—an heir appears,
Nature comes smiling thro' her graceful tears !
Comes in a mother's form, and gives the boy
To a glad father's arms, and all is joy !
The pangs maternal change to speechless bliss,
And that immortal moment, when the kiss,
The *first* fond kiss the infant's lip receives
Unconscious of the transports that it gives ;
The new emotions thronging to the heart,
What future moment shall such joy impart ?'

Mr. P. intimates that this is his last offering to the Muses ; he may say of himself that he has passed '*nec turpem senectam nec citharâ carentem.*' The Muses no doubt have been pleasant companions to him ; but, if he will give up their fellowship we will not violently object to it. We re-

collect what Horace says, 'Solve senescentem mature sonu equum,' &c. and though we do not perceive the least decay in Mr. P.'s faculties, yet we applaud his wisdom and resolution (for we know how difficult it is for a poet to relinquish his darling art) in this timely retreat from Parnassus, he could not have left a more grateful memento behind him than this poetical and pathetic appeal to humanity.

Before we dismiss this article we must notice one or two faults, which we have discovered in this poem. Though it cannot tend to correct Mr. P.'s errors, it may prevent a similar offending in those, whom his example might otherwise seduce. The first is, that with a great deal of feeling, Mr. P. affects more than the subject warrants. This might be proved by many instances, but the glaring one we have given of the brute assembly at the House of Commons is quite sufficient.

Another is that to raise his subject he has recourse to swelling amplifications, which cast a hue of ridicule over what they are intended to adorn. We shall give as an example the following magnificent circumlocution for Smithfield :

'Next view him* on the spot, long stain'd by power,
Sad monument of England's darkest hour;
Where hecatombs of human victims bled,
As bigot rage the sanguine edict spread;
While fatal zeal usurp'd religion's name,
Dire scene! devoted still to England's shame;
The fell† banditti there each other meet
For the Brute-Demon there ha' fixed his seat,
And though for mercy England has a tear,
A hand, a heart, the Demon riots there.'—p. 35—6.

Besides the amplification to which we above alluded, these lines are reprehensible for the very tasteless personification of the Brute-Demon which they present.

'The happy father would that joy declare,
Where it bestowed while thunders rent the air;
And summer seem'd to rise on winter's morn,
'Tis nature's jubilee—a son is born!'—p. 73.

The two following lines, where the bard is alluding to his advanced age, seem to us very pleasing and even poetical :

'While Time prepares his sweeping scythe to bring,
And cover with his own the poet's wing.'—p. 79.

* The ox.

† Query butchers or drovers.

We hope that period may be far distant—for a life spent in the study and pursuit of benevolence (we speak of Mr. P. only from the uniform tenor of his writings, we never have even seen him), cannot end without a very serious chasm in society.

We cannot conclude our extracts better than with Mr. P.'s laudatory address to his country; we trust the praise is not bestowed without reason.

And thou! as oft the raptur'd muse has sung,
Devote to thee since first the lyre she strung;
E'en to the hour that warns her now to part,
O may her last fond offering reach thy heart;
Yes, thou rever'd and sympathizing land,
First to extend thy ever-helping hand.
Oft has thy tender pity temper'd power,
Rais'd even vice in dark misfortune's hour;
Brought timely succour to the hapless slave,
And snatch'd pride's destin'd victim from the grave;
Not conquest's only, thine compassion's isle,
A truth thy miriads sanction with a smile;
Bulwarks of strength! when warm'd to mercy's laws
These myriads mercy calls to aid her gentle laws.
And ah! when homefelt or when foreign storms
The chequer'd scenery of life deforms,
Folly and vice the darkling prospect shroud
And wrap thy virtues in an awful cloud;
Thro' threatening tumults, like tornados fell
Life's wholesome breeze to hurricane should swell;
Or more portentous of some ill profound
The silence that is felt should brood around;
While charities like these shall pour the ray,
And shed their lustre o'er fair England's day,
Still mid the nations, towering o'er the rest,
Honour'd shall be her deeds, her name be blest.'—p. 88, 89.

Mr. Pratt has another fault which is to us extremely disgusting: he is too fond of calling names: he abounds with apostrophes to 'tyrants vile,' 'blasphemers,' 'champions of ruffian bands,' 'haughty culprits, tyrannous and base,' 'dim-sighted bards,' 'philosophers more blind,' which last class, he says also are 'false and impious, and to Heaven ingrate.' This senseless invective is very much in the style of Beattie's Essay on Truth, and is the weak resource of a petty mind, angry with the arguments which it cannot refute; it is the very worst sort of expletive to which a poet can have recourse; it is very vulgar and very easy. We were surprized therefore to meet with so much of it in Mr. P. whose be-

nevolence and candour we should have thought would preclude such stupid indignation, and whose taste would not admit such vulgarity. We cannot conclude without noticing the profusion of panegyric with which Mr. P. salutes his brother poets. He has brought together all the writers of verse, good, bad, or indifferent, and mixed them without any attention to their rank, which we think will not be very gratifying to those of the first rate. Thus we imagine that Campbell, Scott, and Moore will not feel themselves honoured with the company of Polwhele, Thelwall, or even the renowned 'bard of Armageddon.' Nor is his praise always correct; for he talks seriously of the sublimity of Pindar—not the Theban—but Peter Pindar of facetious *memory. This rather startled us; we expected some ingenious paradox on ridicule being a source of the sublime, though Longinus happened to omit it in his catalogue. We soon however found ourselves relieved from the apprehension of being compelled to wade through any such acute sophistry, by Mr. P.'s referring us to Peter's Sonnets for sublimity. Never was this word hackneyed and misapplied as it has been on a thousand occasions, so grossly misplaced as in the present instance. Peter's sonnets have certainly their prettinesses; but as to sublimity you might as well search for it in the 'Little Charm of placid mien' of Ambrose Phillips, or in the delicate Cantilenas of Sansouci Dibdin.

We now take our leave of Mr. P.; we have found him a pleasant companion, and have no doubt that he possesses many amiable qualities.

ART. IX.—*An Address addressed to the Lincolnshire Benevolent Medical Society, at their Anniversary Meeting in 1809. Containing an Account of the Proceedings lately adopted to improve Medical Science, and an Exposition of the intended Act for regulating Medical Education and Practice. To which is added, an Appendix, comprising the Acts of Henry VIII. and the Correspondence had with the public Bodies; together with the legal Opinion of an eminent Counsel on the Subject of Medical Regulation, &c. By Edward Harrison, M.D. F.R. A.S. Ed. Member of the R. Med. and R. Phys. Soc. of Edinburgh, of Med. Soc. of London, &c. Published by the unanimous Request of the Meeting. 8vo. Bickerstaff, 1810. 7s.*

* We say 'memory,' for Peter has written nothing facetious of late years.

ART. X.—Observations on the Profession and Trade of Medicine, as practised by Physicians, Surgeons, Apothecaries, Chymists, and Quacks of the Metropolis and throughout the Country of Great Britain. By Jeremiah Jenkins, Esq. late Practitioner in Medicine. No Publisher. 1810.

THE faculty of medicine, considered as a whole, is composed of discordant materials. At the head we have a species of *haute noblesse*, the regulars, or more properly speaking, the super-regulars, consisting of the English academies, the Oxford, Cambridge, and Dublin doctors. These are the fellows of the College of Physicians. Next come the licentiates, doctors of Edinburgh, Glasgow, Aberdeen, &c. These are regulars of the second order. Many of them are as well, some of them perhaps better informed than the majority of super-regulars, and therefore enjoy, as they are well entitled to do, as high a degree of public favour, and as ample professional emoluments as any of the strictly academical doctors. But they have mostly been in very narrow circumstances in early life; many of them have served apprenticeships, and have gained their subsequent education in the cheapest ways. The supremely regular gentlemen are apt to look upon them with an air of superiority; an affectation which naturally begets a secret heart-burning and enmity, and often breaks out into open acts of hostility and ill-will. Lastly come the apothecaries, a set of men who are for the most part without education, and with very scanty knowledge either of diseases or the operations of medicine. And yet these men are the real physicians of the lower and middle classes of life; and it is one amongst the many strange absurdities of human society, that the greater share beyond all comparison of a practice, the exercise of which is thought to require regular instruction, study, reflection, and a stock of various and recondite information, should be in the hands of persons, who are without education, without the habits which form the art of thinking, and who, conscious of their incompetence, have recourse to the aid of theory, in all circumstances of difficulty, where the want of success would be ascribed by the lookers on to the ignorance of the practitioner.

Such is the corps, authorised by the laws to exercise medicine for gain. But in spite of all their efforts they cannot monopolize the practice; and we find them constantly breathing out doleful lamentations against the intrusions of

quacks, the increase of quack medicines, and the degraded condition of a regular faculty.

Dr. Harrison has been for some years at the head of an association proposing to introduce a reform in the practice of medicine. After circulating many papers, calling numerous meetings, and filling the medical journals with accounts of their proceedings and resolutions, this gentleman and his associates have at length produced a bill for the regulation of medicine, which it is intended to present to the consideration of the legislature the next session of parliament, *provided a fund can be raised to defray the expense.* And this oration of Dr. Harrison is chiefly intended to inform the Benevolent Medical Society of the steps which have been taken to promote their views.

We cannot think that the society has been very happy in the choice of their great agent and delegate. Dr. Harrison does not appear to us to possess a clear head nor profound views. We have rarely met with writing which evinces greater confusion of ideas, than parts of this address. In the very exordium we meet with the following curious specimen of the doctor's reasoning powers.

‘It has often been observed that medical men are most regarded in rude and infant states. Among the nations of antiquity they were even deemed worthy of divine honours; and in France, at this moment, they are much esteemed for their acknowledged importance to the civil and military departments. As society grows complicated and artificial, the faculty are more likely gradually to lose their influence and respectability; because, while all other classes of the people are virtually represented in the national assemblies, they alone, from the nature of their vocations, are precluded from any share in legislative deliberations.’

Surely never were so many contradictory and absurdities huddled together in the course of a few short lines. We are not absolutely certain whether the writer means to satirize or exalt his profession. ‘Medical men are most regarded in rude states.’ True—they are priests and conjurers; their cures are amulets, charms, and incantations; ignorance, fear, and superstition made them objects of stupid admiration and blind confidence; and crafty knaves became when dead the objects of worship to their deluded votaries—‘and in France they are much esteemed,’ &c. Happy specimen of the true art of sinking! But is France a rude and infant state? Is the state of society there simple and inartificial? for we

And that in the opposite state of society medical men 'gradually lose their influence and respectability.' How so? If we believe their own accounts, the art of medicine is every day arriving at greater perfection. New medicines are every day introduced; our doctors are more learned and more skilful, and more wise than all their predecessors. Hippocrates, Sydenham, and Boerhaave, were merely drivellers compared to our modern Æsculapii; and we wonder how it happens that our church-yards are still so crowded with the carcases of the old, the young, and the middle-aged, just the same as in the times of our forefathers. But to let that pass; we will take for granted, that while medical men are become more respectable, they are really less respected. This is singularly unfortunate; but the case is, says Dr. Harrison, other classes are *virtually* represented whilst *they alone* are not *really* represented. What? has not every rich contractor, every bloated bishop, and every pursy and wheezing lord his favourite doctor who is their oracle, when they want to get rid of the overflowings of the bile, when they have crammed themselves into an apoplexy, or swilled themselves into a dropsy, or raked themselves into an atrophy? These are the virtual representatives of the faculty; whilst they have the ear and confidence of princes, peers and privy counsellors, how can they be oppressed, or their interests or honour disregarded? Is it to be feared that these wise and exalted personages will not be equally ready and willing to repel all hostile attacks from their death-averting doctors? But it would seem that Dr. Harrison would have our doctors and apothecaries be themselves the legislators. In such a case we should have rare work indeed. Woe be to the unhappy quacks; Newgate and Botany Bay would soon be crowded with them. We should expect to see informations filed in the King's Bench against the patients who refused to swallow (or at least to pay for) six draughts *per diem*, and mandamuses issued for the administration of glysters. Those who died refractory (without the aid of doctor or apothecary) should be denied the obsequies of the church, and be buried like suicides in the king's highway.

The reformers of medicine, the gentlemen who profess 'an anxious desire to see the profession placed upon that high ground, which the importance of its functions, and intimate connection with society so imperiously demand,' seem to belong entirely to the class of licentiates. Those who suspect that their pretensions to dignity are disputable are always the most tenacious of etiquette and touchy about privileges. These gentlemen are very angry with their collegiate brethren

that they appear unwilling to cooperate with them. The present *degraded state* of medicine is ascribed

‘to the mistaken views of a few selfish and interested men, who forgetting the duties of their high station, have been led to suspect that a strict inquiry into their official conduct, might ultimately prove injurious to themselves. These are the people, who indifferent to the dignity of their art, and what is infinitely of more importance, the lives of their fellow-citizens, are occupied solely in promoting their own aggrandisement. By their fruits we may judge of them. Examine I beseech you the mode of licencing, for home and for country practice! look to their printed lists, where you will see members possessing the same titles, and having the same duties to discharge, arranged into fanciful classes unconnected with professional merit,’ &c.

All these inuendos are very clear; no one can mistake the objects of them, though they betray more fretfulness than judgment or knowledge. But let Dr. Harrison speak out, and we do not doubt that he will be answered. In the meantime let us examine for a moment, what are the grievances of which the reformers complain; and what is the remedy which they propose to apply to them.

The grievances we find enumerated in the 26th page of the Doctor’s address. It is complained, that medical and surgical diplomas are conferred upon ignorant persons; that medical practitioners are too numerous, from the facility of exercising the profession with an incompetent education; that therefore professional emoluments are too low; that established practitioners are shoved out of their business by army and navy surgeons; that dangerous impostors (quacks, we presume) engross a considerable share of medical and surgical practice; that quack medicines are vended to an incredible amount; and that chymists act as apothecaries, both compounding medicines, and prescribing for the sick.

It is really ludicrous to read this list of grievances, and to compare the professions of these reforming gentlefolks with the obvious purpose of their proceedings. If you would believe them, the good of the community, a tender regard to the public health, is their polar star; but the mode of obtaining this most desirable end is, *risum teneatis?* by increasing their own emoluments, and driving their competitors out of the field. A very candid correspondent of the doctor’s frankly admits this. ‘We have,’ says he, ‘an evident pecuniary interest in accomplishing the proposed reform.’ From what we have observed of the actuating principles of ‘our most noble regular faculty,’ we cannot but suspect that this

'evident pecuniary interest,' is the main spring that has set them so briskly in motion. But let them speak for themselves, and tell us plainly what they would be at. 'It is desirable,' they say, and we presume, therefore, they intend,

'1st. To suppress, or at least to restrain empirical practice.

'2dly. To prevent the admission of mean and low persons, by a fine on all certificates of qualification.

'3dly. To compel future practitioners of every description to undergo a suitable education, and to submit to proper examinations before they are suffered to engage in any branch of the profession.'

We will examine a little these several professed objects. As to empiricism—We think, that without any legislative interference or any measures of coercion by the existing authorities, empiricism, as far as regards practitioners, is exceedingly on the decline. There is certainly a number of low and obscure empirics, who earn a scanty livelihood by practising among vulgar or weak-minded persons; but the general diffusion of information and increasing good sense of the community, have banished such persons from all intercourse with the superior and middle ranks of life. If we read Goodall's *Vindication of the College of Physicians*, we shall be astonished at the impudent and illiterate wretches who, in former times, were patronized by privy counsellors, prime ministers, and lords and ladies of the first quality. It is clear that the censors of the college were obliged to be very circumspect in attacking those vermin, from fear of offending their powerful patrons. We believe too, that in the last reign there were some celebrated empirics, rolling about in their gilded chariots and jostling the regular physician in his daily circuits. Was not Dr. Ward patronized by George the Second? But, in these days no such characters are to be met with. The quack doctor, a personage who formerly figured so much on the stage, and certainly in private life, is a being no more to be met with. Is there one in London at this moment who keeps a carriage? We have heard of the great fortunes of Solomon and Brodum; but these fortunes have been made, not by the practice of the men, but by the sale of their medicines. We want, therefore, no act of parliament for the suppression of quacks of this description. As to the obscure and humble quack, we must be very sure that he is not as well informed and as useful in his calling as the common race of apothecaries, before we can allow that he ought to be interdicted and suppressed by violence. Most

of them are, no doubt, impudent impostors. But is the profession itself so pure and untainted?

As to the sale of empirical medicines, the case is far different. We believe that the quantity that is consumed is indeed very great, and besides the nostrums of quacks never was more medicine consumed without the advice of regular practitioners. But we do not know that this is a great evil in itself, nor do we think the profession very discreet in their declamations against the baleful effects of quack medicines. These medicines are not essentially different from the ordinary official preparations. Both the good and the harm they do are greatly exaggerated. Nostrums get into repute exactly as practitioners themselves do. People either really find or fancy they find benefit from them. They recommend them, therefore, to others, and we wish to know what power on earth has a right to prevent me from taking what I believe will do me good? If any law is at all requisite it is, that the composition of every medicine should be faithfully disclosed before it should be suffered to be publicly vended. Then if persons swallowed deleterious drugs, they would do it with their eyes open.

But we doubt whether even this regulation would in the present state of society really promote human happiness. Let us consider the miserably imperfect state of the medical art. Except in acute diseases, in which after all the diseased commonly get through by the strength of their constitutions; medicine is utterly inefficient, except as a palliative, and a very imperfect one too. Numbers are languishing under long, tedious, and painful maladies, and at last die in spite of all that can be done for them by medicine. Multitudes are the perpetual victims of hypochondriacal and nervous diseases, which are thought to be imaginary, but which most probably originated either in a defective organization, or an erroneous diet. Men will not quietly submit to suffer. They go from physician to physician, and try drug after drug. If they gain no relief, with what face can physicians or their underlings pretend to control the wills of unhappy beings, whose sufferings are a reproach to their pretensions? They must be amused and gratified, and fed with vain hopes and assurances, that will never be realized. Humanity almost demands this concession to poor, weak, frail, and sinking beings. In a word, they must be deceived. Suffer them then to fly to the comfort of wonder-working restoratives, and infallible nostrums. But let the composition be a profound secret; for otherwise, alas! the charm is at end; they will

And that their panacea is either some inert trifle, or some common drug. All nostrums have lost their credit, when their composition has been revealed.

Bitter complaints are made against the College of Physicians for not suppressing quackery:

‘ Since the fellowship has been rendered exclusive,’ says Squire Jeremiah Jenkins, ‘ have not the most illiterate quacks and impostors, particularly in the metropolis, perpetrated their destructive practices, without the slightest restraint or opposition, and in perfect contempt of the college.’

The fellows of the college, we answer, are not thought to be inattentive to their own interests ; if we are to believe their revilers, they hardly think of any thing else. They cannot, therefore, but be enemies to quacks and quackery ; but their acquiescence, we doubt not, is from a persuasion that the mischief is beyond their powers of correction. A large portion of the community prefer quacks to regulars ; it ever has been so, and ever will, as long as the faith in drugs forms a part of human belief. As to nostrums the fault, if any, rests with the legislature. They license the sale of these things ; the excise is benefited ; a duty is raised on them when prepared for sale ; and another, of great amount, on the newspaper advertisements. Besides all this, bishops and archbishops, princes and peers, are professed patrons of quacks and their medicines ; and they permit their names to be used in the newspapers, as vouching for their efficacy. The present Bishop of Landaff has been for many years a warm advocate for Velno's vegetable syrup. But why need we search about for example ? Sir Joseph Banks, the patron of the *Benevolent Licolnshire Society*. Sir Joseph Banks, the man, ‘ whose long and active life, has been constantly devoted to scientific pursuits, and the good of his fellow-men,’ ‘ Sir Joseph Banks, who, we are taught to believe, is stirring heaven and earth’ to restore the practice of physic to its former rank ‘ and condition,’—this very Sir Joseph Banks is at this very time boasting of the wonderful powers of a new quack medicine, suffering, or more probably desiring his name to be used, and his case to be cited ; and thereby assisting some low, or perhaps knavish adventurers to reap a fortune in four or five years, with which an honest physician would be contented as the reward of a life of labour. Will then this wise and great Sir Joseph, this president of the Royal Society, consent to measures to suppress empirics and empiricism ?

In truth, this is one of the numerous evils of society, which will not be corrected, till either the bulk of mankind is grown wise, till the art of medicine has emerged from its present miserably imperfect condition, or till medicine ceases to be a trade altogether. But there is one little circumstance which these reforming gentlefolks seem to have overlooked, though no people can be better acquainted with it than the majority of them. This is the extravagant charges made by apothecaries; which, though of little consequence to the rich, crush the lower orders into the earth. A poor female servant pays *for a fit of sickness*, half her wages. This it is which renders multitudes so reluctant to send for regular advice, and makes them fly to quack medicines for relief. If an apothecary charges three shillings and sixpence for some opening pills, and as good can be had for one shilling, under the name of Scotch pills, in the name of common sense why should the preference be given to the former? How unaccountable is it that the *Lincolnshire Benevolent Medical Society* have utterly overlooked this evil? It would seem that their benevolence extends so wholly to themselves, that the public cannot come in for a drop of it. We are in our conscience persuaded, that the scurrilities with which certain low periodical writers are constantly assailing the most respectable part of the profession, and particularly the fellows of the college, proceeds from the odium excited by the humanity they exercise towards the inferior orders, giving so largely gratuitous advice, ordering cheap and simple remedies, prescribing what is useful and necessary, and no more.

The second object which these pretended reformers hope to accomplish is, 'to prevent the admission of mean and low persons, by a fine on all certificates on qualification.' To the same end they would prevent all persons exercising the inferior branches of physic and pharmacy, without having served a regular apprenticeship. One of the great grievances complained of is, that the country is crowded with persons who assume the title of physicians, surgeons, and apothecaries, without any authority. With regard to physicians the number is few; if it be an evil, it is not such as to require the interference of the legislature, the existing laws being adequate to its correction. The case is very nearly the same as to surgeons. The complaint then must refer principally to apothecaries. In Lincolnshire we are told there are eight or ten persons unqualified to one regular practitioner.

'A large proportion,' says the doctor, 'now acting in the profession, have neither submitted to prescribed forms of education,

nor have had the opportunity of acquiring medical knowledge. Among druggists, this evil prevails to such an alarming degree, that women, porters, grinders of paint, pestle-pounders, distillers of peppermint, &c. soon think themselves qualified to sell drugs, and prescribe them too, in all cases. Nor are these usurpers satisfied to be called druggists, many of them having settled in distant places with unblushing effrontery, assume the title of apothecary, surgeon, man-midwife, and even physician, thus identifying themselves with the most honourable characters.

This picture is much too highly coloured. But it must be admitted, that many young men set up as apothecaries who have not served regular apprenticeships, but have learnt what they know in the shops of chymists. Nor can we see that this is such a mighty evil. A chymist can make up a prescription as well as an apothecary: he knows drugs as well or probably better. The apothecary is therefore bound to show how he has gained any knowledge of medicine, which the other may not possess. Is it from books? They are open to all mankind. From lectures and attendance in hospitals? These advantages too can be possessed by those who have not served apprenticeships as well as by those who have.

The exacting of long apprenticeships is the way not to promote the acquisition of knowledge, but to perpetuate ignorance. A youth of common talents can learn every thing that is to be learnt in a shop in a few months, or a couple of years at the farthest. What a dreadful waste of valuable time is it to confine an ingenuous youth to the drudgery of a shop for five years! Habits of idleness and inattention will be formed, which can never be thrown off; and the faculties, which are developed by culture and exercise, will be stifled in the germ. The enforcing of this antiquated custom is a sufficient indication of the narrowness of spirit of our pretended reformers.

But the wish so openly expressed, to keep out *low and mean* persons from the inferior departments of physic, clearly shews the exclusive monopolizing spirit which actuates them. If we look at all the professions, we shall see that the most successful are the men who have struggled with difficulties in early life; who, beginning with nothing, have raised themselves by their industry and talents. In this too 'self love and social are the same;' those who serve themselves best, are at the same time the best servants of the public. Now these are the men, whom our reformers call *low and mean persons*. The first right of freemen is to be permitted to make the best use of their natural powers. No

doubt this freedom is to be submitted to just regulations, general or municipal. But when the church, the law, the army, the navy, all trades and employments are free, is it to be endured that a set of apothecaries are to presume to exclude the great body of their fellow-citizens from following the trade of physic? Consider the benevolent spirit of our ancestors in ages comparatively dark, and under a catholic priesthood. Immunities, exhibitions, and scholarships were founded at all the colleges in both our universities, for the encouragement of the *poor scholar*; they justly deemed mind to be the best property of society; and in consequence, learning encircled its votaries of the humblest ranks with the mitre of the prelate and the ermine of the judge. Even at the present hour, a young man who shows signs of superior talents may easily obtain an university education, nearly gratuitously, if he be needy; and some such have actually risen to the highest stations. And are we to be told that youths of this description, if they are poor, (for to be poor is, with our reformers, to be low and mean) are not worthy even to roll up pills behind an apothecary's counter? The principle is radically unjust, both to the individual and to the community: to the individual, as hostile to liberty, and the inherent right of every man to make the best of his talents; to the community, which is served the best by a free competition.

Compare with this excluding and monopolizing spirit, the regulations of the College of Physicians, a body of men who are charged by their detractors with being solely actuated by the spirit of personal aggrandizement. For admission to practice they require a medical degree; this is exacted by the laws of the land; a residence of *two* years only at a university *animo studendi medicinam*; and to submit to an examination by no means strict, but still sufficiently so, as to exclude gross ignorance and utter incompetence from the hope and chance of admission. We believe it is the second regulation which is so unpopular in certain quarters. It obviously acts as a check upon the transformation of the apothecary into the physician. It may in a very few, and but in a very few cases be a hardship; but upon the whole, we believe it salutary; and the occasional evil, if any, which flows from it, is diminished by a degree of discretionary power lodged in the superior authorities of the body, to supersede its operation in a limited degree.

We recommend what we have just said to the consideration of Mr. Jeremiah Jenkins, who has inveighed against this learned body with so much spleen and asperity, that we suspect his anger to have been excited from some personal pique or offence.

He betrays much ignorance even of the constitution of the body, whom he attacks so vehemently. But among much abuse we cannot find one serious and well founded charge. In their recent attempts to suppress practitioners who set their authority at defiance, they are supported by the laws of the land, and might have been accused of a culpable neglect of duty had they acted otherwise. A more specious charge is their sufferance of empyrics and empyricism. But it really amounts to no more, that they have too much wisdom to attempt impossibilities.

But to take our leave of Dr. Harrison and his posse of apothecaries. The offspring of all the meetings, circular-letters, correspondence, speeches, and addresses, reminds us of the *Parturiunt montes*, &c. Their bile is such as will please no body, and is very little calculated to effect their professed object. That seems to have been sacrificed in the attempt to please all parties, and to avoid all encroachments on existing institutions. Thus all the corporations are to retain their respective privileges, though the reformers have not been able to conceal their hostility to some of them ; and to that one in particular which ranks at the head of them. They attribute to this body most of the evils of which they complain ; and at the same time propose a bill to confirm its authority. What inconsistency !

We too should wish to have a medical reform ; but far indeed from such an one as these gentlemen have in view. We should rejoice to see established an efficient censorial power, competent to punish true medical offences. These are of such a nature, that the ordinary tribunals of justice are hardly qualified to judge or to decide on them ; at the same time their enormity is sometimes of a frightful magnitude. We have known, for example, a man needlessly mutilated for life, to gratify the vanity of a young surgeon, who wanted to distinguish himself by an operation. Much of the clamour against vaccination arose from the most base and selfish motives : fine and imprisonment would have been the proper treatment of the wretches who were its principal instigators. We do indeed wish to see such offenders effectually coerced. But we must protest against all pretended reforms, which under the plea of rescuing the profession of physic from an imaginary state of degradation, would invade the rights of citizens, and rivet the chains of monopoly. We are persuaded that the faculty of physic ranks as high, and is as amply remunerated, as the real services it renders to society can possibly merit.

ART. XI.—*Essays on Song-Writing ; with a Collection of such English Songs as are most esteemed for their Poetical Merit. By John Aikin. A new Edition with Additions and Corrections ; and a Supplement by R. H. Evans.* London, R. H. Evans, 1810. *Small Svo.* pp. xxviii. 352.

ART. XII.—*Vocal Poetry ; or, a Select Collection of English Songs. To which is prefixed, an Essay on Song-Writing. By John Aikin, M. D.* London, Johnson & Co. 1810. *Small Svo.* pp. l. 249.

THE origin and pretensions of these volumes are best explained by their respective ‘advertisements.’ The following is Mr. Evans’s :

‘ It is not necessary to detain the reader long by an explanation of the motives which induced the publisher to undertake a new edition of the following elegant little work. Its merit has been universally recognized, and its scarcity has long been a subject of popular regret. The many years, which have elapsed since the publication of the last edition, seemed to leave no hope that Dr. Aikin could be prevailed on to gratify the public by a revision and enlargement of his work. He had declined the task in the prime and vigour of his life ; and he might now think it unbecoming his years to engage in a republication of these *nugæ canoræ*. *Turpe senilis amor*, the doctor might exclaim, and though he might be pleased to see his volume ranged by the side of those of Percy, Ellis, and some other similar publications, yet, he has abandoned the friendly office of revision to other hands. The present editor has diligently revised the text, which had been rather hastily printed in the former editions ; he has assigned to their proper authors the poems, which had before been erroneously ascribed, and he has annexed the writers’ names to various others, which were printed as anonymous ; and lastly, he has added a supplement, which he flatters himself will render this new edition a complete collection of the best songs in the language. The editor feels confident, that in prefixing to this new edition Mrs. Barbauld’s poem on the origin of song-writing, he anticipates the wishes of every reader.’

And now follows, of a later date, Dr. Aikin’s ‘Advertisement :

‘ The editor of this volume published, in 1772, a work entitled “Essays on Song-Writing, with a Collection of such English Songs as are most eminent for Poetical Merit. The essays were four in number ; one on song-writing in general ; and one on

each of the three classes into which the collection of songs was distributed. The pieces in the collection itself were rather select than numerous; and principally served as exemplifications of the ideas inculcated in the essays relative to the character and diversities of this kind of poetical compositions. The volume was honoured with a reception, which produced a demand for a second edition in 1774. For many years past, this impression has also been exhausted, and copies of the work have been only occasionally to be met with. As enquiries were still from time to time made after it among the booksellers, the editor was asked the question, whether he had any intention of reprinting it, accompanied with the intimation, that, as the copy-right was expired, should he decline the business, others would be ready to undertake it. Conscious that the essays were the juvenile attempts of one, whose taste was by no means matured, and whose critical knowledge was circumscribed within narrow limits, the editor was unwilling that his book should be again given to the public with all its imperfections on its head. He was obliged, therefore, to declare, that if it were reprinted at all, it should be with many material alterations, corresponding to his own change of taste and opinion in various points during so long an interval.

Under these almost compulsory circumstances, although he, perhaps, should not now have chosen for the first time to appear as the collector of productions, the general strain of which is more suitable to an earlier period of life, yet he thought he might without impropriety avail himself of the opportunity of making a new and much more extensive selection of compositions, which will not cease to be favourites with the lovers of elegant poetry, whatever be the vicissitudes of general taste.

The editor, therefore, in this volume, which is rather a new work than the republication of an old one, has made it his leading object to collect, from all the sources within his reach, those pieces of the song kind, which seemed to him most deserving of a place in the mass of approved English poetry. And having, with some care, revised his notions respecting the character and distinctions of these compositions, he has prefixed a single essay on song-writing, in which there is scarcely a sentence copied from his former work, but which is adapted to a new arrangement of the selected pieces, and expresses his present ideas on the subject. In the collection itself, the greatest part of the pieces, which composed the former will be found, with the addition of so many as nearly to double the number—some of them written on topics of which *that* gave no example.

Such is the history of the two volumes before us; and sorry are we to say, after a perusal of them both, that Dr. Aikin has, neither in his original essays, nor in his amended and consolidated essay, on song-writing, done justice to his subject, and that the collections of songs, enlarged as they

are, which are to be found in either volume, have long ago been superseded by the works of Mr. Evans's father and Mr. Ritson. Of the two, we think Dr. Aikin's original thoughts on song-writing, as given in Mr. Evans's book, more entertaining than 'his present ideas on the subject.' They enter more into the history of song, and have a more free and racy appearance. The new essay certainly, 'copies scarcely a single sentence from the former work;' but it is for that reason we dislike it. The original essays on song-writing, classed that species of composition into *ballads and popular songs, passionate and descriptive songs, and ingenious and witty songs*. To be sure, this arrangement is none of the most happy. A *passionate*, a *descriptive*, an *ingenious*, or a *witty* song, may be quite as *popular* as a *ballad*; a *ballad* may be occasionally *passionate, descriptive, or witty*; and every song, to be good, must in our opinion, be *ingenious*. Well; how does the amended essay rectify all this? Only, by classing the songs it introduces into *ballads and pastoral songs, moral and miscellaneous songs, convivial songs, and amorous songs*. The original essays, to be sure, had not once suspected that one of the characteristics of England was her *sea-songs*; and the amended essay does just condescend to say that there are such things, and instances 'Hosier's Ghost,' *of all the birds in the air*, 'Hearts of Oak,' and one 'Rule Britannia;' but, not a word of tribute is paid to the fertile genius in *sea-song* of Charles Dibdin, a man who has confirmed as many men sailors, as *Robinson Crusoe* has made such. For any thing that appears in the volumes before us, Mr. Dibdin never existed. The amended essay does just notice too, *en passant*, that there are such things as *hunting songs and mad songs*; but it is in Mr. Evans's book alone, that we are to look with success for the most beautiful specimen of this latter class, old Robert Herrick's 'Good-Morrow to the Day so Fair.' This essay too, written, as it must have been, within the present year, does not know of

'any other instance of the composition of songs, for the express purpose of forming a part of a collection, than the recent one of Burns, whose latest poetical exertions were made for the service of a spirited collector of Scottish vocal poetry.' p. xlv.

He, who undertakes to write about songs should have known, that there has been, for these two years past, in the course of publication, a selection of Irish melodies, harmonized by Sir John Stephenson, and provided with words by Thomas Moore, whose national spirit has, on this occasion,

burst into a vein of pathetic and fanciful poetry, which leaves all his former verses, of which Dr. Aikin presents us with two in the name of *Little*, at a long distance behind.

Mr. Evans's collection now consists of 216 songs, and Dr. Aikin's of 220; but the truth is, it is idle to affect to give all the best songs in the English language in one small volume. The present selections exclude what the Doctor calls, all the *warm* love-songs and the *coarse* drinking ones; and thus get rid of half the genius of our song-writers at one stroke. Nay, the Doctor is so very squeamish, that he omits the third stanza of Sir John Suckling's 'Why so pale and wan, fond lover?' 'on account of its *inferiority* and coarseness.' It has always appeared to us to be the best of the whole; and indeed the song is unfinished and unintelligible without it. But there is more of this blasphemy against our old poets. In the very opposite page, we read of Ben Johnson's 'Still to be neat.'

'This is one of a very few productions of the *once* celebrated author, which, by their singular elegance and neatness, form a striking contrast to the *prevalent coarseness and quaintness of his tedious effusions.*' p. 166.

We cannot brook this insult to the memory of *old Ben*. Has Dr. Aikin ever read his 'Drink to me only with thine eyes,' his 'Come my Celia, let us prove,' and all the rare poetry of his Masques, not one jot of which is in the Doctor's selection? Of George Wither, too, he talks rather too flippantly, when he calls him, after Pope, 'a dull and tedious writer,' and only says of his beautiful song, 'Shall I wasting in despair,' that such a writer 'will sometimes sport happily with a lighter topic.' Wither, from the political cast of his writings, has certainly a great deal that is now 'dull;' but there is more real poetry in neglected and vilified George Wither, than in all the Dalton's, the Walsh's, the Parrat's, and the Whistler's of Dr. Aikin's selection, put together. Let us see any of them write such an exquisite poem as Wither's 'Hence away, thou syren, leave me.' This too is not in Dr. Aikin. Thanks, however, to the research and taste of Mr. Ellis, they are all in his specimens of the Early English Poets. Of Herrick and Lovelace, two other beautiful old song-writers, Dr. Aikin seems not to know the names.

From what we have said, it will appear, that although we think both of the present selections incomplete, yet that if 'Aikin on Song-Writing' must be reprinted, we prefer Mr. Evans's edition of it, to the Doctor's own.

ART. XIII.—*Pietas Londinensis; the History, Design, and present State of the various public Charities in and near London. By A. Highmore, Esq. Author of the Law of Mortmain and Charitable Uses. London, Phillips, 1810. 8vo. pp. 984.*

THE very respectable and philanthropic author favours us, in his preface, with the following account of his design and plan in the present publication :

‘ My chief object,’ says he, ‘ in the following compilation, has been to furnish a means of familiar reference in regard to the rise, nature, and extent of the several principal charities of our metropolis and its vicinity : so that their utility may be readily seen and considered, their merits recommended to general patronage, their methods of reception more commonly known, and the requisites for the admission of patients obtained with greater facility. The qualifications of members and the names of the officiating conductors will also be found of considerable use to assist enquiry and procure needful information ; but I hope it will not be deemed any disrespect to the persons who fill the offices of vice-presidents to the several charities, that I have for the sake of brevity omitted them, and mentioned only such officers as are the most ostensible. If this little work should be favoured with general circulation, I trust it will be found, at once an agreeable companion to the beneficent, and a serviceable friend to the afflicted and unfortunate.

‘ I desire to acknowledge the polite and ready communication of the officers of institutions which I have visited for information, in addition to those authors whose previous researches have greatly facilitated my own labours ; among whom the curious reader will recognise the names of Stowe, Strype, Tanner, Camden, Gough, Maitland, Lettsom, Lysons, Malcolm, &c.

I have endeavoured that this work should be complete in itself, and not omit any charitable institution of general utility, which is supported by voluntary contribution or by individual endowment ; such as are maintained at the expense of the nation at large, as Greenwich Hospital, Chelsea College, and the like, did not on that account come within my design. Although fully sensible of the great utility of benefit clubs and friendly societies, I have purposely forborne to state them, as well from their increasing number, as from their not being absolutely institutions of charity ; for the benefits arise only in proportion to the amount of the sums subscribed by their members, either for themselves or their own families, and are a sort of equitable assurance arising from a premium advanced. I have also omitted, except in a few instances, any account of workhouses and schools belonging to wards and parishes, which are entirely

of local administration, and limit their benefits to certain qualifications of birth, residence, or parochial settlement: the same restriction applies to most of the alms-houses; but I found in my circuit, that some of these were of more general extent, were the fruit of great munificence, or had in the circumstances of their foundation something worthy of particular inquiry, and especially such as are connected with the Livery Companies of London; these, therefore, demanded a place, from which I dared not venture to exclude them.

‘In order to render my work more generally useful, I have adopted such a classification of all the subjects of charity, as, with an alphabetical arrangement of each class, may facilitate reference; except the history of the five Royal Hospitals, which from their foundation, antiquity, and importance, justly claimed the pre-eminence. The distinctions of classes will be found under the following heads:

‘*Hospitals* or *Infirmaries*, where the sick are temporarily received, and provided with every assistance, food, nursing, and the most skilful medical and surgical advice which the metropolis affords.

‘*Dispensaries*, where the sick are furnished with medical and surgical skill, and medicines, and are visited when necessary at their own habitations.

‘*Colleges* and *Alms-houses*, where the aged, infirm, and indigent, are provided with habitation, pension, and, in some instances, with clothing and coals; but no provision is made for them in case of sickness, except in very rare instances. At several of the former, in addition to these privileges, the education of youth is made a part of their establishment; who are clothed, instructed, domiciled, and relieved in sickness: such institutions, therefore, could not be conveniently placed in the following class:

‘*School Charities*, where youth are in some only educated and clothed; in others are also domiciled, nursed, and have medical and surgical skill provided for them in case of sickness; and in both are either put at a competent age to scholarships in the universities, or to domestic service, to sea, to trade, or handicraft, with apprentice-fees, or with exhibitions, according to the terms of their foundation.

Lastly, *Miscellaneous Charities*, which by voluntary contributions afford provision for the poor in various methods that do not partake of either of the preceding classes.

‘In stating the history and design of all these institutions, I have availed myself of their annual publications, and not unfrequently have presented them to the reader’s notice in their own words. This may serve to account for a diversity of style throughout the following pages; and also for some religious expressions, which I have purposely retained in the accounts of many, the more clearly to shew the object and tendency of such particular establishments, and in order that the reader in his

reference to them might rather conceive himself to be addressed by their founders and promoters than by the author of this desultory work.

‘The great number of institutions having enlarged my labours far beyond my expectations, I have been obliged to forego the satisfaction of presenting the reader with the very interesting communications of those which are arranged under the sixth part: but I have given in few words the outline of their object, and references to their principal conductors: and I have preserved the manuscript, to await the public encouragement for a separate publication. Such has been my general plan and design, which I now submit to the public candour.’

Our limits will not permit us to present our readers with an analysis of this large and well filled 8vo.; but we shall select a few particulars which are likely to excite interest, or which may serve as specimens of the manner in which the work is executed.

St. Bartholomew's hospital is the first public charity mentioned in this performance. In this admirable institution relief is administered to the different species of sufferers, on a scale of princely magnificence and extent. During the last year the number of sick, lame, and destitute persons, who were under the care of this hospital, amounted to no less than 9464. Of these, there were 3849 in-patients, who were admitted, cured, and discharged, and 4540 out-patients, ‘many of whom have been relieved with money, clothes, and other necessaries, to enable them to return to their several habitations.’

Bridewell hospital occupies the site of one of king John's palaces, which was afterwards inhabited by several English monarchs, till the reign of Edward VI. by whom it was granted, with other lands, to the city of London, as ‘a house of occupations.’ It was designed as ‘an house of continuance for the suppression of idleness, the enemy of all virtue, and the nourisher of good exercise, which is the conqueror of all vice.’ This hospital at present answers the purposes of a school of industry, a work-house, and a prison for correction.

‘The workhouse and the prison for vagrants, idle, and disorderly persons of both sexes, are separated into solitary rooms, where employments are provided, which it is a part of their punishment to execute, and which are exacted by their task-masters, and sometimes accompanied with coercion. The chamberlain of London, to whom the administration of justice between master and apprentice is referred, has the power of committing the latter to this place for improper or unfaithful conduct, not

amounting to fraud. In visiting these apartments I found in three adjoining rooms three apprentices to an eminent printer, who were committed for having joined with the journeymen in giving their master what is called the *grand wash*, or in other words, having upset all the frames, types, papers, and every apparatus in his printing office; when I saw them they had a log of wood fixed by a chain to their leg, with a quantity of oakum to pick, and the addition of very little light and profound silence for the occasion of rumination and repentance.

It is pleasant to behold the religious spirit, which is often wild and mischievous, rendered gentle and salutary by the influence of charity; and highly delightful is it to those, who contemplate the vicissitudes of human affairs, and the progress of the human mind, to see the institutions of ignorance, of bigotry, and vice, converted into the seminaries of knowledge, of philosophy, and virtue. The noble fabric of St. Bartholomew's hospital arose from the ruins of a priory of Black Canons; and Christ's Hospital, where so many hundreds of the poor and fatherless are fed with the bread of life, in both senses of the word, and fitted to become useful members of society, adorns the ancient site of a convent of Grey Friars.

As some of our readers may not have witnessed the interesting spectacle which is described below, we produce the description itself, because it will probably induce them to become spectators of the interesting scene.

'Among the peculiarities of Christ's hospital, a sight is exhibited from Christmas to Easter every year, which no other institution, lay, civil, ecclesiastical, or eleemosynary, has ever equalled in their grandest ceremonies, or which is more calculated to impress the heart of a spectator with the liveliest sentiments of sympathetic pleasure; I mean the supper of all the children on Sunday evenings at six o'clock, to which strangers are admitted by tickets.

'The great hall, which was rebuilt after the fire of London, contains several tables which are covered with table-cloths, wooden platters, and buckets of beer, with bread and cheese. The treasurer and governors take their seats at the upper end, at a semi-circular table; the boys, attended by the nurses of their several wards, enter in order and arrange themselves on each side of the hall; strangers are then admitted, who go along the center of the hall to the upper end; the masters of the school, the steward, and the matron take their places there also; and the nurses preside at each table, on which a great number of candles are placed, and these, with many lamps and a large lustre, illuminate the room. The ceremony then commences by the steward striking upon one of the tables three strokes with

a mallet, which produces a profound silence.; one of the boys intended for the church, having ascended a pulpit on one side of the hall, then reads the second lesson for the afternoon service of the day, and an evening prayer composed for the occasion, at the close of which the response of "Amen," from about eight hundred youthful voices has a very interesting effect; a psalm or hymn is next sung by the whole assembly, accompanied by the organ; the same youth then delivers the grace, after which the boys take their seats, and the supper proceeds. When the repast is concluded, the steward again strikes the table as before, and the boys instantly arrange themselves again on each side of the hall, and a grace is said from the pulpit: an anthem is then sung, after which the boys collect all the fragments into small baskets; and each ward, preceded by its nurse with lighted candles, marches in order past the upper table, where they bow to the governors, and file off to an adjoining school-room, the doors of which are thrown open to receive them, and the ceremony is closed.'

We think with the benevolent author of this work, that no person can well witness this ceremony without emotions of sympathising tenderness and unaffected piety. Where multitudes are assembled, the predominant sensation is often communicated from one bosom to another with a rapidity of transition, which resembles the effect of electricity. On the present occasion, that heart must be cold and torpid indeed, which is insensible to the influence of gratitude, when vibrating on so many guileless tongues, and breathed from so many bosoms, as yet untainted by the commerce of the world.

Of St. Thomas's Hospital, as of most others in this great capital, the progressive utility has been evinced in the increased number of human sufferers to whom it has afforded relief. The number of these is computed at about 9000 on an average of six or seven years.

It is with much pleasure that we quote the following paragraph from Mr. Highmore's account of the hospitals belonging to the Jews. Mr. Highmore says,

'It is a duty which I owe to both these (the Spanish and Portuguese Jews) and the German and Dutch congregations, from my own experience of their liberality, to say that they are in no respect deficient in the gift of charity; many have falsely conceived that this sympathetic virtue was confined to Christians; it is a virtue which the christian era has brought to perfection; it has diffused itself into all denominations of mankind, and has co-operated with christianity itself to humanise every heart; the Jews have partaken of its influence, and present a noble example of liberality in uniting with us in all our institutions, at

the same time, that from a delicacy much to be admired, they forbear to mention, far less to solicit our aid to any of theirs: surely no sight can be more grateful than to see men of very different persuasions in religion all uniting and sitting together with unanimity of heart to foster the poor and friendless, and to bind up the wounds of distress, without waiting to question any other circumstance than how to relieve them. This is worthy of the precept, "go and do thou likewise!"

We were sorry to find that the 'institution' for investigating the nature and cure of cancer, which was wisely proposed and benevolently supported by Dr. Denman in 1803, was compelled to be abandoned in 1805. Dr. Dennian justly remarked that little 'is at present known of cancer but as an incurable disease.' We hope to see this institution revived; and the mode of treatment lately recommended by an eminent physician fairly tried.

The 'hospital for the cure and prevention of contagious fever in the metropolis' is one of those institutions which do equal honour to the science and the philanthropy of modern times. This hospital was opened in 1802, and the number of patients who have been since admitted, 'amounted in May last to 711.' The admission of patients is not delayed by any formalities of recommendation. This institution deserves great praise on account of the means which the managers adopt to destroy contagion in the houses of the poor, and thus to eradicate an evil, which would otherwise be perpetually recurring in the close, crowded, and dirty habitations in which it has once appeared. 'A stock of bed clothes and apparel is provided, from which the objects of this charity are supplied, when it may be necessary.'

The annual subscriptions at St. George's Hospital are stated at 2378l. 9s. The patients relieved in 1808, amounted to 2717. To this hospital is appended a 'Charity for Convalescents,' which was proposed by Dr. Heberden in 1808; and which deserves every encouragement from the very extensive good which it is calculated to produce. This charity is, if we may so speak, fitted to perfect that of the hospital. Those whose sicknesses or infirmities have been removed or alleviated in the one, are provided by the other, according to their particular exigencies, with flannel waistcoats, linen, with money for their removal into the country, with board till they are able to work, and with trusses or other instruments for their security or convenience. All these are objects of paramount importance.

The history of the foundation of Guy's Hospital, proves the influence of whim and accident on the most important

actions of a man's life. Thomas Guy, the son of a lighter-man, had amassed a large fortune by the sale of Bibles, and the purchase of seamen's tickets in the wars of Queen Anne; and he had greatly augmented his wealth by very discreetly selling out 45,500*l.* which he possessed in the South Sea Stock, when it was at a premium of from 300 to 600*l.* per cent. The application of what was then a princely fortune to charitable uses, is said to have been owing to the following circumstance:

'He employed a female servant, whom he had agreed to marry; some days previous to the intended ceremony he had ordered the pavement before his door to be mended up to a particular stone which he had marked, and then left his house on business; this servant, in his absence, looking at the workmen, saw a broken stone beyond this mark which they had not repaired, and on pointing to it with that design, they acquainted her that Mr. Guy had not ordered them to go so far; she, however, directed it to be done, adding with the security incidental to her expectation of soon becoming his wife, "tell him I bid you, and he will not be angry." But she too soon learnt how fatal it is for any one in a dependent situation to exceed the limits of their authority, for her master on his return was enraged at finding that they had stretched beyond his orders, renounced his engagement to his servant, and devoted his ample fortune to public charity.'

'The charge of erecting and furnishing this hospital amounted to the sum of 18,793*l.* 16*s.* 1*d.*, and the sum left to endow it was 219,499*l.* 0*s.* 4*d.*'

During the last year the in-patients at the London Hospital amounted to 1,406; and the out-patients to 877. The funds of this hospital, which were insufficient to answer the increase of applications for admission, were considerably augmented by the liberal contributions which were made in 1807. The Samaritan Society is a benevolent appendage to this charity, and is designed to administer relief in cases which do not come within the provision of public hospitals.

St. Luke's Hospital in Old-street, is said to accommodate 'three hundred patients, who are distinguished by two lists or classes, two hundred on the curable list, and one hundred on the incurable list. There are at this time upwards of thirty waiting for admission on the former list, and more than six hundred of the latter also waiting for admission. From the year 1754, to this time, there always have been a great number of such uncured patients entered upon the incurable list, waiting admission by rotation, as vacancies happen. Many persons have conceived that this hospital is designed exclusively for incurable patients

of this malady, and various legacies have been bequeathed to it upon that impression, for the sole purpose of being applied to *their* cure: but the fact is, that the institution receives patients for cure and recovery, as well as for protection, who are deemed incurable.

There are four lying-in-hospitals in this great capital; one at Bayswater, one in Brownlow-street, one in the City Road, and one near Westminster-Bridge. These different charities merit every encouragement. Benevolence can seldom be employed in the ministration of comfort to more proper objects, nor at a more seasonable period. Who can reflect on any individual of the tender sex, but scantily supplied with nutriment, fuel, clothing, and every species of comfort for herself and her sensitive babe, without feeling a sweet complacency in the contemplation of the many mothers in these charities, who experience every requisite relief, and every kind attention in the hour of helplessness and suffering!

It always gives us great pleasure to record any act of philanthropy; and to cite the examples of the tender and humane, in every situation in life. We read with singular satisfaction the following account of Mrs. Anne Newby, the venerable matron of the City of London Lying-in-Hospital.

'She has filled this office,' says Mr. Highmore, 'for more than thirty-six years, to which she was elected on 3d November, 1773, immediately after the hospital received its license, having then filled with great satisfaction the office of assistant matron for four years preceding that time; during all which period the labours of her duty have been incessant and unrelaxed, her zeal perhaps greater than if the family had been her own, her government strictly just, and all the subjects of economy committed to her charge faithfully administered. Her activity has been in no case more essentially displayed than in the difficulty of saving what are too commonly called still-born children, and in this she has frequently succeeded, at an exhaust of personal strength, and assiduous efforts, which has not met with any example, and for which in the year 1803 she received the acknowledgments of the Humane Society, by a silver medal. I shall ever remember the singular pleasure which I experienced in presenting her to a numerous anniversary meeting of that excellent institution, of the same year; where she received the most affecting testimonies, due to her merit. During so long a service, she had in this respect saved the lives of more than five hundred infants; and many mothers had acknowledged to the committee, and to myself, that their lives were spared through her maternal, and skilful attentions.'

Of the more than five hundred infants, whose preservation may be ascribed solely to the unremitting assiduity of this excellent woman, some had remained for five, others for ten, and some even for the length of twenty minutes, without discovering any signs of life.

The Westminster Lying-in-Hospital is conducted with a liberality which reflects great credit on the good sense and humanity of the governors. The Magdalen Hospital, which was opened in the year 1758, must be considered as having been productive of the happiest effects, when it is known that

‘more than two-thirds of the women who have been admitted, have been reconciled to their friends, or placed in honest employments or reputable services. Of this number, some undoubtedly have relapsed into their former errors; but many who left the house at their own request have since behaved well; and several of those discharged for improper behaviour have, to the certain knowledge of the committee, never returned to evil courses. A very considerable number are since married, and are, at this moment, respectable members of society; and could their names and situations be disclosed (which for the most obvious reasons would be highly improper) the very great utility of this charity would appear in the strongest light.’

The London Female Penitentiary occasioned no small degree of controversy on its first institution. In that controversy both reason and humanity induced us to side with the advocates for this charity, though we totally differed from them in some doctrinal points, which we knew that it was their great object to inculcate on the minds of the unfortunate women in the Penitentiary. But speculative differences should never be suffered to impede the ends of charity. On the whole, the plan of this benevolent institution appears to be excellent; and, in no part, does it deserve more commendation than in the promptitude with which it receives the unfortunate applicants.

‘The only pre-requisite which is expected is, that they are *desirous* of being reformed.’

‘When they enter the house they are received in a manner least calculated to wound their feelings, and are afterwards treated with the utmost delicacy and tenderness; in cases of misconduct the most lenient measures are employed in order to correct and reclaim, but when every means of reformation have proved fruitless, expulsion is the last resort. Suitable encouragements are afforded for the cultivation of the social affections, by promoting the association of such as possess a congeniality of mind and disposition, or whose qualifications and pursuits resem-

ble each other. A system of employment is also established, each female is gradually inured to industrious habits, she is instructed in some branch of useful and profitable labour, best suited to her capacity and turn of mind : this is not only highly important as connected with the support of the institution, and with its immediate object, but also as it relates to the security of the individual after she has left the penitentiary ; for by holding the means of procuring her subsistence in her own hands, and having acquired industrious habits, she will be less likely to fall into those temptations that result from the pressure of severe necessity.

‘ Add to these that the subject of a religious instruction, and the mode in which it has hitherto been communicated, is a leading feature in the arrangements of this institution ; there is another which deserves considerable praise, that after a suitable period of probation, every prudent means will be used to induce the friends of the reclaimed female to receive her into their protection, and to provide a proper situation for her ; in case such a reconciliation is found to be impracticable, then the superintendants are to endeavour to place her in a safe and respectable situation, and after she is thus stationed the charity will still continue its protection, and testify its approbation of her good conduct by pecuniary rewards at the termination of each of the two or three first years, subsequent to her leaving the institution. Thus philanthropy, patriotism, and religion, combine their powerful recommendations of an institution of this kind.

‘ Since its establishment the number of applicants have not been less than four or five in a week ; more than one hundred applied within the first year ; and its utility and importance are well proved by the fact, that of all those who have hitherto been admitted, the greater number are under twenty-one years of age, one of them was only fourteen, and several only fifteen, sixteen, and seventeen years ; but the age of sixteen seems to be the average of the time of life of those who have solicited refuge. Each of them has a separate bed and is allowed a portion of her earnings in the industrious employment allotted to her.

‘ Although the experience of two years is but a short period to form a decisive judgment of any institution, yet even this has already afforded to its benevolent conductors ample testimony to be satisfied that their regulations are well adapted to give effect to its plan, and the serious impressions which have been happily made by religious instruction, private and social worship have afforded an encouragement far beyond any other part of their arrangements. The industry uniformly prevailing throughout the house encourages the hope that many females once devoted to vice and its concomitant indolence, will be restored to prudence, and become useful members of society. Their works are plain work, child-bed linen, fancy work, spinning thread and worsted, knitting, making ladies shoes and slippers, dress-making, glove-making, corsets, washing, and clear-

starching, specimens of all which may be seen, and orders given at the house.'

Our limits will not permit us to extend our notice of this work, but we can recommend it to our readers as containing a very succinct, perspicuous, and interesting account of all the public charities in the metropolis. It does great honour both to the literary diligence and the active philanthropy of Mr. Highmore.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 14.—*Twenty-four Select Discourses from the Works of Eminent Divines of the Church of England, and of others, never before published. By a Curate in the Archdeaconry of Coventry, Master of Arts, of the University of Cambridge.* London, Longman, 1810, 8vo. 10s.

SOME of these discourses are anonymous: and are said to have 'been composed, copied, or compiled some years ago,' but the names of the authors have escaped the recollection of the editor. The discourses which are not anonymous, have the names of Hubbard, Porteus, Bishop Bull, E. Weston, Farquhar, Harvey, Dr. James, Bishop Horne, Jortin, Jones. The selection is, in general, judicious, and the view of Christianity which it presents is pleasing and instructive. But we wish that the editor had omitted the discourse of Harvey, of the merits of which he has formed too exalted an estimate. Harvey is a writer of very bad taste, and a theologian of very little judgment. The discourse, which bears his name in this collection, is characterized by his usual manner, and by the defects which are so numerous in his other writings. It contains more sound than sense. Its diction is full of foliage, but we shall, in vain, look for any intellectual fruit. The language in short is affected, and the theology contemptible. In the second sentence of the discourse, the love of God is called 'a sacred flower, which in its early bud is happiness, and in its full bloom is heaven.' This may be thought very pretty; but it is such a prettiness, as is better suited to the tinsel frippery of a novelist, than to the sober sense of a divine. Since the fall, Mr. Harvey says that 'every man is become brutish in his knowledge.' A man may be brutish in his ignorance; but if the tendency of knowledge be to brutalize the human nature, to what are we to ascribe the present increase of civilization, and all the gentler virtues which follow in its train? Are we less

'brutish' than our forefathers because we are more ignorant, or because we are more wise than they? In the following passage Mr. Harvey has employed very coarse and gross imagery to depict the mercy of God, or to manifest the mode of its communication. He says, 'Hearken to the *sounding of his bowels* and of his mercies towards us.' Such language, employed on sacred subjects, excites aversion and disgust. In the next passage, Mr. H. talks of the redemption, as if it were the effect of political contrivance and address. 'It required a far nobler agent to *negociate* our reconciliation.' In a preceding sentence he had said, 'The angels were absolutely incapable of executing so great a work.' Did they ever make the attempt? Were we inclined to jest, we should suppose that Mr. Harvey had lately been conversing with his tailor, when he wrote, was 'the highest seraph bidden to interpose as the *repairer of our breach*?' The doctrine is as bad as the language; and both are vague, indefinite, and unedifying. The following specimen may suffice:

'Glorious propitiation! and altogether as complete as glorious! What now shall terrify the true believer? What shall stand between him and his eternal hope? Shall Satan muster up his accusations and set them in frightful array? Yet *though there may be much guilt*, there is no condemnation to them that are in Jesus Christ. Does the law take the guilty mortal by the throat, and with its rigorous severity say, pay me that thou owest? It is paid, *fully paid*, by the intervention and *suretiship*, not of a mean man, but of THE MIGHTY GOD, *made flesh*. Does divine justice demand satisfaction for the wrongs received from sinners? It is not only satisfied, but most awfully glorified by this wonderful oblation.'

Without staying to examine the true practical tendency of the above, we shall only remark that it is as complete jargon as is commonly heard in the conventicle. If we had time we should, perhaps, stop to inquire how the MIGHTY GOD could be made *flesh*? But we have neither leisure nor inclination for such unprofitable disquisitions. When the worthy editor of this neat volume publishes any more sermons, we request him not to have recourse to such writers as Harvey, for his theological contributions. Ten pages of plain good sense, are worth more than all the volumes that Harvey ever wrote.

ART. 15.—*The Duties of the Clerical Profession. Selected from various Authors, and elucidated with Notes, on Sermons, Preaching, St. Paul's Charge to Timothy, Sin, Example, Infidelity, Unbelievers, Credit of a Clergyman, Holiness, Family Prayers, a Christian, Dissenters, Salvation, &c.* London, Crosby, 1810, pp. 166. 12mo.

IF clergymen do not know their duty, they are not likely to learn it from writers of a Calvinistical cast, and if they do, they can readily dispense with the present performance.

POLITICS.

ART. '6.—*An Exposé of the present ruinous System of Town and Country Banks, and a Sketch of a Plan for the Establishment of District Banks; to be founded on Principles that most effectually secure them from the Risk of Bankruptcy.* By a British Merchant. London, Effingham Wilson, Cornhill, 1810.

THIS is an animated pamphlet, but rather too declamatory. We fear, however, that the author is but too well founded in the evils which he states already to have arisen, and the still more destructive consequences which he prognosticates from the enormous issues of a paper currency; so large a portion of which, instead of being the representative of any real property, either in land or goods, represents nothing but the insatiable cupidity of adventurous speculation.

'When I reflect,' says the author, 'on the obvious advantages we possess; the natural fertility of our island; the improvement in cultivation; the immense number of cattle bred for aration and tillage; the numerous canals for transfusing produce; the excellence of the roads to market-towns; the prodigious number of coasting vessels; the quantity of land reclaimed;—when I reflect on these striking advantages, I am astonished, and at a loss to account for the high price of provisions throughout the country! I ask, has there been any scarcity of late years; has our geographical situation been neglected or changed; is our climate become more frigid, our soil more infertile, our minds more stolid, than what they have hitherto been? I can discover no calamity of the kind!—I inquire into the consequences of the war! I am perfectly satisfied by the result. FORMER wars did not raise the markets to a considerable height! I then inquire with amazement of the farmer, now it happens, that superior improvements in aration and tillage have caused sterility instead of increased fecundity in our soil? I would fain learn why our's is the only country in the universe, where *exuberant* and *plentiful* harvests, produce scarcity; or else a high price that amounts to a famine? By what inexplicable phenomenon has the increasing quantity of reclaimed land added to the value of produce? I would gladly know by what curious and latent process of nature, *successful* tillage operates in an *inverse ratio*, and multiplies the miseries of civil life:—Unfortunately for the community, speculation, engrossing, regranting, forestalling, and monopoly, have been so assisted and encouraged by the accommodation afforded by the present system of TOWN and COUNTRY BANKS, that the former honest traders of the nation have been converted into a set of detestable vultures, who devour the famished carcasses of their fellow-creatures.'

'I wish to leave the farmer and the land-holder to the free and

uncontrolled disposal of the produce and sale of their lands; and condemn only, that, by the assistance of PAPER, they are debauched into the infamous practices of starving, and of depopulating, their country. The fact is, the present system allows our COUNTRY BANKERS to be the SLEEPING PARTNERS of all the farmers and land-jobbers in the kingdom! The fact and the extent of this partnership has evidence in the inundation of TOWN and COUNTRY NOTES, and in the system of monopoly, which has destroyed every trace of free and impartial dealing. Thus, a new and corruptive character of trade and speculation is forced upon the country, and the COMMERCIAL BANKERS appropriate and measure out the conditions on which the people of this country are to subsist and live—with no control on their avarice, no *regulation* on their practices.'

The author well remarks, that they who magnify the wonder-working powers of a paper-currency on our commerce, manufactures, and agriculture, forget to trace to the same source the decay of our public spirit, the instability of our wealth, and the exorbitant price of our markets, the absorption of our small farms, the overflow of our work-houses, and the desolation of our bankruptcies.

'Since the multiplication of TOWN and COUNTRY BANKS, the price of provisions of all sorts has been doubled. Therefore, allowing 20,000,000 of souls to the united empire, and allowing the moderate sum of 4*l.* 10*s.* to have subsisted annually each soul *before* the inundation of paper-currency; and allowing, what we now must in consequence of the rise in the markets, 9*l.* for the same annual purpose, the country loses the sum of 90,000,000 of pounds!!'

In order gradually to lessen, and finally to remove the evils, which have been occasioned by the country-banks, the author proposes to establish one hundred district banks, which 'should have all the firmness, character, and security of the national bank.' We must refer the reader to the pamphlet for the particulars of the plan itself; by which the author supposes that

'50,000,000*l.* of paper-money, will insensibly withdraw from circulation, which will immediately operate in the most beneficial manner on our *morals, wealth, and markets*. The foundation of licentiousness will be diminished; the basis of property will be firmly established; and the price of provisions essentially reduced. I observe that 50,000,000 will be withdrawn from circulation, because I have it from the best calculations, that *that* sum now floats without any manner of *local* or secure foundation. And I also know, that as the banks I propose, as a substitute for *town and country banks*, cannot transact business beyond *their capital*; and as that CAPITAL will always accord with the demands of the *district*, the issue can never exceed the

actual wants and means of the country; therefore, the fifty ILLICIT millions which now float is a sum that cannot be required of *district banks*, whose issues must be confined to legal business, and to direct and *bona fidé* securities. And, as the *district banks*, on my plan, are so constituted that they cannot fail, and as it must appear to the interest of every person to keep their cash accounts, &c. in them, they secure a liberal interest to the shareholders; and at the same time hold out the most decided advantage and security to the parties who confide in them.'

POETRY.

ART. 17.—*The Times; a Poem.* London, Ryan, 1810, 8vo. 2s. 9.

A FEW desultory thoughts are here thrown into verse. Some political characters of very opposite principles and conduct are promiscuously praised; but, in the second part of this performance, the writer goes far out of his road to inveigh against the memory of Mary Anne Woolstonecroft, who has been long cold in her grave, and whose repose it marks a great want of feeling to disturb. If this lady had faults, they were more than equalled by her sufferings, if they were not greatly exceeded by her virtues; but, of what stuff must that man's heart be made, who can, with a sort of butcher-like insensibility, tear off the coverments from her sepulchered form, and hold her up to the world as

* * * 'an atheist and a w——e!'

But as a counter-part to these slanders on this unfortunate female, the author indulges in a vapid effusion of unmeaning panegyric on the late Bishop of London, one of whose last acts was the barbarous persecution of a brother-clergyman, and an old associate in the cause of religious reformation; which the episcopal pastor once affected to advocate, till he became a convert to the drivelling divinity of Hannah More. The writer of this poem seems willing to be thought a great patriot; and the following is a specimen at once of his poetry and his patriotism:

'I love my country—for her sake to live,
My mind and arm, my purse and blood to give,
Would be my proudest aim; but if the day,
Of evil, mark'd her honours for decay,
'Twould be my hope to die!—
Yet not sink tamely; die, arous'd and arm'd,
While the high cause my shatter'd pulses warm'd,
Proud with her dying groan to mingle mine,
And pour my last blood on her holy shrine.

'Why should I live? All hope, all honour flown,
O'er my gall'd neck the foreign fetter thrown,

Condemn'd to wear out life in bitter toil,
 Fix'd like the herb to rot upon the soi ;
 Lost all its soul, and praise and purpose high,
 Life, one dull doze of sullen misery.
 This my best lot—not all the earth should bribe
 Me, but to herd with the degenerate tribe ;
 Who'd crowd around th' invader, swell his state,
 Content to tremble for the bread they ate.'

ART. 18.—*The Hermit ; with other Poems.* By Richard Hatt. London, Verner and Hood, 1810, 8vo. 5s.

IT is not every man that is born with the gift of rhyme ; and Mr. Hatt has, we fear, not a little mistaken the bent of his genius. But though we cannot blame him for not possessing what nature never intended that he should enjoy, the divine breathing of poetical taste and enthusiasm, yet, we cannot so easily acquit him of not being better acquainted, than he seems, with the geography of his native land. For, in the sonnet to Bloomfield, p. 19, he seems to take the county of Norfolk for a river in Suffolk. He says,

' Bloomfield ! whence comes thy favour'd song,
 That sounds so dulcet in mine ear ?
 Methinks I see thee muse along,
 By Norfolk banks for ever dear !

ART. 19.—*Sacred Allegories ; or, Allegorical Poems, illustrative of Subjects Moral and Divine ; to which is added, an Anacreontic on the Discovery of Vaccination ; with an Epilogue to the same.* By the Rev. John Williams, M. A. Curate of Stroud, Gloucestershire. London, Longman, 1810, 12mo. 4s. 6d.

MR. WILLIAMS does not exhibit so much apparent modesty in his preface, as many other writers, who are candidates for public approbation ; but there is, perhaps, more simple truth in part of what he asserts, as his motive for publishing these '*sacred allegories*.' Mr. W. hopes that some of the best of his 'pieces will not be unacceptable to many,' and 'will also be productive of '*some pecuniary emoluments to himself*.' This is such an honest confession, that our good nature will not suffer us to attempt to frustrate the gratification of the hope by the rigour of our criticism.

NOVELS.

ART. 20.—*The Adulteress ; or, Anecdotes of two Noble Families : a Tale.* By an Englishwoman, 4 vols. London, Sherwood, 1810, p. 1s. 1d.

THE title of this tale may lead many a novel-reader to expect something very warm and glowing in the descriptions given of the gallantry of the seducer, or the guilty passion of the adul-

teress; but we beg leave to inform such readers that the work before us is written with better intentions and higher views. The young unmarried lady, who admires the recital of handsome lovers *pouring* out their *empassioned* souls at the feet of the object of their criminal desires will, in this instance, be disappointed, and the wife or dowager whose fancy revels in the vivid representations and fervid details of illicit amours, will doubtless throw down the adulteress with a yawn, and dispatch her Abigail to the library for SOMETHING MORE LIVELY.

The authoress of this work, who subscribes herself an English woman, wishes to set before her country women the crime of adultery in its proper light. She wishes to impress them with the wholesome truth that all deviation from virtue brings with it its own punishment; she shews also the misery which the crimes of a worthless woman may bring upon her innocent and unoffending children.

The substance of this tale is as follows: Sir William Maitland, a baronet of great worth and amiable manners, marries a most beautiful woman, who proves herself the votary of pleasure and dissipation. She neglects the duties of a wife and mother, and plunges into every folly which a woman of fashion thinks necessary to preserve the envied appellation of *haut ton*. Whilst in the height of her career (and thinking the domestic virtues of her spouse every thing that is stupid) she becomes enamoured of a friend of her husband's, Lord Mortimer, who is on the eve of marriage with Miss Maitland, Sir William's sister. She practices her spells and blandishments upon this noble lord; and she succeeds in separating him from Miss Maitland.

At the time she elopes with her paramour, which is in the absence of her husband and his sister, her youngest child, a little girl, is confined by the measles, and as she pretends great affection to this babe, she fabricates a story of its death, and has it conveyed away and put under the care of a nurse. A divorce is procured; Lord Mortimer makes her the reparation which the world thinks necessary, by marrying her, and they leave England for the continent. After a time Lady Mortimer sends for the child whom she had put under the care of a nurse, but in crossing the water from Brighton to Dieppe, the poor nurse breaks a blood vessel, and dies, leaving the little girl who goes by the name of Emily Doraton unprotected and without discovering to those about her where she was going. It so happens that Miss Maitland was a passenger in the same packet, and feeling for the forlorn state of the little innocent girl, takes her under her protection. As all her enquiries to learn her history prove fruitless, she brings Emily up with as much care and tenderness as if she were her own daughter, and after residing some years on the continent returns with her to England, where she resides as she always had done, with her brother, Sir William Maitland, who has two sons by his unfortunate marriage. Emily, who grows up a most amiable and engaging young woman, is soon

addressed by Edward Maitland, Sir William's eldest son; and as a reciprocal attachment is the consequence of their being domesticated together, the match receives the consent of Sir William, though Emily's birth still remains a mystery. On the morning of their nuptials, whilst they are preparing to go to church, that the marriage ceremony may be performed, a letter is delivered to Emily to warn her against receiving the hand of Edward Maitland. This letter is followed by a person who desires to see Emily in private; and who discovers herself to be her mother, Lady Mortimer. Lady M. relates how she had stolen Emily from her father's house, and intended introducing her as her niece. This disclosure of course puts a stop to the marriage, and the temporary distress which it occasions is very naturally described. The authoress wishes to warn the thoughtless young female, who, because she is married thinks she is to do as she pleases, and indulge in all the dissipation of a town-life, at the expense of her husband's comfort, and too frequently at that of his and her own honour. The end of this story is as may be supposed, that, after some time, these young people, aided by their mutual good sense, exchange the projected relations of man and wife for those of an affectionate brother and sister. They make a fresh choice in the matrimonial way, and are rendered, as they deserve, very happy. If novel readers should not find this performance very lively, interesting, and diversified either in incident or character, they will not meet with any thing to offend in point of delicacy. The authoress deserves our thanks for her good intentions, in endeavouring to represent the destruction, disgrace, and infamy which await a deviation from the principles of rectitude.

MISCELLANEOUS.

ART. 21.—*A friendly Gift for Servants and Apprentices; containing Character of a good and faithful Servant; Advice to Servants of every Denomination; Letter from an Uncle to his Nephew on making him Apprentice; and Anecdotes of good and faithful Servants. By the Author of 'Lessons for young Persons in humble Life.'* London, Longman, 1809. Price 6d.

IF the value of a book be estimated by the good which it is calculated to promote, this may well deserve a higher rank than is usually allotted to a six-penny publication.

ART. 22.—*True Stories, or interesting Anecdotes of young Persons; designed through the Medium of Example to inculcate Principles of Virtue and Piety. By the Author of 'Lessons for young Persons in humble Life.'* London, Longman, 1810. 4s. 6d. 8vo.

THESE stories are selected by the author of the 'Friendly Gift,' which we have mentioned above. They contain au-

thetic memorials of talents and virtues very early developed, and, in the majority of instances, prematurely closed in death. The perusal seems calculated to excite melancholy reflection rather than pleasurable hope. If we may reason, either from the records of human life, or from analogies, which the survey of sentient and insensate nature will supply, we cannot but infer, that early genius is seldom long-lived. Those animals and plants are of the longest continuance and the most hardy temperament which are slowest in their growth, or most tardy in unfolding the several perfections of organised life. Some of the young persons whose juvenile anticipations of mental maturity are recorded in this volume, may be regarded among the *prodigies of intellectual existence*; but it seems of little benefit to recur to such rare examples for instruction in the daily routine of life,

ART. 23.—*Prospectus of an Institution for the Relief of the opulent Blind, and for Educating them in Reading, Writing, Arithmetic, Music, Geography, Mathematics, Languages, History, Belles Lettres, natural and moral Philosophy, &c. &c. &c. conformable to the original Arrangements of the celebrated M. Haüy, in his Establishment for the Education of the Blind, Rue Notre Dame des victoires, at Paris, instituted under Sanction of the French Academy, and the Patronage of the King, Queen, and the royal Family of France, in the Year 1784. London, Hatchard. 1s. 1810.*

THOUGH the senses are the inlets of knowledge, yet those who have lost one sense, may happily be instructed by means of another. The deaf and dumb, who are not susceptible of oral communications, may be taught by visible objects: and *tangible* media have been successfully employed for imparting various species of useful and agreeable knowledge to the blind. In a prospectus, full of information, humanity, and good sense, Mr. C. Bonner has shown to what a high degree of excellence the mental and corporeal faculties of the blind may be cultivated, so as to place this class of unfortunate persons almost on a level in respect to many important, ornamental, and agreeable attainments, with those who can see. The lives of the blind will thus be prevented from sinking into that dreary blank of depression and of gloom, to which they seem more particularly exposed. Mr. B. remarks that, ‘While there are various institutions in different parts of the country for the indigent blind, no establishment has been devised for the opulent blind.’ Mr. B. is anxious to commence such an useful and benevolent scheme. For this purpose he has made arrangements for the reception of a few blind pupils at No. 5, Prospect Place, Chelsea, and for instructing them in reading, writing, arithmetic, geography, &c. &c.

ART. 24.—*The World Displayed, or the characteristic Features of Nature and Art exhibited on a new Plan. Intended for Youth in general, as an outline of the most striking Parts of useful Information; and as a Remembrancer to those of riper Years. By John Greig, Teacher of Mathematics, Geography, &c. Author of the Heavens Displayed, Lady's Arithmetic, Introduction to the Globes, &c. London, Cradock and Joy, 1810. 12mo. pp. 664.*

IN this work Mr. Greig has displayed much judgement in the selection of his materials, and has compressed into a moderate space, a great variety of useful and amusing information.

ART. 25.—*Entomological Society. A short Letter to E. Donovan, F.L.S. one of the Compilers of Dr. Rees's New Cyclopaedia, on the subject of a Paragraph in that Work, reflecting on the Abilities of the Members of the Entomological Society. By the Rev. J. Burrell, A. M. F. L. S. and F. E. S. London, Savage, Bedford Bury. 1810.*

THIS pamphlet is a defence of the Entomological Society against some invidious remarks in the New Cyclopaedia.

ART. 26.—*English Grammar, taught by Examples, rather than by rules of Syntax, &c. London, Darton and Harvey, 1810. 2s. bound.*

SO many new productions on this subject are constantly issuing from the press; and one differs so little from the other, though all assert claims to preference, that it is difficult to estimate the peculiar merits or defects of each. They are all competitors for general circulation, and for the favourable opinion of school-masters or school-mistresses, on which the authors or publishers depend so much for the sale of their respective grammatical performances. The present grammar professes to teach by example rather than by precept. We commend the design, and we have no fault to find with the execution.

ART. 27.—*Flowers of Literature for 1808, 1809; or, Characteristic Sketches of Human Nature and modern Manners; to which are added, a general View of Literature during that Period; Portraits and Biographical Notices of eminent, literary, and political Characters; with Notes, Historical, Critical, and Explanatory. By Francis William Blagdon, Esq. Proprietor and Editor of the Phoenix and the Weekly Political Register. To be continued Annually. London, Crosby, 1810. Price 6s.*

Mr. Blagdon, in his preface, apologizes for the protraction of the present volume, confessing that his political avocations have engrossed so much of his time as to preclude him from making so rapid a progress as he wished. We are sorry also to find that, probably from the same cause, he has not made so good a se-

lection as he might have done had he taken more time. Many of his subjects are trifling; some of his anecdotes are so old and have been so frequently told before, that there are very few schoolboys or girls but what are as well acquainted with them as Mr. Blagdon himself. The best of his selections are from the *Picture of Valencia*, the *Travels of Humanus*, *Travels in Italy*, *Bourgoing's Travels in Spain*, *Jackson's Account of Morocco*, *Macdonald's and Porter's Travels*, *Miss Edgeworth's Tales of Fashionable Life*, and *Cumberland's John de Lancaster*; but why should Mr. Blagdon extract a scene from *Killing no Murder*, or the *Lover and the Husband*, *Ida of Athens*, &c. by way of improvement or amusement? However witty and laughable '*Killing no Murder*' may be on the stage, the reading a scene or part of one in the *Flowers of Literature* will not much impress the reader with the wit it is meant to convey, or produce the slightest risible effect. Such pieces are chiefly indebted for their success to the spirit with which they are performed. Though we think that Mr. Blagdon might have formed a more animated and pleasing selection, we must commend the justness and candour which he exhibits in his introduction. It requires great taste and nice discrimination to compile a work of this kind, so as to render it at once agreeable and instructive. It consequently ought not to be done in haste, which was evidently the case with the present volume. Mr. Blagdon has favoured us with the portraits of Dr. Mavor, Sir R. K. Porter, Mr. Dimond, jun. Mr. Elphinstone, and Miss Temple, and with a biographical sketch of each. These are no doubt very good sort of people, very industrious, very studious, and all that, but without any one particular in their lives to prevent us from going to sleep before we reach to the end.

MR. GOLDSMITH.

Mr. Goldsmith has requested that in an extract in our last number from his '*Cabinet of Buonaparte*,' p. 8, line 20, the word '*hearts*' may be substituted for '*heads*.'

*Alphabetical Catalogue, or List of Books published in
October, 1810.*

ARGUMENTS. By Lieut. Col. Henry Haldam; shewing the Illegality of the pretended Power of suspending Articles of War, or Execution of Articles of War, 2s.

American (The) Medical and Philosophical Register, No. I. for July 1810, 3s. 6d.

Adams.---A new System of Agriculture and Feeding of Stock. By G. Adams, 8vo. 10s. 6d.

Brown.---History and Doctrine of the New Testament. By the Rev. J. Brown, 8vo. 7s.

Clear (A) fair, and candid Investigation of the Population, Commerce, and Agriculture of this Kingdom; with a full Refutation of all Mr. Malthus's Principles, &c. 8vo. 3s. 6d.

Cockle.---Moral Truths and Studies, from Natural History. By Mrs. Cockle, 12mo. 7s. boards.

Complete (A) History of the Druids, 8vo. 3s. boards.

Clay.---Historical and Topographical Description of Framlingham, in Suffolk. By E. Clay, junr. 8vo. 3s.

Charnock.---Loyalty; or, Invasion defeated. By John Charnock, 8vo. 7s. boards.

Daughter (The) of St. Omar, a Novel, 2 vols. 12mo. 10s. boards.

Essay (An) on Knowledge, being an Attempt to examine its general Character, and to shew its salutary Influence on Human Happiness and Virtue, 12mo. 3s. 6d.

Elegant Extracts from Klopstock's Messiah, selected and translated from the German, 12mo. 7s.

Friendly (The) Instructor; or, a Companion for Young Ladies and Gentlemen, in which their Duty to God and their Parents, their Carriage to Superiors and Inferiors are recommended, 3s.

Ferriar.---Medical Histories and Reflections. By J. Ferriar, M. D. 3 vols. 8vo. 11. 4s. boards.

Familiar (A) Essay on the Prevention of Venereal Contagion, 8vo. 7s. boards.

Grey.---The Crisis; or, can the Country be saved; briefly considered. By Lieut. Col. Grey, 1s.

Gerhard.---Divine Meditations. By the Rev. John Gerhard, 12mo. 6s. boards.

Hortus Kewensis; or, a Catalogue of the Plants cultivated in the Royal Botanic Garden at Kew. By the late William Aiton, 8vo. 12s.

Hints on Toleration, in five Essays. By Philgatharches, 8vo. 12s.

Hamlet Travestie, in three Acts, folio, 5s. boards.

Housekeeper's (The original) Account Book for 1811, 4to. 2s.

Howe's (Rev. J. M. A.) Works, 8vo. vol. 1. 9s, boards, royal, 12s.

Hort.---A Practical Cyphering Book, 4to. By the Rev. W. J. Hort, 3s. 4d.

Hubbard.---The City Tribute; or, honest Effusions of Love and Loyalty. By George Hubbard, 4to. 2s.

Irvine.---Observations upon Diseases, chiefly as they occur in Sicily. By W. Irvine, 8vo. 5s.

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THE
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No. III.

ART. I.—*The Speeches of the Hon. Thomas Erskine (now Lord Erskine), when at the Bar, on Subjects connected with the Liberty of the Press, and against constructive Treasons. Collected by James Ridgway. Three Vols. 8vo. Ridgway, 1810.*

THOSE who have been much in the habit of attending our English courts of judicature will not, we imagine, very generally participate in the regret, which the editor of these volumes seems to entertain, that so few and imperfect memorials of bar eloquence are preserved for the admiration and instruction of future ages. The illustrious orator from whose speeches the present selection has been made, stands rather a solitary exception to, than a general specimen of, that national eloquence; and, without detracting in the least from the consummate knowledge, the ready ingenuity, the sound argument, and the unwearied patience, of which the English bar has always afforded many conspicuous examples, without at all denying that a high degree of pleasure and admiration may often be excited, and felt by the ear and eye witnesses of those valuable qualities, we have scarcely met with a single instance in which it would be for the advantage either of the orator or of the public that his speech should be preserved as delivered, and bound to stand on the shelf by the side of Cicero and Demosthenes. A great deal of this may be accounted for from the immemorial habits of the bar, from the form of trial, and the method of the examination of witnesses. Perhaps the excessive complexity of our law, so difficult as that the perfect knowledge of it in all its bearings has been attained by comparatively few even among our most successful practitioners, may in no small degree explain the reason

for this apparent neglect of the more showy quality of eloquence. The object, the laudable and proper object, of every pleader, is, not so much to set himself off, as to benefit his client; and the cold and cautious temper of the English character is such, that, even in addressing a jury, much more a judge, one point of law will in general outweigh all the splendid oratory of the second philippic. To a mind anxious to seize upon every subtlety and every evasion which the immense volume of our English law admits, the ostentation of ornament is too apt to sink a great deal below even its real value. Argument, then, and not eloquence, is the characteristic of our bar; and even in argument we find that the best and most skilful of our pleaders, in their extreme anxiety that nothing may escape them which can by possibility affect the interest of the cause they advocate, are betrayed into all the vices of diffuseness, tautology, digression, and egotism. These are defects so inseparably adherent to the practice of the bar, they are so necessarily attendant upon the mode of conducting business, and upon the English law itself, that it would be quite childish to point them out as vices to be corrected, any farther than as the most experienced men and those of the most powerful and comprehensive minds, the most ready apprehensions, and the most inflexible tempers, will always be the best able to avoid the excess of them. Still, what we have now said, sufficiently (to our understandings at least) justifies the remark that we have no reason to regret the want of entire specimens of our bar-eloquence, while all that is essential in argument and doctrine may usually be reduced to the limits of a common law report without any injury whatever either to the advocate or to the public. It at the same time, we think, accounts for two phenomena frequently remarked among us; the first that men without voice, action, fluency, or even grammar, often attain the greatest practice and the highest eminence, in their profession; the other that a high reputation and exalted powers at the bar, so far from generally following a man into the House of Commons, are more frequently found to disqualify him for making any very conspicuous figure on that more magnificent theatre of showy talent. Romilly is perhaps the only living instance of real eloquence, united with the more general and more useful qualities of the bar, able to make itself known and respected, at a rate by any means equal, on that higher stage of action. Erskine, notwithstanding he possessed very wonderful (but at the same time very peculiar) powers of eloquence, and we have mentioned him as on that account a striking exception from the general characteristics of the bar, was yet too entirely

a barrister to rise to any great height of reputation for parliamentary talent. But the eloquence of the senate is much more deserving of preservation than that of the bar; and it is indeed matter of regret, and even of national disgrace, that a good and copious selection of Fox's speeches in parliament has not yet been added to the collections which the public possess of those of Pitt and Burke.

Continuing to lament 'the scarcity of genuine trials,' our editor observes, 'the speeches of Lord Erskine, when at the bar, which we now publish, do not fill up the pleadings of *three weeks*, out of a life of nearly *thirty years* incessant occupation in all our courts of justice throughout the kingdom.' But we would almost venture to affirm that no other lawyer of equal practice has, even for so long a period as *three weeks*, been engaged in pleadings on subjects of high and universal interest, the publication of which would be considered as of the smallest importance to any but professional men. And the editor does not appear to reflect that upon all merely professional topics, we have the arguments of Erskine, as well as of other lawyers, all the material substance of those arguments, all that it is necessary or advantageous for lawyers to know respecting the causes which called them forth; in the common law-reports, the prolixity of which, and not their deficiency of fullness, is the more usual subject of complaint among professional men. Even the present collection, important as we deem it in many striking respects, is enough to teach us what we should have to expect from the multiplication of similar anthologies; since, with all Lord Erskine's extraordinary powers of mind, with all his copiousness and variety, and ingenuity, we have no sooner read his argument on the first information for a libel, than we are able to tell precisely what will be the course of argument pursued by him in the next trial upon a similar subject—nor are we ever deceived in our calculations; we find the same propositions often supported by the self-same mode of illustration—and indeed it could not have been otherwise without material injury to some or other of the parties concerned. And if there is so much of repetition and sameness in the arguments even of such a man as Erskine, what should we have to expect from those of the generality of lawyers wholly deficient in his singular powers of language and of imagination? It is the variety of eloquence contained in these volumes which can alone reconcile the reader to this sameness of argument; without that distinguishing characteristic, all the matter contained in them might have been comprized in the first fifty

pages with more force and usefulness than it is now scattered over a surface of almost fifteen hundred.

But it is time to present our readers with some indemnification for their patience in listening to all this prosing, in the production of a few passages taken here and there from the volumes before us as specimens of that manly and powerful style of eloquence which cannot, after all, be fairly understood or entered into fully, without taking each passage in reference to the whole argument of which it forms a part. Nevertheless, confined as our limits are, we prefer giving our readers even the imperfect pleasure of a few extracts, to offering them a regular abstract of the contents of each volume, which would hardly satisfy any rational end of curiosity, especially as the general object of the publication is sufficiently announced in the title-page.

The circumstances of the trial of Lord George Gordon can be unknown to few of our readers. It cannot but be well remembered, that during the ferment subsisting in the public mind in consequence of the unhappy riots of the year 1780, administration most indiscreetly thought fit to prosecute the author of those disturbances on a charge of high treason, and that, in support of their charge, the conductors of that prosecution found it necessary to resort to a most forced and illegitimate construction of the statute of Edward the Third, which, however, seemed to be sanctioned by the court, and which it required all the talent and energy of the advocate to overthrow, by obtaining a verdict of acquittal in favour of the prisoner. We need only add, that the attempt to connect the riots *immediately* with Lord George Gordon as their mover and instigator, had failed upon evidence, to make our readers enter fully into the force and spirit with which this admirable speech is concluded.

• What then has produced this trial for high treason; or given it, when produced, the seriousness and solemnity it wears? what, but the inversion of all justice, by judging from *consequences*, instead of from *causes* and *designs*? what but the artful manner, in which the crown has endeavoured to blend the petitioning in a body, and the zeal with which an animated disposition conducted it, with the melancholy crimes that followed? crimes, which the shameful indolence of our magistrates, which the total extinction of all police and government, suffered to be committed in broad day, and in the delirium of drunkenness, by an unarmed banditti, without a head, without plan or object, and without a refuge from the instant gripe of justice—a banditti, with whom the associated protestants, and their president had no

manner of connexion, and whose cause they overturned, dishonoured, and ruined?

‘How unchristian then is it to attempt, without evidence, to infect the imaginations of men who are sworn dispassionately and disinterestedly to try the trivial offence of assembling a multitude with a petition to repeal a law (which has happened so often in all our memories), by blending it with the fatal catastrophe, on which every man’s mind may be supposed to retain some degree of irritation? *O sic! O sic!* Is the intellectual seat of justice to be thus impiously shaken? Are your benevolent propensities to be thus disappointed and abused? Do they wish you, while you are listening to the evidence, to connect it with unforeseen consequences, in spite of reason and truth? Is it their object to hang the millstone of prejudice around his innocent neck to sink him? If there be such men, may Heaven forgive them for the attempt, and inspire you with fortitude and wisdom, to discharge your duty with calm, steady, and reflecting minds.

‘Gentlemen, I have no manner of doubt that you will—I am sure you cannot but see, notwithstanding my great inability, increased by a perturbation of mind (arising, thank God! from no dishonest cause), that there has been not only no evidence on the part of the crown, to fix the guilt of the late commotions upon the prisoner, but that, on the contrary, we have been able to resist the *probability*, I might almost say, the *possibility*, of the charge, not only by living witnesses, whom we only ceased to call, because the trial would never have ended, but by the evidence of all the blood that has paid the forfeit of that guilt already; an evidence that I will take upon me to say is the strongest and most unanswerable, which the combination of natural events ever brought together since the beginning of the world for the deliverance of the oppressed. Since in the late numerous trials for acts of violence and depredation, though conducted by the ablest servants of the crown, with a laudable eye to the investigation of the subject which now engages us, no one fact appeared, which shewed any plan, any object, any leader. Since out of forty-four thousand persons, who signed the petition of the protestants, *not one* was to be found among those who were convicted, tried, or even apprehended on suspicion; and since out of all the felons who were let loose from prisons, and who assisted in the destruction of our property, not a single wretch was to be found, who could even attempt to save his own life by the plausible promise of giving evidence to-day.

‘What can overturn such a proof as this? surely a good man might without superstition believe, that such an union of events was something more than natural, and that the divine providence was watchful for the protection of innocence and truth.—Vol. I, p. 132—135.

In the above passage there is no display of imagination,

or of any of the more shewy and splendid qualities of eloquence; but it affords a happy illustration of the general characteristics of Erskine's oratory, plain, forcible, and energetic, with very seldom any admixture of that brilliancy and metaphorical exuberance, which at least as often disgusts us, as it excites our admiration, in the speeches of his Irish contemporary Curran. But there are not wanting, although of comparatively rare occurrence, opportunities of which Erskine has availed himself, (sometimes happily, but at others the reverse) to introduce the more poetical and ornamental requisites of oratory. Witness the following splendid picture of Hastings's impeachment, than which nothing can be more judiciously or appositely brought forward, considering the nature of the orator's task, to defend the publishers of an alleged libel on the House of Commons in a pamphlet written in defence of that celebrated governor. Considering Erskine in his connection with all the leaders of that party which was principally instrumental in bringing about the impeachment, it is evident that nothing can exceed the delicacy of the charge thus committed to him in his professional character; and, upon a review of all the circumstances connected with the defence, we not only do not hesitate to affirm that this speech for Stockdale is the highest evidence we possess of Erskine's subtlety, ingenuity, and accurate understanding; but might add, that it is perhaps the strongest instance of those qualities united with a vigorous masculine eloquence which the English bar can furnish.

After succinctly and forcibly explaining the peculiar difficulties of his situation, he calls the attention of the jury to the immediate circumstances of the unfortunate object of the impeachment, by which he endeavours to justify the intrepid advocate, who, in spite of the weight of authority and splendour of talent arrayed on the side of the managers, has dared to brave the indignation of the House of Commons in his defence of a cause so unequally matched, and of which he is nevertheless himself a firm believer in the justice.

'Gentlemen, before I venture to lay the book before you, it must be yet further remembered (for the fact is equally notorious) that under these mauspidious circumstances the trial of Mr. Hastings at the bar of the Lords had actually commenced long before its publication. There the most august and striking spectacle was daily exhibited, which the world ever witnessed. A vast stage of justice was erected, awful from its high authority, splendid from its illustrious dignity, venerable from the learning and wisdom of its judges, captivating and affecting from the mighty concourse of all ranks and conditions which daily flocked

into it; as into a theatre of pleasure; there, when the whole public mind was at once awed and softened to the impression of every human affection, there appeared, day after day, one after another, men of the most powerful and exalted talents, eclipsing by their accusing eloquence the most boasted harangues of anti-quity. Rousing the pride of national resentment by the boldest invectives against broken faith and violated treaties, and shaking the bosom with alternate pity and horror by the most glowing pictures of insulted nature and humanity, ever animated and energetic, from the love of fame, which is the inherent passion of genius; firm and indefatigable from a strong prepossession of the justice of their cause.

Gentlemen, when the author sat down to write the book now before you, all this terrible, unceasing, exhaustless artillery of warm zeal, matchless vigour of understanding, consuming and devouring eloquence, united with the highest dignity, was daily; and without prospect of conclusion pouring forth upon one private unprotected man, who was bound to hear it, in the face of the whole people of England, with reverential submission and silence. I do not complain of this as I did of the publication of the charges, because it is what the law allowed and sanctioned in the course of a public trial: but when it is remembered that we are not angels, but weak fallible men, and that even the noble judges of that high tribunal are clothed beneath their ermines with the common infirmities of man's nature, it will bring us all to a proper temper for considering the book itself, which will in a few moments be laid before you. But first, let me once remind you that it was under all these circumstances, and amidst the blaze of passion and prejudice, which the scene I have been endeavouring faintly to describe to you might be supposed likely to produce, that the author, whose name I will now give to you, sat down to compose the book which is prosecuted to day as a libel.—Vol II. p. 229—231.

As a further specimen of the art with which the advocate separates his defence of the pamphleteer from that of the object of the impeachment, we cannot avoid calling the attention of our readers to what follows, a few pages lower.

Will the attorney general proceed to detect the hypocrisy of our author, by giving us some detail of the proofs by which these personal enormities (the acts of oppression charged against Mr. Hastings) have been established, and which the writer must be supposed to have been acquainted with? I ask this as the defender of Mr. Stockdale, not of Mr. Hastings, with whom I have no concern. I am sorry indeed to be so often obliged to repeat this protest; but I really feel myself embarrassed with those repeated coincidences of defence which thicken upon me as I advance, and which were, no doubt, overlooked by the Commons when they directed *this interlocutory inquiry into his*

conduct, (meaning the prosecution of the publisher)—I ask then, *as counsel for Mr. Stockdale*, whether, when a great state criminal is brought for justice at an immense expense to the public, accused of the most oppressive cruelties, and charged with the robbery of princes, and the destruction of nations, it is not open to any one to ask, who are his accusers? What are the sources and the authorities of these shocking complaints? Where are the ambassadors or memorials of those princes whose revenues he has plundered? Where are the witnesses for those unhappy men in whose persons the rights of humanity have been violated? How deeply buried is the blood of the innocent, that it does not rise up in retributive judgment to confound the guilty! These surely are questions, which, when a fellow-citizen is upon a long, painful, and expensive trial, humanity has a right to propose; which the plain sense of the most unlettered man may be expected to dictate, and which all history must provoke from the more enlightened. When Cicero impeached Verres before the great tribunal of Rome of similar cruelties and depredations in her provinces, the Roman people were not left to such inquiries. All Sicily surrounded the forum, demanding justice upon her plunderer, with tears and imprecations. It was not by the eloquence of the *orator*, but by the cries and tears of the miserable, that Cicero prevailed in that illustrious cause. Verres fled from the oaths of his accusers and witnesses, and not from the voice of Tully. To preserve the fame of his eloquence, he composed his five celebrated speeches, but they were never delivered against the criminal, because he had fled from the city, appalled with the sight of the persecuted and oppressed. It may be said, that the cases of Sicily and India are widely different; perhaps they may be; whether they are or not, is foreign to my purpose: I am not bound to deny the possibility of answers to such questions, I am only vindicating the right to ask them.—P. 242—244.

And, when, a little lower still, he finds himself driven by the warmth of argument to intermix something of the defence of Hastings himself with that of his real client, nothing can be more ingenious than the mode by which he not only avoids saying any thing that can reflect upon the leaders of the party with which he was connected in politics, but even avails himself of the very delicate situation in which he is placed, as an opportunity for illustrating and enforcing some of their most broad and general political tenets.

‘If it be true that he (Mr. Hastings) was directed to make *the safety and prosperity of Bengal the first object of his attention*, (the words of his general instructions from the company), and that, under his administration, it has been safe and prosperous, if it be true that the security and preservation of our possessions and revenues in Asia were marked out to him as the great lead-

ing principle of his government, and that those possessions and revenues, amidst unexampled dangers, have been secured and preserved; then a question may be unaccountably mixed with your consideration, much beyond the consequence of the present prosecution, involving perhaps the merit of the impeachment itself which gave it birth; a question which the commons, as prosecutors of Mr. Hastings, should in common prudence have avoided; unless regretting the unwieldy length of their proceedings against him, they wished to afford him the opportunity of this strange anomalous defence. For although I am neither his counsel, nor desire to have any thing to do with his guilt or innocence; yet, in the collateral defence of my client, I am driven to state matter which may be considered by many as hostile to the impeachment. For if our dependencies have been secured, and their interests promoted, I am driven in defence of my client to remark, that it is mad and preposterous to bring to the standard of justice and humanity, the exercise of a dominion founded upon violence and terror. It may, and must be true, that Mr. Hastings has repeatedly offended against the rights and privileges of Asiatic government, if he was the faithful deputy of a power which could not maintain itself for an hour without trampling on both: he may and must have offended against the laws of God and nature, if he was the faithful viceroy of an empire wrested in blood from the people to whom God and nature had given it: he may and must have preserved that unjust dominion over timorous and abject nations by a terrifying, overbearing, insulting superiority, if he was the faithful administrator of your government, which having no root in consent or affection, no foundation in similarity of interests, nor support from any one principle which cements men together in society, could only be upheld by alternate stratagem and force. The unhappy people of India, feeble and effeminate as they are from the softness of their climate, and subdued and broken as they have been by the knavery and strength of civilization, still occasionally start up in all the vigour and intelligence of insulted nature—to be governed at all, they must be governed with a rod of iron; and our empire in the East would, long since, have been lost to Great Britain, if civil skill and military prowess had not united their efforts to support an authority—which Heaven never gave—by means which it never can sanction.—P. 260—262.

What immediately follows this animated and striking passage is of a bolder strain, the relation of a speech which the orator *supposes* himself to have heard, when a young man in the army, from the mouth of a North American chief asserting at the head of his tribe the natural independence of their nation. This is one of those *tirades* in eloquence on which it is perhaps the most prudent part of criticism to remain silent. The effect *may* have been as fine as the orator in-

tended it to be at the rehearsal; but, to say the least of it, the experiment was hazardous. Moreover, it was needlessly so; since, whether well or ill imagined, it adds not a jot to the argument. Something of a similar nature, but in our opinion much more decidedly bad, is a passage in the speech respecting Paine, (beginning, ‘the universal God of nature, the saviour of mankind, the fountain of all light, who came to *pluck* the world from eternal darkness,’ &c. &c. Vol. II. p. 140; &c.) in which the orator deems it necessary to his argument to trace the restrictions on the liberty of the press up to the introduction of Christianity. We shall point out yet another passage, which has been greatly admired, but in which we are inclined to question whether the effect of the very striking turn of oratory which it presents be not more than done away by a degree of even vulgar violence with which it is pursued. We refer the reader to p. 30 of the first volume, in the defence of Captain Baillie. Another very offensive instance of the eagerness with which the orator is too apt to push an argument far beyond what in common sense or justice it will bear, and to strain an illustration often imperfect to a degree that weakens all its natural effect, may, we think, be produced from his remarks on the monopoly claimed by the Stationers’ Company for the printing of almanacks, in the case of Thomas Carnan, p. 50, 51, &c. Want of space obliges us to content ourselves in these cases with mere reference, and the same reason causes us to abstain from pointing out several other passages in which we had noticed instances of bad taste, and culpable affectation of sentiment in the course of our perusal of these volumes. It would be only repeating sarcasms which have been in every body’s mouth since the days of the Anti-jacobin, to call the reader’s attention to the egotism to which Lord Erskine is accused of having been so pre-eminently addicted as a pleader. We shall only observe that this is a vice too apt to grow on every advocate, and of which we may even now find examples as glaring as Erskine’s in the highest stations of the law. There are occasions on which egotism in a pleader may be excused and even admired; but they are of very rare occurrence, and the speaker had always much better avoid than solicit them.

There are not many occasions in the compass of these speeches, on which it was possible for the orator to indulge in the lighter ornaments of wit and humour. And it now and then happens that an unseasonable or ill-directed attempt has rather provoked our spleen than excited our amusement; as where, speaking of a corrupt witness in the case of Lord George Gordon, he prefaces his comment on the evidence by

these words: 'William Hay, a bankrupt in *fortune*, he acknowledges himself to be, and I am afraid he is a bankrupt in *conscience*.' This is a sort of vulgar and common-place irony which too often occurs at the bar, but, whenever it does, disgraces it. Very different from this is that happy and ingenious turn which he gives (in defence of his important doctrine respecting the right of the jury to pronounce on the question of *intention* in matters of libel) to the direction of Mr. Justice Buller, that the fact of publication is enough to warrant the verdict of guilty, and that of intention is to be left for the future consideration of the judge.

'Gentlemen, in this way you are desired to sport with your oaths, by pronouncing my reverend friend to be a criminal, without either determining yourselves, or having a determination, or even an insinuation from the judge that any crime has been committed; following strictly that famous and respectable precedent of Rhadamanthus, judge of hell, who punishes first, and afterwards institutes an inquiry into the guilt.'

So, when in the course of the same trial (of the Dean of St. Asaph) after quoting a passage of Foster, who says,

'The judges are the ministers of the crown, appointed for the ends of public justice, and ought to have written upon their hearts the obligation which his majesty is under, to cause law and justice in mercy to be executed in all his judgments.' He adds, 'This solemn obligation is no doubt written upon the hearts of all the judges; but it is unfortunate when it happens to be written in so illegible a hand that a jury cannot possibly read it.'

And so again, when after adducing some forcible precedents in support of his principle and of its immemorial establishment as the law of libels against the charge of innovation, he exclaims,

'But if every case in which judges have left the question of libel to juries in opposition to law, is to be considered as a miracle, England may vie with Palestine; and lord chief justice Holt,' he adds, 'steps next into view as an apostle; for that great judge, in Tutchin's case, left the question of libel to the jury in the most unambiguous terms,' &c. &c.

See the arguments in the Dean of St. Asaph's case; vol. I. p. 208, 244, 349, &c.

We had marked for quotation many other passages distinguishable either for some striking turn of sentiment or expression, or as examples of extraordinarily strong and energetic argument, but it would be extending our article far be-

yond the limits which we are compelled to assign, if we were to follow in this respect the bent of our inclination. It remains to say a few words respecting the publication itself, and the mode in which it has been executed.

The speeches contained in this collection are the following : In the first volume, the argument in defence of Capt. Baillie for a libel on the governors of Greenwich Hospital (which was delivered at the very commencement of Lord Erskine's professional career, on the 24th of Nov. 1771.)

The speech for Carnan the bookseller, at the bar of the House of Commons, in opposition to an intended bill for revesting the monopoly in almanacks in the Stationers' Company and the two universities, 10th May, 1779. In defence of Lord George Gordon on a charge of high treason, 1780. In defence of the Dean of St. Asaph, for a libel, at Shrewsbury, Aug. 6, 1784; together with the subsequent proceedings on that celebrated trial, to the arrest of judgment. In the second volume, the defence of Paine for a libel ('the Rights of Man') 1792. In support of the prosecution against the printer and publisher of Paine's 'Age of Reason,' 1797. In defence of Stockdale on the charge of publishing a libel on the House of Commons respecting Hastings's trial, Dec. 9, 1789. In defence of John Frost, for seditious words, Feb. 1793. In defence of Perry and Lambert for a libel, 9th Dec. 1793.—And the third volume contains only two of his speeches, viz. that in defence of Walker and others for a conspiracy to overthrow the government, at Lancaster, April 2, 1794—and in defence of Hardy, for high treason, on the 1st of Nov. 1794. To the speeches delivered by Erskine on these several occasions are, in many instances, added those on the opposite side, together with the judgments of the court, &c. particularly in the last volume, that of the attorney General (Lord Eldon) on the trial of Hardy, which occupies no less than 250 pages out of the 500 of which the volume consists. This measure the editor professes himself to have resorted to from motives of historical fairness, and we do not call in question the propriety of his intentions. However, as this publication is announced as a selection from the speeches of Erskine merely, and as the trials which it contains, that of Hardy in particular, are to be met with elsewhere, and for the most part of no very rare occurrence, we cannot help thinking that the arguments of his adversaries might as well have been spared on the present occasion. As a collection of reports of the different trials, or a history of all the proceedings upon them, the work is manifestly insufficient; and no man runs the risk of being charged with un-

fairness, who, professing to collect the speeches of any individual orator, presents them as he professes, without gloss or addition. Is the late publication of Pitt's speeches considered as unfair, because it does not contain all the arguments used on the debates in which they were spoken? Or, if a gentleman should undertake (which we cordially wish some gentleman would do) to publish a selection of the speeches of Fox, would the public thank him for swelling three volumes into six, or two into four, by the impartial device of printing by their side those of his more fortunate rival? For the rest, the editor is entitled to praise for the short and unobtrusive arguments prefixed to every speech in explanation of the subject on which it was delivered, and for his general abstinence from any display of his own opinion on matters either of law or politics. But we condemn him for the petty officiousness of distinguishing particular passages according to the degree of force to which he judges them entitled in the delivery, by italics, Roman capitals, and capitals of a higher order; and for the coxcombry of misnaming two or three of the speeches, and calling one the speech against constructive treason, and another the speech in support of the rights of juries, when the first is a speech in defence of Lord George Gordon, and the second, a speech in support of a motion for a new trial, in the case of the Dean of St. Asaph.

Not that we undervalue the importance of those admirable exertions of eloquence to which, among the unwearied efforts of a small but illustrious body of statesmen in the cause of liberty, during a period when its very existence was in danger, we sincerely believe that we owe (under Heaven) the inestimable blessing of our present free and happy condition. This is a point of view, in which much of the matter now before us will, to every mind that is duly impressed with the love of constitutional independence, appear fraught with an interest far superior to any that the mere blaze of oratory, however brilliant and captivating, can produce. No other mind is capable of rightly estimating the gratitude which is due to Lord Erskine from every branch of the community, when it is considered that, to his toilsome, indefatigable, and (at the time) thankless, exertions at the bar, is chiefly to be ascribed the establishment of two great and important principles of law; the first being the right of juries to judge of intention in all cases of libel; the other, that the proof of intention is requisite to the constitution of the crime of high treason under the statute. The first, though unquestionably the law of the land from the most ancient times, had for nearly a century been so neglected in practice, that the judges

appear to have repeatedly acted upon the non-existence of the right in question till its being was *proved* in the case of the Dean of St. Asaph, and the law soon after *declared* accordingly by parliament in Fox's celebrated Libel Bill. The second had often been infringed in arbitrary and unsettled times, in cases where accumulated acts, not individually treasonable, had been construed to amount to legal treason, at the will of a capricious or interested magistrate. Many of the speeches in these volumes, besides that on the trial of Lord George Gordon, contain the soundest exposition of a principle so shamefully violated, and which we believe to be now settled beyond the possibility of any future question, so long as the constitution itself shall endure.

ART. II.—*Herculanensia; or archeological and philological Dissertations, containing a Manuscript found among the Ruins of Herculaneum; and dedicated, by permission, to his Royal Highness the Prince of Wales.* London, Cadell, 1810, 4to. pp. 198. 1l. 11s. 6d.

THE cities of Pompeii and Herculaneum, were in the year 79, in the commencement of the reign of the emperor Titus, overwhelmed by an eruption of Vesuvius. The ruins themselves, though those of Herculaneum had been discovered at the beginning, did not attract much public notice or ardour of antiquarian research till towards the middle, of the last century. The literati of different countries, and particularly of Italy, began then eagerly to explore and to describe the subterraneous wonders of Herculaneum. Some detached accounts of the statues, paintings, and other antiquities found in this repository of so many valuable relics, were published in the XLI volume of the English Philosophical Transactions. But, not to mention other less important publications, a great deal of very erudite information on the subject of Herculaneum issued from the press at Florence, in 1748, by the learned antiquary Anton. Francis. Gorio, under the title of '*Nolizie del memorabile suprimento dell' antica citta' Ercolano, del suo famoso teatro, templi, edifici, statue, pitture, marmi, scritti e di altri insigni monumenti, avute per lettere da vari celebri letterati.*' Theoph. Lud. Mueunter has exhibited a considerable share of historical and topographical research, as well as of acquaintance with the antiquities at Herculaneum, discovered up to the time of his publication, in his '*Dissertatio de Herculaneo.*' A neat abridgment of what

Vemuti, Maffei, Quirini, Gorio, and others had written on the interesting topic of the city under ground, appeared at Paris in 1754, and entitled 'Recueil général historique et critique de tout ce qui a été publié de plus rare sur la ville d'Herculane, depuis sa première découverte jusqu'à nos jours tirés des auteurs les plus célèbres d'Italie,' &c. In 1757 the first volume of the magnificent work, 'Le pitture antiche d'Ercolano e contorni incisi, con qualche spiegazione,' was published at the expense of the king of Naples. The explanations are very inferior to the plates, as the authors seem to have amassed every particular which they could collect respecting the discoveries at Herculaneum, without taste or discrimination. But one of the most compact and judicious accounts of the discoveries at Herculaneum, up to the time in which he wrote, is that by Winkelmann, under the title of 'Nachrichten von der neuesten Herculanischen entdeckungen,' 4to, Dröden, 1764.

The present work consists of ten dissertations. The first, by the Right Honourable William Drummond, is on the size, population, and political state of the ancient city of Herculaneum. The writer first contends that Herculaneum was a larger town than it has been represented by the geographer Cluverius. Whether Herculaneum was a large town or a small does not appear to be a question of much consequence; but, as Mr. Drummond seems to think otherwise, we will employ a few lines on the subject. Strabo says that 'near to Naples is the fort of Hercules, situated on a headland, which juts into the sea, and is so delightfully ventilated by the breezes from the south-west, that it forms a very healthy residence.' The original words are *Ἐχόμενος δὲ Φρουρίον ἔστιν Ἡρακλείου, ἐκκείμενον εἰς τὴν θάλασσαν ἀκρὰ ἰχθῆ, καταπνεύμενον ἀπὸ βόρρην ὥστε ὑγιεινὸν ποιεῖν τὴν κατοικίαν.* Strab. lib. v. p. 246. Ed. Causaub. This passage certainly proves nothing with respect to the magnitude of Herculaneum; as the geographer might indicate the place only 'by its most remarkable feature,' which was its fort or castle. But Dionysius Halicarnassus says that Hercules,

'on the safe arrival of his armament from Spain, made an oblation to the gods of the tenth part of his spoil, and founded a small town (πολιχὴν) which he called after his own name, at the point where his fleet was stationed, which is still inhabited by the Romans, and is situated between Pompeii and Naples. Here is a secure harbour at all seasons.' Dion. Halicarnass. lib. I. cap. 44.

Sir W. Drummond contends that the historian 'does not

speak of *Herculaneum* as being a small town in his own time, but describes it such as it was left by *Hercules*, when he passed over into *Sicily*. But it appears to us that what *Dionysius Halicarnassus* intimates with respect to the size of the town, refers rather to the state of the place in his own time, than in that of *Hercules*. For *Dionysius* could know little more of its real extent or magnitude in the time of that hero, than *Sir W. Drummond* himself. The inference of *Sir William Drummond* is refuted by the words of the historian of *Halicarnassus*, who speaks of the *πολιχνη*, or little town of *Herculaneum*, as it was when he wrote; and his words *ἡ καὶ νῦν ὑπο Ρωμαίων οἰκούμενη*, and *λιμνης ἐν παντὶ καιρῷ βεβαίως ἐχθρα*, are descriptive of its then present state.

The epithets *small* or *large* when applied to a town or city must be considered as relative to the comparisons of magnitude, which the writer has previously instituted. A man, who has lived much in *London* or *Paris*, and is wont to measure other places by the criterion of magnitude in those capitals, would think many towns little and diminutive; which would appear of a respectable size to another person who had never seen a larger city than *Norwich* or *Rouen*. To *Dionysius* of *Halicarnassus*, who had spent a large part of his life at *Rome*, *Herculaneum* might well appear a *πολιχνη*, or small town, and yet be a place of moderate extent. Or it might be deemed diminutive, when compared with the larger and more sumptuous cities in the adjacent territory. The agreeable and healthy situation of *Herculaneum* would no doubt attract some affluent residents, and the ruins of the place, which have been hitherto explored, are a sufficient proof that it was not destitute of the furniture and embellishments of opulence. We are besides to recollect a circumstance, of which we do not find any mention in this volume, that the town of *Herculaneum*, which was completely buried under the burning ashes of *Vesuvius* in the reign of *Titus*, had been partly subverted by a previous earthquake in that of *Nero*. *Seneca* remarks it as a singular circumstance, that this earthquake happened in one of the winter months, which, says he,

• Vacane a tali periculo majores nostri solebant promittere. Nonis Febr. fuit motus hic, Regulo et Virginio consulis, qui Campaniam nunquam securam hujus mali indemnem tamen, et toties defunctam metu, magna strage vastavit. Nam et *Herculanensis oppidi pars ruit, dubieque stant etiam quæ relicta sunt.* Senec. Nat. Quaest. lib. V. cap. 1.

Now, if part of the town was thrown down by this earthquake, and that which was left standing, in a state of insecu-

rity, there must have been something very attractive in the spot to cause it to be rebuilt or restored to its former splendour, in the short interval between the time of its final destruction by the eruption of Vesuvius, and the earthquake mentioned by Seneca. We shall not enter into the discussion whether Herculaneum was a municipal town, or was classed among the colonies of the parent city. We were pleased with some of Sir W. Drummond's observations on the subject.

Dissertation II. is on Campania in general, and that part of it called Felix, by Robert Walpole, Esq. This accomplished scholar has been at some pains to define the limits of Campania Felix; which, if we may credit the high-wrought prescription of Pliny, must have been the land of delights. Well might the Sirens make choice of this vicinity for their residence; where, as the great naturalist says, there is 'summum liberi patris cum cerere certamen,' where there is a contention for the mastery, between the purple cluster and the golden ear. The warm springs too on the land, and the 'conchyliæ,' and other nutritive products of the sea must have added greatly to that exuberance of rival sweets (certamen humanæ voluptatis) which captivated the possessors of this enchanted spot.

Dissertation III. is on the etymology of Herculaneum, by the Right Hon. William Drummond. The nature of the subject renders this rather a dry and unedifying dissertation.

Dissertation IV. On some inscriptions found among the ruins of Herculaneum. Dissertation V. On the names of places in the Campania Felix, being frequently derived from the Phœnician, by the Right Hon. William Drummond. This dissertation is divided into three parts, in which Sir W. Drummond has shewn himself an erudite scholar, but we fear that he will sometimes be found a fanciful etymologist.

In the sixth dissertation Mr. Walpole has expatiated 'on the knowledge of the Greek language, and on the state of the art of painting among the Romans, before and about the time of the destruction of Herculaneum.' The author says, p. 84, that

'a new era in the literature of Rome commenced at the time when Carneades the academician, Diogenes the stoic, Critolaus the peripatetic, were sent from Athens to Rome. They were introduced into the senate, and, as Gellius informs us, magno conventu hominum dissertaverunt. This would have been useless if their auditors had not been conversant with their language.'

From this passage the reader is naturally led to infer that

these philosophical ambassadors harangued the Roman senate in Greek, and that the Greek language was then familiar to that august assembly. But on turning to the passage in Aulus Gellius, we find that writer to say, after mentioning the particular occasion of the embassy, that these philosophers ‘in senatum introducti interprete usi sunt C. Acilio Senatore;’ lib. vii. cap. 14. Gellius does indeed add, *seorsum ostentandi gratia magno conventu hominum dissertaverunt*; but he never mentions that they were permitted to declaim in the senate house *ostentandi gratia*, to gratify at once their own vanity and the curiosity of their auditors. The *first foreigner who was ever allowed to speak in the Roman senate in Greek without an interpreter*, was Molo of Rhodes, as is remarked by Middleton, in his life of Cicero, vol. 1, 4to, p. 34, who refers to Val. Max. This ‘shews,’ says Middleton, ‘in what vogue the Greek learning, and especially eloquence flourished at this time in Rome.’ We do not think that Mr. Walpole need have written the present dissertation to prove, what is not likely to be controverted, that the Greek language and literature were very generally diffused among the Romans.

In the latter part of this dissertation, Mr. Walpole makes a few remarks on the origin and declension of the pictorial art. Mr. W. says, ‘it does not appear that painting, as an art, was known in times prior to those of Homer.’ Though we may not subscribe to the lofty pretensions of the Egyptians (Plin. lib. xxxv. 3.) that they had invented the art six thousand years before its introduction into Greece, yet we think it highly probable that it was practised in Egypt long before the age of Homer; and probably in India before it was known in Egypt. The temples and catacombs of the Egyptian Thebes are anterior to the age of Homer; and as the Egyptians were not addicted to innovation, particularly in points connected with their religious rites, we may refer the habit of painting hieroglyphs and figures on the bandages and wrappers of their mummies to the most remote antiquity. Herodotus, lib. i. 203, says of some of the Caucasian tribes, adorned their garments with coloured representations of animals, which were not liable to be washed out, but were as durable as the cloth on which they were laid. The author of the dissertation ascribes the first knowledge of the art of painting among the Romans to the time of Mammius. That the art was but imperfectly known, and very inadequately appretiated till that general enriched the Roman capital with the spoil of Corinth, there can be little doubt; but we learn from Pliny that *coloured* representations of external nature were practised

in Italy in the time of Tarquinus Priscus. Speaking of the remains of antient art, Pliny ſays, ‘ extant certe hodieque antiquiores urbe picturæ Ardeæ in ædibus ſacris, quibus e quidem nullas æque demiror tam longo ævo durantes in orbitate tecti, veluti recentes.’ He adds, that, at Lanuvium, there were exquisite naked figures of Atalanta and Helen, of the ſame early date; and that at Cære there were paintings of a more remote antiquity. Some parts of this diſſertation appear to have been written with great haſte or with little care. Mr. Walpole is neither wanting in learning nor in genius; but he ſhould not deem minute accuracy beneath his notice. The following paſſage will furniſh an inſtance of Mr. Walpole’s occaſional negligence :

‘ It was at this period of the decline and fall of the art, that Pliny came forward and addreſſed his work on Natural Hiſtory to Titus, then conſul the ſixth time. In the month of March of the ſucceeding year Titus was on the throne, and Pliny died in the following November.

Now though it is not a matter of much moment whether Pliny died in Auguſt or November, yet when the event is recorded as an hiſtorical fact, chronological accuracy ought to be obſerved. If Mr. Walpole had turned for a moment to the well known ſixteenth letter of the ſixth book of Pliny’s epiſtles, he would have ſeen that the great naturaliſt expired on the 25th of Auguſt, 79. The ſame eruption of Veſuvius which deſtroyed the rich treaſury of ancient art in Herculaneum and Pompeii, put an end to the exiſtence of a philoſopher of the moſt various and recondite knowledge that Italy ever produced.

The ſeventh diſſertation, by the Right Hon. William Drummond, is ‘ on the materials on which the ancients wrote.’ This is a learned and pleaſing eſſay.

‘ Some of the oldeſt monuments of the graphic art, of which we hear, were inſcriptions on ſtones and bricks. The Decalogue, as every one knows, was written on tables of ſtone. Joſephus ſays, that the immediate descendants of Seth inſcribed an account of things invented (τα εφευρητα) on two columns, one of which was of bricks, the other of ſtones. According to Epiſtogenes, the ancient Chaldeans wrote the hiſtory of their aſtronomical obſervations on bricks. Kircher thinks, that the moſt ancient hieroglyphics were commonly engraved on ſtones. Porphyry makes mention of ſtone columns which were found in Crete, and on which ſome account of the myſteries of the Corybantes was written. The inſcriptions on columns often recorded events in hiſtory, and diſcoveries in ſcience, and accordingly to

them the ancient historians, Sanchoniatho and Herodotus, acknowledge their obligations.

The Greeks began to engrave on stones at a very early period: and we may believe the same thing of the Etruscans, since, as Laurentius observes, uncial letters were generally inscribed by the Romans on the stones called *termini*. My reader will find many old and curious inscriptions, copied from stones in the collection of Gruter, Reinesius, Grævius, Montfaucon, and Muratori.

With all this evidence, however, I am inclined to think, that the first essays in the art of writing must have been made on softer materials than stones.

In the first rude efforts of written speech, those materials would naturally be first selected for the purpose, which may be prepared with the least labour and used with the most facility. The art of statuary was probably not first practised on a block of marble, but on a lump of clay. Tables or plain pieces of wood appear to have been used for literary purposes before more durable but harder materials were employed. The laws of Solon were cut on wooden blocks, *axibus ligneis* (A Gell. 11. 12). The religious ritual of Numa was inscribed on wooden tablets, and exposed to public view in the forum, by the orders of Ancus Martius. But Dionysius Halicarnassus informs us (ed Reiske, vol. 1, p. 519) that these were obliterated in process of time; and he adds that the practice of writing, or rather cutting letters on blocks of brass (*χαλκεῖς στήλαι*), was not then in use. Tarquin the Proud is said by Dionysius to have abrogated the humane and equitable laws which were enacted by his predecessor, and not even to have spared the tables on which they were inscribed, but to have caused them to be removed out of the forum and destroyed. See Dion. Halic. ed Reiske, vol. 1. p. 749, 50. Wood affords such a perishable material for written documents, which are liable to be destroyed or effaced by so many accidents; that brass became a very early substitute. Thus we have an account in the above mentioned historian (vol. 11. p. 70) of a covenant of union and amity between the citizens of Rome and Latium, which for the sake of being rendered more durable, was inscribed on a pillar of brass which was provided for the purpose. This monument is said to have been inscribed with the ancient Greek characters, and Dionysius of Halicarnassus tells us that it existed in his time. Polybius says (lib. iii. cap. 33. c. 56), that he had discovered at Lacinium a plate of brass on which Hannibal had left a circumstantial list of the different species of military force at his disposal, or subject to his control.

Sir William Drummond says that 'before the use of the papyrus became general, the ancients were accustomed to write on the leaves of palm-trees' He refers to 'Pliny, lib. 13, c. 10,' (11). But Melch. Guilandin, who resided for some time in Italy, and wrote 'Comment. in tria Plinii Majoris de papyro capita, 8vo. Amberg, 1613,' contends that the leaves of the palm were not employed for this purpose. Some think that the palm leaves were called *folia sibyllæ*, because the sibylline predictions were written on that material. The use of the papyrus for writing is supposed to have ceased about the 12th century, (Muratori *Antiq. med. aev.* III. diss. 43), when it was succeeded by a paper fabricated from the cotton plant; and this gradually yielded to a cheaper substitute made of rags. This last material does not appear from the authorities which we have examined to have been employed earlier than the commencement of the fourteenth century.

Sir W. Drummond says, 'Montfaucon thinks that the books of the Old Testament were written on skins.' Mr. D. might have added from Josephus, that among the presents which Eleazer the high priest sent to Ptolemy Philadelphus, was a splendid copy of the Hebrew Scriptures written on 'skins' of parchment in letters of gold. Ptolemy is said to have admired the fineness of the material of this valuable gift. Joseph. *Antiq. Jud.* xii. cap. 2. §. 10. Parchment is generally reported to have been invented at Pergamus, in the reign of the royal book-collector Eumenes; but it was probably only manufactured at that place with superior facility and skill.

Dissertation VIII. contains some 'paleographical observations on the Herculeanean manuscripts, written at Palermo in the year 1807, by Robert Walpole.' Mr. W. says,

'The Herculeanean manuscripts which are in Mr. Drummond's house are all Greek, one excepted; that is a fragment of a Latin heroic poem; there is much spirit in part of it; sometimes there is a quaintness and antithesis not unlike Lucan. This is a line: *Consiliis nox apta ducum, lux aptior armis*. The author mentioning the design of Cleopatra to kill herself, ends a verse with, *trahiturque libidine mortis*.

'The Greek MSS. amount to more than eighty; they are all without an accent or spirit; they are beautifully written; the letters are capitals; there is no distinction between the words; the forms of the letters are various: the alphabets, therefore, which will be formed from them, must be important to those who interest themselves in paleographical researches.'

The author then makes some learned remarks on the antiquity of the Greek accentuation.

‘Dissertation IX. On the manuscript of Herculaneum, entitled *Περὶ τῶν Στῶν*. By the Right Hon. William Drummond.

‘The fragment before us,’ says Mr. Drummond, ‘contains the sentiments of an Epicurean, concerning the system of theism professed by the Stoics. From the first part of it, Cicero has taken the 14th, 15th, and 16th chapters of his first book *de Natura Deorum*; but towards the conclusion of the manuscript, I find the charge of atheism urged against the Stoics with a vehemence which has been avoided by the Roman orator.’

The learned reader will be pleased with the erudition which Sir W. Drummond has displayed in some of his notes on this mutilated tract *Περὶ τῶν Στῶν*. We next come to the tract itself, which is first printed in the state in which it was found among the ruins of Herculaneum, and next as it has been restored by the academicians of Portici. The tenth dissertation is by Mr. Walpole. It embraces the following subjects: Inscriptions at Herculaneum; at Stabiae; excavations at Pompeii; inscriptions there; subject of pictures at Herculaneum.’ This is a learned and pleasing dissertation. We quote the following:

‘None of the discoveries made at Pompeii is so interesting as that of the chapel of Isis. An interior view of it is given in Sir William Hamilton’s account of the excavations. Over the great gate of the chapel was the following inscription, now at Portici:

N. POPIDIVS N. F. CELSIVS
AEDem ISIDIS TERRAE MOTV CONLAPSAM
A FVNDAMENTO P. SVA RESTITVIT.
HVNC DECVRIONES OB LIBERALITATEM
CVM ESSET ANNORVM SEX. ORDINI SVO
GRATIS ADLEGERVNT.

‘The Decuriones in the colonies, answered to the situation of senators at Rome. See Tacitus, Lib. XIII. Theodosius, Lib. LXXXV. *de Decur*; forbids *Decurionem* (et si sic dici oportet) *curiae senatorem plumbatarum ictibus subdi*. To be a Decurio, it was necessary to have a certain sum of money; the quantity is specified by Pliny (Lib. I. epist. 19): *Esse autem tibi centum millium censum satis indicat quod apud nos decurio es*. There was this difference in the titles of the senators at Rome and the Decuriones; the former were called *Patres Conscripti*, the latter *Conscripti*. See Gruter, page 443, 456.

When the people wished to erect a statue, or dedicate an inscription to any benefactor, the place for the public monument was granted by the Decuriones. Hence we see often, L. D. D. D. --- *Locus datus decreto Decurionum.*

The reader will observe the word *ædem* in the inscription. The Augurs having marked out the spot for the temple, sanctified it by certain ceremonies, called *Auguræ*, sive *Inaugurationes*. Without these, a sacred house was not a temple, but was called *ædem*: *Templum enim post consecrationem inaugurabatur; ædes vero non item.* Gellius, Lib. XIV. Varro's words are, *Non omnes ædes sacras templa esse; sed illa tantum quæ sint augurio constituta.*

In a niche of the temple of Isis was found a marble statue of a female, with her fore-finger on her lip. (See Sir Wm. Hamilton's account of Pompeii). I give the following passage from Varro, which shews that a statue of this kind was always seen in temples of Isis: "*Quoniam in omnibus templis ubi Isis et Serapis colebatur, erat etiam simulacrum quod digito labiis impresso admonere videbatur ut silentia fierent.*" See August. de Civ. Dei, Lib. XVIII. c. v. The *digitus* above is the fore-finger; "*at ille digitum a pollice proximum ori suo admoventes et in stuporem attonitus, tace, tace, inquit.*" Apul. Met. Lib. I.

"The walls of the cloisters of the temple were beautifully ornamented with arabesque paintings; and the rooms of many of the houses at Pompeii were enriched with elegant paintings in arabesque compartments, and many of the floors were of tessellated mosaic." (See Sir Wm. Hamilton.) We do not, however, see at Pompeii any of those marks of luxury and extravagance in the furnishing of the houses, which the opulent of Rome displayed. Not content with inserting in the walls pieces of marble of the most beautiful kind, they also had them painted and varied with different colours. This custom commenced under Claudius; under Nero they began to cover the marble with gold. Thus the marble of Numidia was gilded; that of Phrygia was stained with purple, "*ut oratus esset Numidicus, ut purpura distingueretur Synnadicus.*" Plin. Lib. XXXV. c. 1. This explanation of *oratus* I have taken from Bergier, who has brought together some curious passages on the manner of ornamenting the houses of the ancient Romans. The mode of staining marble was so perfect, that the dyers of Lacedæmon and Tyre were envious of the purple lustre which the marbles exhibited. (*Stat. Syl. in Epith. Stell. et Viol.*) The house of Violantilla was adorned with Libyan and Phrygian stone, and the green marble of Laconia (called by us *verd-antique*):

*Hic Libycus, Phrygiusque silex, hic dura Laconum
Sara tirent.* . . . Stat.

Pieces of solid gold, called *crassum aurum*, and of the same metal beaten out, called *bractææ*, were attached to the beams and

different parts of the house. Some women, says Seneca, had baths paved with pure silver; they placed their feet on the same kind of metal in which their food was served up; *Videret hæc Fabricius, et stratas argento mulierum balneas.*—We are arrived, he says, Epist. 87, Lib. XIII. at such a height of luxury, that we are unwilling to tread but on precious stones; *Eo deliciarum peruenimus, ut nisi gemmas calcare nolimus.* Such and other traits of splendid folly and extravagance are mentioned in the description which Statius gives of the country-house of Manlius Vopiscus; see *Sylv. L. I. in Tibur. Man. Vopisci.*

Before we quit this volume, we will revert to the preface. The academicians of Portici seem to have abandoned in despair or in disgust, the laborious and expensive task of unrolling and decyphering the *papyri*, when we are told that

‘His R. H. the Prince of Wales proposed to the Neapolitan Government to defray the expenses of unrolling, decyphering, and publishing the manuscripts. This offer was accepted by the court of Naples; and it was consequently judged necessary by his R. H. to select a proper person to superintend the undertaking. The reputation of Mr. Hayter as a classical scholar justified his appointment to the place which the munificence of the prince, and his taste for literature had created. This gentleman arrived at Naples in the beginning of the year 1802, and was nominated one of the directors, for the development of the manuscripts.

‘During a period of several years the workmen continued to open a great number of the *papyri*. Many, indeed, of these frail substances were destroyed, and had crumbled into dust under the slightest touch of the operator.

‘When the French invaded the kingdom of Naples in the year 1806, Mr. Hayter was compelled to retire to Sicily. It is certainly to be deeply regretted that all the *papyri* were left behind. Upon the causes of this singular neglect we do not wish to offer any opinion, the more especially as very opposite accounts have been given by the two parties to whom blame has been imputed. The writer of this preface only knows with certainty, that when he arrived at Palermo in 1806, on his second mission to his Sicilian majesty, he found that all the *papyri* had been left at Naples, and that the copies of those which had been unrolled were in the possession of the Sicilian government. How this happened, it would be now fruitless to enquire. The English minister made several applications to the court of Palermo to have the copies restored; but without success, until the month of August, 1807. It was pretended, that according to the original agreement the MSS. should be published in the place where his Sicilian majesty resided; that several Neapolitans had assisted in correcting, supplying, and translating them; that his Sicilian majesty had never resigned his right to the

possession either of the originals, or of the copies; and that as a proof of this right being fully recognized, the copies had been deposited by Mr. Hayter himself in the Royal Museum at Palermo. It was, however, finally agreed, that the MSS. should be given up *pro tempore* to Mr. Drummond, who immediately replaced them in the hands of Mr. Hayter. In the space of about a year, during which period they remained in the possession of the latter, a *fac-simile* of part of one of the copies was engraved, and some different forms of Greek characters, as found in these fragments, were printed under his direction.

‘From some circumstances, which took place in the summer of 1808, and to which we have no pleasure in alluding, a new arrangement became indispensable. Mr. Drummond proposed to the Sicilian government, that the copies should be sent to London, where they might be published with advantages which could not be obtained at Palermo. His proposal was acceded to, and they have been accordingly transmitted to England. The manner, in which their publication will be conducted, will of course depend upon the determination of his R. H. the Prince of Wales, in whose hands they have been deposited; but it may be presumed that the Republic of Letters will not have to lament that these interesting fragments are to be brought to light under the auspices of a prince, who has always shown himself to be the protector of learning and the arts. We venture not to assert, but we believe, that the MSS. will be submitted to the inspection of a select number of learned men, and will be edited under their care, and with their annotations and translations.’

The conduct of his R. H. the Prince of Wales on this occasion redounds greatly to his honour; and it gives us singular pleasure to behold the heir apparent to the throne displaying a most commendable zeal to promote the interests of literature and the arts.

ART. III.—*The West Indies, and other Poems.* By James Montgomery, Author of ‘*the Wanderer of Switzerland*,’ &c. London, Longman and Co. 1810. 12mo. pp. 160.

MR. MONTGOMERY may be considered as one of the popular poets of the present day: his works indeed have not the very extensive circulation which is enjoyed by the poems of Scott, Southey, and Campbell, but they are better known than the volumes of Wordsworth and Coleridge, and are about as much in request as the songs of Thomas Moore, though among a very different class of readers. The first peculiarity which strikes us in the compositions of Mr.

Montgomery, is a perpetual, obtrusive, and painful effort to be grand, which almost always degenerates into tawdry and bombast; we sometimes absolutely seem to ourselves to feel the throes and violent convulsions of Mr. M. to produce something magnificent: this of course excites in us proportionate pain; our breath is nearly taken away by the vehemence of the labour which in our sympathy we share with the author; and yet after all we are frequently disappointed. Our expectations are roused, and our feelings stretched to their full tension, to witness what turns out to be a mere abortive exertion. How different is the feeling which we have thus endeavoured to describe from that which we experience on reading any noble passage of any of our great poets; for instance, any of those fine bursts of genuine poetry with which Dryden abounds. Here we see the poet's muse gradually taking a higher and a higher flight: we are under no apprehension either of her falling or of her being lost among the clouds. Our breath is suspended, but it is with pleasure: our nerves are at full stretch, but it is with rapturous admiration; and we are sure to be restored to the natural course of our feelings by a gradual and easy relaxation. We shall give one instance of Mr. M.'s descent from his excessive and painfully supported elevation into meanness.

‘ Let nobler bards in loftier numbers tell
How Cortez conquer'd, Montezuma fell;
How grim Pizarro's ruffian arm o'erthrew
The sun's resplendent empire in Peru;
How, like a prophet, old Las Casas stood,
And raised his voice against a sea of blood,
Whose chilling waves recoil'd while he foretold
His country's ruin by avenging gold.
That gold, for which unpitied Indians fell,
That gold at once the snare and scourge of hell,
Henceforth by righteous heaven was doom'd to shed
Unmingled curses on the spoiler's head;
For gold the Spaniard cast his soul away,
His gold and he were every nation's prey.’—p. 10.

It is not to be supposed however that a man of Mr. M.'s talents in his persevering attempts and reaches after sublimity, should always fail; of his occasional successful efforts, we think the following lines a fair specimen. He is describing Africa, where, he says,

‘ Regions immense, unsearchable, unknown,
Bask in the splendour of the solar zone;

A world of wonders—where creation seems
No more the works of nature but her dreams ;
Great, wild, and beautiful, beyond controul,
She reigns in all the freedom of her soul ;
Where none can check her bounty when she showers
O'er the gay wilderness her fruits and flowers ;
None brave her fury when with whirlwind breath
And earthquake-step, she walks abroad with death ;
O'er boundless plains she holds her fiery flight
In terrible magnificence of light,' &c. &c.—p. 20.

There is some sprinkling of conceit in the above passage, particularly in the 4th and 10th lines : still we think there is much splendour in this picture of wild nature.

The principal method which Mr. M. employs to attain the excessive elevation to which we have alluded, is the perpetual use of metaphor : forgetting the excellent precept of the ancient critic, that *εὐ μεταφορῶν ἐστὶν εὐ δεικνύναι*—in other words, that good sense must be the ground-work of a good metaphor, and eager to give a fine and uncommon aspect to the most simple subjects, he clothes his ideas in a gaudy, figurative dress, which is generally quite as unbecoming as a gorgeous suit of ermine would be on an infant. We shall give a few instances of this very false taste.

' Las Casas stood
And raised his voice against a sea of blood,
Whose chilling waves recoil'd while he foretold
His country's ruin by avenging gold.'—p. 10.

' Where towering cocoas waved their graceful locks.'—p. 17.

He speaks of the negro's mind as a place

' Where desolation reigns
Fierce as his clime, uncultur'd as his plains,
A soil where virtue's fairest flowers might shoot,
And trees of science bend with glorious fruit,' &c.—p. 22.

We at first took the following expression for a metaphor :

' The earth-desouring anguish of despair.'—p. 39.

but we found on perusing a note that the negroes do literally in their despair swallow large quantities of earth. We think however, that it was very injudicious to express this melancholy and curious circumstance in the above affected and obscure compound epithet.

We recollect that it is asserted in the very entertaining *Essay on Irish Bulls*, that a bull and a metaphor are frequently

convertible terms: the following lines seem to confirm this opinion:

‘Whose heart, midst scenes of suffering senseless grown,
E’en in his mother’s lap was chill’d to stone.’—p. 44.

It is something more than tautology—it is a mere bull to say that a man’s heart after becoming a stone, by some subsequent process grows senseless.

‘Champions arose to plead the negro’s cause;
In the wide breach of violated laws,
Thro’ which the torrent of injustice roll’d,
They stood.’—p. 55.

‘From breast to breast the flame of justice glow’d;
Wide o’er its banks the Nile of mercy flow’d;
Thro’ all the isle the gradual waters swell’d;
Mammon in vain the encircling flood repell’d;
O’erthrown at length, like Pharoah and his host
His shipwreck’d hopes lay scatter’d round the coast.’—
p. 59.

But the most glaring instance of injudicious metaphor is in page 50, when in the space of a very few lines he calls the Moravian brethren first a little flock, then a Christian Israel, then a band of virgins, and lastly stars the meek fore-runners of Phosphor.

Another artifice by which he aims at grandeur is the frequent use of sounding epithets, such as *barbarian*, *resistless*, *grim*, *tremendous*, &c. &c. &c. which words make a good rumbling noise, though it must be confessed that they are as miserable an imitation of sublimity as the brazen-hoofed horses of Salmoneus were of thunder, or as Mrs. Hannah Moore’s style is of Dr. Johnson’s; yet we do not wonder that Mr. M. has recourse to them, since they are a very imposing and a very cheap substitute for more characteristic expressions.

The next fault which we shall mention is his constant endeavour to display extraordinary sensibility, which, though it has occasioned a few bursts of genuine pathos, more frequently evaporates into tame and sickly whining. Those who have read Mr. M.’s former volume, and recollect the Wanderer of Switzerland, the Grave, and the Pillow, will bear ample testimony to the truth of our statement. The pathetic is a species of writing which has many charms both for the author and reader. It is so interesting and gentlemanly to be melancholy; it is so flattering to be called charming tender-hearted fellow, by little Misses, and to have one’s pages blub-

bered over by sentimental ~~men~~-milliners and ensigns ! Again, readers of this description are never so happy as when they are perusing some whining nonsense, by weeping over which they may acquire the delightful character of sensibility and feeling. Then it requires so little labour to be pathetic ; the fountain of tears is free and accessible to all human creatures ; it is a source which gives birth to ten thousand streams, the taste of which is familiar to every child of nature ; he therefore who descants on misery, treats of a subject which from its commonness must be easy to the writer, and cannot fail of being recognised by the heart of every reader. Yet with this apparent facility there is no subject more difficult. Longinus who justly considers pathos as one source of the sublime, thought it a topic of such importance, that he reserved it for a separate treatise. The cause of this difficulty is perhaps the very commonness and multiplicity of the circumstances which may be called pathetic ; of these some are disgusting, and many horrible from the several vices and miseries which give rise to them, and no small number are even ludicrous, from those associations which certain accidents invariably present to the mind. It requires therefore no inconsiderable judgment to manage these topics in such a manner as not to produce any of the sensations above mentioned, any one of which is sufficient to stifle and destroy that emotion of pity which it is the business of pathos to excite.

It would be great injustice to Mr. M. to suppose that he was influenced in his choice of mournful subjects by the contemptible motive to which we have alluded : he is, if we have been rightly informed, a man of sorrows : in such a man it is a natural wish to give vent to his feelings, and it is delightful to indulge in the luxury of woe. It is the joy of grief. But Mr. M. should have known that however gratifying this exercise may be to himself, it is not very likely to excite corresponding emotions in many bosoms. *Res est sacra miser*—and like most sacred things, is very apt to meet with ridicule from the thoughtless, and with contempt from the cold and unfeeling. Besides, if there were no other objection, there is one which cannot fail to have due weight with a man of sense, and that is, the rank egotism of perpetually complaining of our own fate, and ringing all the changes of dolorous lamentation on our own calamities. There is another error which we rather mention, because it has at first view a specious appearance, and derives in fact its original from real excellence ; it is this : Mr. M.'s great command of language and facility of versification have naturally enough led him into an excessive and tautologous phraseology : he

encumbers his sentiments with synonymes which clog the ear without adding one tittle to the sense. This was one of those ‘*dulcia vitia*’ with which Seneca abounded, over which his blind admirers gloated, but which called forth the severest censures of judicious critics: still we must allow this praise to the Roman philosopher, that he did not always abuse his amazing power over words; he has indeed frequently repeated the same thought through whole pages, but he has also placed it in such a variety of new lights, that one idea has the effect of many; for his terms are so singularly expressive, that almost every one of them supplies the mind with an image or an illustration. We cannot say the same respecting Mr. M.; his tautology is mere monotony, or something worse, for as ‘*non progredi est regredi*,’ so his repetitions gradually decline into all the drivelling insipidity of anti-climax. Here are some specimens of this abundant diction.

‘Thus spurr’d, degraded, trampled, and oppress’d,
The negro-exile languished in the west.’—p. 41.

‘Cruel as death, insatiate as the grave.’

‘False as the winds that round his vessel blow,
Remorseless as the gulph that yawns below.’—p. 42.

‘Loathsome as death, corrupted as the grave.’—p. 43.

‘His heart was awed, confounded, pierced, subdued,
Divinely melted, moulded and renew’d.’—p. 52.

‘Till agony the sense of suffering stole
And stern unconscious grief benumb’d her soul.
So Niobe, when all her race were slain,
In ecstasy of woe forgot her pain;
Cold in her eye serenest horror shone,
While pitying nature sooth’d her into stone.’—p. 56.

We shall dismiss this head of Mr. M.’s diction, with this general observation, that its prevailing excellencies are energy and expressiveness; and its predominant defects, in addition to the superabundance already mentioned, are nauseous sweetness, and pompous turbulence. The object of the ‘*West Indies*,’ the poem from which we have made the above extracts, is to celebrate the abolition of the slave-trade; and the subject must be allowed to be peculiarly suited to the muse; for what is so powerful to excite the most impassioned feelings, the ‘thoughts that breathe, and words that burn’ of the genuine poet, as this grand triumph of enlightened benevolence over shortsighted avarice and atrocious cruelty? It presents also a great quantity of those objects

which it is the particular^d delight of poetry to describe; as natural scenery in all its variety of beauty, wildness, and sublimity, the human character simple, innocent, and unfortunate in the instance of the negro; cultivated, enterprising, and magnanimous in the instance of the abolitionists: in short, all the materials for descriptive, pathetic, and heroic poetry. It was a subject also which circumstances* must have long since rendered familiar to Mr. M.'s mind, and which from the kindness of his nature must have been peculiarly interesting to his feelings. Under all these circumstances it was reasonable to suppose that Mr. M. would have produced 'such a poem as the world would not willingly let die.' We certainly took up the volume with these expectations, knowing Mr. M.'s poetical talents, and hoping that the severe castigation inflicted on him on a former occasion, would have cured his many affectations. Though we have not been altogether disappointed, yet the poem by no means reaches that standard of excellence which we conceive it ought to have attained. Its faults are that it is destitute of plan, is by no means free from his former fopperies of sentiment and expression, and though it contains many passages of painfully elaborated splendour, yet it bears evident marks of slovenliness and haste.

For the defectiveness, or rather utter want of plan, Mr. M. makes the following apology:—"The title seemed the best (we are not disposed to quarrel with it), and the plan the most eligible which the author could adapt to a subject so various and excursive, yet so familiar and exhausted as the African slave trade, a subject which had become antiquated by frequent minute and disgusting exposure: which afforded no opportunity to awaken, suspend, and delight curiosity, by a subtle and surprising development of plot; and concerning which, public feeling had been wearied into insensibility, by the agony of interest which the question excited during three and twenty years of almost incessant discussion.' There seems to us to be very little soundness in this reasoning: Southern's *Oronooko* we suppose delights and interests the reader and spectator of the present day as much as it did our forefathers; and we should have thought that a story, though not developed with any surprising subtlety, would have been more gratifying to the general taste, than a mere string of trite animadversions on the cruelty of slave-captains, or the brutal sensuality of Creole planters: at any rate, the above

* His father died a missionary among the negroes.

is a very insufficient reason for writing a poem so utterly unconnected, that of the three first books any one might take place of the other without the slightest apparent disarrangement.

Of the fopperies and affectations which disgrace Mr. M.'s style we have already given abundant specimens; we will just close this part of the account with the following *prettinesses*: He calls truth

‘The lovely exile.’—p. 50.

He talks (p. 57) of

‘The voice that whispers in the mother breast,
When smiles her infant in his rosy rest.’

At p. 60 is the following conceit:

‘At once immortal in both worlds became,
His soaring spirit and abiding name.’

One more affectation and we have done. The injudicious collocation of the spondee in the subsequent verses (what pedantic creatures we *critics* are) is evidently intended.

‘Insnares the *wild-bird*, *swept* the scaly flood.’—p. 12.

‘To urge the *slow plough* o’er the obdurate land.’—p. 13.

‘The whole race sank beneath the oppressor’s rod.’—p. 13.

We now come to that part of our office, which, notwithstanding the character of defamation under which critics notoriously labour, is by far the most pleasing to our feelings; namely, to praise what is praiseworthy: and luckily for ourselves as well as Mr. M. we find ample matter for our eulogium.

The following passage, particularly the description of the Charibs in the latter part, is very pleasing, and has much poetical beauty:

‘Nature free
Proclaims that man was born for liberty;
She flourishes where’er the sun-beams play
O’er living fountains, sallying into day:
She withers where the waters cease to roll,
And night and winter stagnate round the pole.
Man too, where freedom’s beams and fountains rise,
Springs from the dust, and blossoms to the skies;
Dead to the joys of light and life, the slave
Clings to the clod, his root is in the grave;

Bondage is winter, darkness, death, despair,
Freedom the sun, the sea, the mountains, and the air !

‘ In placid indolence supinely blest,
A feeble race these beauteous isles possess’d;
Untam’d, untaught, in arts and arms unskill’d,
Their patrimonial soil they rudely till’d,
Chas’d the free rovers of the savage wood;
Insнар’d the wild-bird, swept the scaly flood,
Shelter’d in lowly huts their fragile forms,
From burning suns and desolating storms;
Or, when the halcyon sported on the breeze,
In light canoes they skimm’d the rippling seas;
Their lives in dreams of soothing languor flew,
No parted joys, no future pains they knew;
The passing moment all their bliss or care,
Such as the sires had been, the children were
From age to age; as waves upon the tide
Of stormless time, they calmly lived and died.—p. 11—13.

With the exception of two or three lines, the following picture of the negro is highly beautiful:

‘ In these romantic regions man grows wild;
Here dwells the negro, nature’s outcast child,
Scorn’d by his brethren; but his mother’s eye
That gazes on him from her warmest sky,
Sees in his flexile limbs untutor’d grace,
Power on his forehead, beauty in his face;
Sees in his breast, where lawless passions rove,
The heart of friendship, and the home of love;
Sees in his mind, where desolation reigns,
Fierce as his clime, uncultur’d as his plains,
A soil where virtue’s fairest flowers might shoot,
And trees of science bend with glorious fruit;
Sees in his soul, involved with thickest night,
An emanation of eternal light,
Ordain’d, ’midst sinking worlds his dust to fire,
And shine for ever when the stars expire.
Is he not *man*, though knowledge never sped
Her quickening beams on his neglected head?
Is he not *man*, though sweet religion’s voice
Ne’er bade the mourner in his God rejoice?
Is he not *man*, by sin and suffering tried?
Is he not *man*, for whom the Saviour died?
Belie the negro’s powers: in headlong will,
Christian! *thy* brother thou shalt prove him still;
Belie his virtues; since his wrongs began,
His follies and his crimes have stamp’d him man.’—p. 22, 3.

The subsequent lines which open the third book are a fair
CRIT. REV. Vol. 21, November, 1810. R

specimen of Mr. M.'s powers collected. With a little dash of affectation in the style, they exhibit at one view his ease of versification, his command of rich and expressive poetical diction, and lastly his talent for touching and interesting the heart.

‘ There is a land, of every land the pride,
Beloved by heaven, o’er all the world beside;
Where brighter suns dispense serener light,
And milder moons emparadise the night;
A land of beauty, virtue, valour, truth,
Time-tutor’d age, and love-exalted youth :
The wandering mariner whose eye explores
The wealthiest isles, the most enchanting shores,
Views not a realm so bountiful and fair,
Nor breathes the spirit of a purer air ;
In every clime the magnet of his soul,
Touch’d by remembrance, trembles to that pole;
For in this land of heaven’s peculiar grace,
The heritage of nature’s noblest race,
There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest,
Where man, creation’s tyrant, casts aside
His sword and sceptre, pageantry and pride ;
While in his soften’d looks benignly blend
The sire, the son, the husband, father, friend :
Here woman reigns ; the mother, daughter, wife,
Strews with fresh flowers the narrow way of life;
In the clear heaven of her delightful eye
An angel guard of loves and graces lie ;
Around her knees domestic duties meet,
And fire-side pleasures gambol at her feet.
Where shall that land, that spot of earth be found ?
Art thou a man ? a patriot ? look around ;
O, thou shalt find, howe’er thy footsteps roam,
That land *thy* country, and that spot *thy* home.’—p. 31, 2, 3.

The poem from which these extracts have been made fills nearly half the volume; the other half consists of a great number of little pieces which sometimes please us with their easy flow, but oftener disgust with their nauseous affectation. If Mr. Montgomery aims at giving unmingled pleasure, he must purge himself of a vast number of mincing fooleries and coxcombries, which cannot fail to offend the critical ear, and which will induce the ill-natured censor to pass over all those real beauties with which Mr. M. abounds. We will conclude with forcing one great precept on Mr. M.’s attention; that though gaudiness and tawdry splendor may ex-

cite even vehement applause for a short time, yet simplicity alone can fix a lasting impression on the well-instructed mind or rightly-feeling heart.

ART. IV.—*An Inquiry into the best System of Female Education; or, Boarding-School and Home Education, attentively considered. By J. L. Chirol, one of his Majesty's Chaplains at the French Royal Chapel, St. James's Palace.* London, Cadell and Davies, 1809, 8vo. pp. 363.

WHAT is the best system of education? is one of the most important questions to be asked, and one of the most difficult to be resolved.—In order to form as correct a judgment, on the relative advantages or disadvantages of public or private education, as the nature of the case will admit, the reasons for, and against each side of the question, should be distinctly stated, and the conclusion drawn from an impartial consideration of the whole.

It is, we believe, pretty generally agreed, that public education is the best for boys. But the destination of boys and girls is very different. Those duties of life, which it should be the business of education to qualify boys to perform, are placed more in the visible external world; but the duties of women are more in doors, and confined more to the retired scene of domestic privacy.—Boys are designed for a more turbulent, girls for a more quiet life. General knowledge is more requisite for the one, and household lore for the other.

Boys are designed for physicians, lawyers, parsons, members of parliament, justices of the peace, for overseers, churchwardens, constables, for soldiers, sailors, for farmers, merchants, manufacturers, &c.; but, the designation of girls is more particularly and exclusively for the duties of wives and mothers. Now, perhaps, it may be thought that these duties can never be so well learned as under the domestic roof where precept is strengthened by example; but the duties of wives and mothers cannot be properly performed, without a certain degree of intellectual culture, which every parent is not capable of communicating; and may not have the means of providing a substitute to reside in her own family. In such circumstances, the child must be sent to school for the instruction which she cannot find at home.

In questions of general interest, we are not to consider so much what is good and necessary in particular instances, as what is best and easily practicable on the whole.—Without

adverting to individual exceptions, which it is impossible to prevent, is public or private female education best on the whole? Parents are, we believe, for the most part, impressed with a bad opinion of public education with respect to girls, from the details which they have heard, whether true or false, but generally exaggerated, of the misconduct of this or that particular school.—But we are inclined to believe, that the mismanagement even of female schools, is not so great nor so glaring, as it is commonly represented. We ground our opinion on this plain reason, that school-mistresses, like other persons, are governed by their interest; and that in respect to the conduct of her school, the duty and the interest of a school-mistress cannot often be at variance. It is the interest of a mistress, that her school should have a good name. It is consequently her interest to exclude corruption and depravity as much as possible from its walls. It is her interest that her scholars should look well and healthy. It is consequently her interest that they should be well fed and be properly attended. Her duty in these and in other respects is in unison with her interest; and the better any school-mistress is qualified for the important office which she undertakes, the more clearly she will see, and the more forcibly she will feel, that her interest and her duty are indivisibly conjoined.

Public education, not only with respect to boys, but even girls, possesses some advantages which no system of domestic instruction can easily attain. Public education promotes intellectual competition. The progress of one pupil operates as a stimulus to that of another. It must, at the same time, be remembered, that where many children are collected together, those who know little, are continually learning something from those who know more. The intellect is exercised in the play-ground as well as in the school. The mind, which is apt to become contracted and languid in solitude, expands and freshens in numerous society.

But that point in which the public education, even of females, appears greatly to have the advantage over private, is in the improvement of the temper. Where many children are mingled together, the defects of individual temper are subjected to the most potent and generally successful discipline. The stubborn, the irascible, and the peevish, experience a perpetual succession of the most efficacious correctives. Severity of punishment is occasionally administered; and ridicule is applied in all the varieties and forms which the juvenile fancy alone can invent or adapt to the diversities of individual sensibility. The best, the most open, and ingenuous tempers, will always be found among those who have

undergone the salutary discipline of a public education. Children soon make each other see and feel their particular imperfections or deformities of mind or heart. Hence individuals are taught at a very early period to form a more correct estimate of themselves, than they would otherwise ever attain. Children brought up entirely at home, are not easily led to form any comparisons that are not in favour of themselves. The perpetual care and tenderness of their parents, are apt to nurture the delusion of self-conceit, and make them believe that they are objects of general admiration, or at least that they are entitled to the tribute of attention from every one whom they happen to meet. But a public education tends to correct these false notions, the effect of ill-regulated indulgence, and the sperm of narrow-minded pride. In a large school, children are often obliged to institute comparisons which are adverse to themselves, and humble them in their own eyes. All this tends to exert a beneficial influence on the character in subsequent life. A public education is in itself, and independent of the greater or less wisdom or virtue of the teachers, an admirable state of discipline for the correction of a bad temper, and indeed for the production of all that relates to what may be called the qualification of the heart for the endearing intercourse of social life.

If we were asked, what is the particular ingredient which is most requisite to sweeten the cup of domestic life, to give an evenness and placidity to the conjugal union, to operate as a charm not only in the bright, but in the gloomy hour, we should be induced to say, that a good temper is that which is principally requisite. But though a good temper may not always be spoiled by a domestic education, yet we believe, that a bad temper is seldom, if ever, corrected by a domestic education.

Mr. Chirol, the author of the present work, is a decided enemy to 'boarding-school education,' which he seems to consider as the radical cause of female depravity, and to which he ascribes the errors, the dissipation, and the general immorality of the sex. We do not think that the author has very satisfactorily proved his hypothesis.

'As the best way,' says he, 'of conveying instruction, on any subject, is to give a simple statement of facts, and occasionally to assist the public to form their judgment on those facts, I have therefore pursued that method. My arguments and conclusions are founded on certainties. There is nothing in them which is conjectural, or merely matter of opinion. I have represented boarding schools such as I found them, such as they are at present, from the most minute investigation, the

most respectable authorities; and an aggregation of incontrovertible facts, collected in more than five hundred schools, of every rate and description, from one end of the empire to the other: but heaven forbid that I should have pourtrayed any one in particular! I declare, at least, that, as it has been far from my intention to do so, I have scrupulously abstained from local or personal allusions, though, at the same time, I have no hesitation to express my firm, unshaken opinion, that *the best of them is good for nothing.*

If Mr. Chirol had specified the 'incontrovertible facts,' which he professes to have collected in more than five hundred schools, these would have formed a much more forcible argument in support of his hypothesis, than all the vague generalities and unsupported assertions which he has mingled in this work. The work itself, may, for aught we know, be a compendium of the author's deductions from his 'aggregation of incontrovertible facts, collected in more than five hundred schools.' But if Mr. C. had recapitulated the facts, we could readily have excused him for omitting the inferences. These would have suggested themselves to every reader who is capable of reasoning.

Mr. C. states (for we cannot allow him the merit which he assumes of 'demonstrating'), 'the serious evils,' which he supposes 'inseparable from boarding-school education,' with respect to the health of the body; to the cultivation of the mind, and to the improvement of the heart; and he attempts to prove 'that these evils cannot exist in domestic education, in which he asserts, 'that all possible advantages are to be found.' Mr. C. after combating the objections to private education, offers himself some instructions on the subject, as it refers to 'bodily treatment,' to the intellectual faculty, and to the improvement of the heart.

The following will shew the opinion which Mr. Chirol has formed of the conductors and teachers of female boarding-schools. 'Governesses of schools,' says he, 'do not possess in general the information and ability requisite for teaching.'

'If we inquire what situations these persons originally occupied, we shall find that many of them were only chamber-maids and common servants, who, by means of considerable assurance, and a little money, have raised themselves to their present condition. That assurance has succeeded; it has supplied all their deficiencies; or, rather, it has covered their gross ignorance and want of manners.

'Some have been kept mistresses, cast off when the bloom of youth and beauty began to fade. Placed in a situation of reputed respectability, they soon make their fortune, through

the encouragement and patronage of their former *protectors*, who obtain a right of admittance to the young ladies committed to their care, and thus, not unfrequently, indemnify themselves with these, for the loss of the charms of their quondam mistresses.

Others have, themselves, received merely a boarding-school education; and, from the loss of their husbands, embarrassed circumstances, or family disagreements, are compelled to have recourse to this vocation, which few, who are acquainted with its duties, would embrace from choice, or inclination; but which is the only one left for a woman, if we except that of a milliner or mantua-maker.

This being the general qualification of the heads of our English seminaries, such is now their carelessness, (I speak again with the persuasion that there are exceptions) that, being content with fancying themselves fine ladies, and merely issuing orders respecting the domestic concerns, they indulge in the arms of Morpheus till late in the morning; in sacrifices to Bacchus nearly the whole of the afternoon; and in scribbling wretched poems, and doleful love-stories, in the evening: while the important duties of the school devolve entirely upon the teachers. And what is the general character of those teachers?

I am still under the necessity of speaking unpleasant truths. They are a set of people, (very few indeed excepted) as ignorant and ill-bred as the governesses; people who think themselves very clever, when they are constantly finding fault, scolding, and speaking in a harsh, rude, imperious manner; people who make their pupils suffer still more from their ill-humour, than they themselves suffer from the dull, monotonous, uncomfortable, and servile life which they lead in every respect; people who, if they feel a pernicious propensity (as is too often the case) to bestow an undue proportion of pains on those children, whose abilities and quickness point them out as most likely to do honour to the instructress, and to neglect such as are slow and backward in their progress, as if geniuses only were worthy of attention, are more at liberty to indulge that propensity than it can be done in domestic education; people who, by mean and dangerous condescensions, strive to ingratiate themselves into the favour of these young ladies from whom they receive presents, in order to ensure a continuation of their liberality; or who, on account of services required and performed, are ready to acquiesce in all their whims and caprices, and are, on the contrary, severe with all those from whom they have nothing to expect.'

We are happy to say, that we think these remarks, as applied not to one or two particular schools, but to English boarding-schools in general, to be totally destitute of truth. That some persons in particular circumstances may be induced to set up for school-mistresses without the requisite

qualifications, we can readily admit; but to suppose that the female schools in this country, are under the conduct of nothing but depravity and ignorance, is to advance a paradox which is not only destitute of charity, but contradicted by experience. The office of a school-mistress is allowed by Mr. C. to be a lucrative employment; but it would not long be lucrative, if it were engrossed by none but the illiterate and the vicious. It would indeed be a rare phenomenon if any profession by which a livelihood is to be gained, were occupied solely by that part of the community which is most disqualified for the execution. Every lucrative trade or profession necessitates the requisite qualifications. There is too much competition at present among school-mistresses for the requisite qualifications not to be an object of honourable emulation. School-mistresses, in general, must be ambitious of obtaining those qualifications on which their success essentially depends in the majority of instances. Ignorance and depravity will, we know, sometimes prosper in the trade of education, as well as in other trades; but this is impossible in the average of cases. As the best workmen will have the preference over the worst, so will a wise and virtuous conductor of a school be preferred to one that is stupid or profligate. Mr. Chirol's 'aggregation of incontrovertible facts, collected in more than five hundred schools,' will not disprove this.

In this work, Mr. Chirol ascribes to boarding-school education some of the evils which are more generally occasioned by the domestic scheme. For instance, he seems to think a 'timid disposition' more effectually cured by maternal tenderness, than by the admonitions of the school-mistress. But Mr. C. should recollect, that this disposition is not corrected so much by the fondness of the mother, or the harshness of the mistress, as by the intercourse of children with each other, by the conflicts both in sport and earnest which it occasions, by the mental and corporeal activity which it excites, and by the self-confidence and hardihood which it generates.

'I must remark,' says Mr. Chirol, 'that a certain degree of craft and cunning seems innate in females,—that is, they proceed to their purpose by long circuits, and indirect ways. To cure them of this defect, a vigilant eye should be kept upon them; they should be shewn, by examples, how mean and despicable is the object which people seek by cunning and artifice to obtain; that it is at most a trifle which they are ashamed to mention, or a culpable passion which they dare not avow; that when a female conceives a legitimate desire, she strives to gratify

it openly, and by upright means; that a dissembler lives in constant fear, agitation, and remorse, and is reduced to the sad necessity of concealing one artifice by many others, without avoiding, after all, the inconvenience or the evil which he wished to escape.

‘But is it possible to inculcate these precepts in schools, where no farther care can be taken of the young ladies than what is necessary to prevent their doing mischief, or to appease their quarrels? and where no particular attention can be paid to the tricks or artifices of each individual, since that task requires incessant vigilance, and cannot be easily accomplished even in a small family?’

‘Other defects, natural to woman, are curiosity, vanity, levity, imprudence, and an immoderate desire of pleasing. These defects produce many others. Women are curious; and curiosity renders them indiscreet; they are vain, and vanity makes them loquacious; they are inconsiderate; and levity prevents those reflections which would often enjoin silence; they are imprudent; and from the want of foresight, proceed most of their errors; they are excessively fond of pleasing; and that excess generates coquetry, love of dress, and dissipation.

‘Now, as these defects, (the enumeration of which though but too correct, may perhaps give offence to many of the sex), are in general the result of weakness of the understanding, of ignorance, of extreme sensibility and idleness, they cannot fail to be strengthened by an education at school, where nothing is learned; where the imagination, left to itself, without any proper or solid nourishment, readily turns towards trivialities and dangerous pursuits; where an idea of being genteel, is affixed to that of being fashionable; and where subjects of comparison in dress are continually occurring to increase the natural propensity towards it.’

In the first part of the preceding quotation, the author supposes ‘a certain degree of craft and cunning,’ to be ‘innate in females.’ We shall not stay to examine this assertion, though as far as our own observation extends, we have found it contradicted by experience. But whether ‘the craft, and cunning,’ which Mr. C. mentions, be natural or acquired, we are convinced that public education will be found the most efficacious corrective. The domestic scheme affords more facilities for the practice and fewer opportunities of detecting it. But in large assemblages of children, no insidious tricks, no duplicity and artifice, can well escape exposure; and the exposure seldom fails to be followed by some appropriate punishment, which is inflicted in the form of ridicule or contempt. Cunning is thus soon degraded in its own estimation; and those children who are least disposed to be open and ingenuous, soon find it necessary, in order to attain the

good will of their juvenile associates. In large schools, whether of boys or girls, there is a tribunal of public opinion, before which the youthful culprits are brought; and where they find in the neglect, the contempt, or the hatred of their equals, a punishment which operates at once as a preventive and a cure. In large schools, deceit, meanness, selfishness, petulance, and peevishness, experience a continual counteraction; and are exposed to a multiplicity of checks and correctives, which it is vain to seek and indeed impossible to contrive in the more contracted sphere of domestic education. The sensible Asiatic traveller, Mirza Abu Taleb Khan, well remarks, that

‘the mode of education prescribed for boys in England, is admirably adapted to render them honourable, courageous, and capable of enduring hardships. They are at an early age sent from their parent’s house to a public school, where they are frequently obliged to contend with boys of a more advanced age than themselves, not only in a competition for prizes in learning, but often in defending themselves against superior strength. In this situation they remain for five or six years, during which period they must preserve a character untainted by dishonour and unblemished by cowardice.’—See Abu Taleb’s Travels, V. 1. 269.

Mr. C. says, p. 95.

‘nothing is more mischievous in education than to exalt the head of a fool, which is the great aim of all public schools, where the utmost stress is laid on the propriety of exciting in young people an ardent wish to distinguish themselves above their fellows, by their talents and aptitude in learning their lessons.’

We perfectly agree with the author, that ‘it is mischievous in education to *exalt the head of a fool*,’ but we do not see how this either is, or can be ‘the great aim of all public schools.’ And we believe that it would be very difficult for Mr. C. to shew any proofs of this ‘aim,’ in the ardent wish which public schools endeavour to excite in young people ‘to distinguish themselves above their fellows, by their talents and aptitude in learning their lessons.’ This may be the way to elevate genius and diligence to the post of pre-eminence; but does it manifest any design to confer it on indolence or dulness?

The following short extract, with which we shall conclude our notice of this work, affords as favourable a specimen as any which we can produce of the ability of Mr. Chirol.

‘Whatever we do, has a visible re-action upon ourselves. At every moment of our lives, the body receives from our daily

occupations, some new modifications, which are at first imperceptible, but, being continually repeated, at length manifest themselves in a sensible manner; and we bear the marks of our habits as the slave bears the marks of his chain. You may, at first sight, distinguish a veteran soldier from an old gardener, though they may both be habited alike. A huntsman by profession will look totally different from a weaver; and the arms of a blacksmith will grow more muscular than those of an oculist. In every instance, the first nature gives place to a second; and man becomes what he makes himself.

‘But while the different professions and exercises operate so visibly upon our physical constitution, there are circumstances and habits of another kind, which have not a less remarkable influence on our moral character. In the same manner as any action, incessantly repeated, affects the muscles and organs; the same thoughts indulged, cherished, repeated, affect our humour and disposition. Both the one and the other act like a series of the same percussions on substances more or less malleable, and sooner or later leave their impression upon them.’

ART. V.—The State Papers and Letters of Sir Ralph Sadler.

(Concluded.)

THE second volume of this work opens with ‘memorials concerning the border service, in 1559-60.’ These are followed by ‘letters during the great northern insurrection, 1569-70.’ This collection commences with two short letters, one from Queen Elizabeth, and the other from Cecil, respecting the young Earl of Rutland, who was then a ward of the crown, and was desirous, on this occasion, to serve against the rebels. These letters are so pleasing in themselves, from the interest which they shew the sovereign and her great minister to have taken in the education of the noble youth, that we trust the perusal of one of them will be gratifying to our readers.

‘To our trusty and right well beloved Counsellor Sir Ralph Sadler, Knight Chancellor of the Duchy of Lancaster.

‘Elizabeth R

‘By the Queene.

‘Trusty and well-beloved counsellor, we grete you well. By our lettres to our cosin of Sussex, we have signified the causes of the sending thither of our cosin the Erle of Rutland, whose desire to serve us in the beginning of this his youth, we cannot but much allowe. And considering he is by order of the lawe in our tuition, we have the more care that he shuld be well ordered and advised. And being now, upon this occasion, absent from the master of our wards, by whom he hath ben very wilkngly

directed, we have made choice of you to take the care of him, prayeng you to have regard to his well doing, and to direct him in all things that shal be for our service, or for the weale of himself; for so we have directed him to do, and we dowte not but he will performe it, and shew himself gratefull to you, for your advise which you shall give him. Geven under our signet, at our castle of Windsor, the 20th of November, 1569, in the twelveth yere of our reigne.'

In the fifth letter, the same young nobleman, who Mr. Scott says was, at this time, about thirteen years old, is thus again mentioned, with a sort of paternal solicitude, by Cecil.

'I trust my Lord of Rutland wilbe with you before these letters, whom I pray you suffer not to venter his person in any wayne enterprise; for the speciall purpose of sending him downe, was that his name and estimation might be used to allure his tenants and others to his service, than to be employed in any corporall service himself, although I know he will spare none to shew his duty.'

The northern insurrection, in 1569-70, though it was happily crushed by the misconduct of its leaders, rather than the force of the government, had assumed a most formidable appearance. It was very generally favoured by the papists, who seem, at this period, to have greatly outnumbered the protestants in the northern counties. The following passage, from a letter to Mr. Secretary Cecil by Sir Ralph Sadler, while he was at York, where a force was assembling against the rebels, is curious, as proving what little progress the reformation had then made in that part of England.

Sir Rafe Sadleir to Mr. Secretarie.

'Sir, I do perceyve, by the queenes majesties lettres of the first of this present, addressed to my lord-lieutenant, my lord of Hunsden, and me, that her majestie will hardly beleve, that the force and power of her good subjects of this countrey should not increase, and be able to matche with the power of the rebells; but surely, sir, if it may please her majestie to consider of it, it is easie to finde the cause thereof, for there be not in all this countrey x gentlemen, that do favour and allowe of her majesties proceedings in the cause of religion, and the common people be ignorant, full of superstition and altogether blynded with tholde popish doctryne, and therefore do so moche favour the cause, which the rebells make the colour of their rebellion, that though their persons be here with us, I assure you their harts, for the most parte, be with the rebells, and, no doubt, they had holly rebelled, if, at the begynnyng, my lorde-lieutenant had not both wisely and stoutely handeled the matier. This I have founde to be most trewe, and therefore have good cause to doubt, leest, if

we shulde go to the felde with this northern force onely, they would fight but fayntly in this quarele, for as I wrote to you before, if the father be on this syde, the son is on the other, and one brother with us, and the other with the rebels. Whereof you may conceyve what trust is in them.'

On this, as on similar occasions, we find Sir Ralph Sadler, who, it is to be recollected, was paymaster of the forces in this critical emergency, very scantily and tardily supplied with money. Letter XXXIII. is one of the numerous proofs of this.

'Sir Rafe Sadler to the Lords of the Councell.

'Please it your Lordships, I am very loth to call upon your lordships for money, but knowing that there can be no expedition without it, specially in thes affayres, I am therefore forced to remember your lordships of our lacke thereof. Sir Tho. Gargrave hath delivered unto me iiij. c. ^{li}. (400*l*.) being all that was left of the mm. ^{li}. (2000*l*.) which he receyved before my commyng to Yorke; the residue he had leyed out by warraunt, as appereth upon his accompt. I receyved also of Chester, therault at armes, mm. ^{li}. (2000*l*.); and Peter Yorke having v. c. ^{li}. (500*l*.) to pay at London, was content for avoyding the trouble of the carrage of it thither, to pay it unto me, uppon hope to receyve so moche there, of such the quenes majesties treasure as shulde be sent hither, wherein I wrote of late to you, Mr. Myldmay, and also my lord-lieutenant; and I borrowed iiij. c. ^{li}. (400*l*.) of the honeste merchants of Hull, to be repayed at the commyng hither of the quenes majesties tresour, though as yet we have not repayed the same. Of all the which severall sommes, amounting in the hole to mmm. ccc. ^{li}. (3300*l*.) which cam to my hands, there doth remayne no more but v. c. ^{li}. (500*l*.) at this present. And we have here upon the poynt of iiij. m. (4000*l*.) fotemen, and now that Symonde Musgrave is com to us from my Lord Scrope, with iiij. c. horsemen of the west marches, we be at this present above xij. c. horsemen, so that a litle money will go but a litle way among so many, considering also the charges of our carriages for this number, and other incydent charges; wherefore I am forced to put your lordships in remembrance, for the spedie sending of som convenyent mass of money, for the deffraying and furnytur of these charges, whereof I trust your lordships will have such consideracione as the importance of this service doth require.' 15 Decembre, 1569.

Notwithstanding the numbers of the northern insurgents, and the strength which they derived from the bond of religious unity, they seem to have melted away like snow, at the approach of their adversaries. The fears of the rebels had been powerfully excited by the treacherous reports of Sir Robert Constable, who had greatly exaggerated the forces

which were marching against them. This Sir Robert Constable, who had sold himself as a spy to the English government, had obtained the confidence of the unfortunate Earl of Westmorland. The letters of this perfidious man, which are printed in this collection, show the callous depravity of his heart; and that he was base enough to adopt any means which might promote his sordid interest. Sir Ralph Sadler employed him as an instrument; but Constable experienced the common and merited end of spies and informers, of being suspected even by those whom he served.

The following is part of one of Sir Robert Constable's letters to Sir Ralph Sadler, before the dispersion of the insurgents; in which it will be observed, that while Constable was acting in direct opposition to every principle of probity and truth, he talks of *God's help* and *God's grace* with as much assurance, as if he were engaged in the most pious and praiseworthy undertaking.

'I trust, with God's hellp, to put such terror in ther herts, as possyble you may wyn the battell without strok or shott. I have herd that awyse captayn wold be glad to mayk hys enemy a brydge of gowld to pass by hym; I say as I dyd; I pra God gyve me grace to do as gud sarves, as my pretens ys to do faythfull and trew sarves.'

Next follows, under a very specious profession of extreme disinterestedness, a very artful intimation to Sadler, to increase his pecuniary supplies.

'Yf I had church land, I wold sell yt for iij yers purchase, or I lakt munny to serve the quenys majestye, as I now doo; with munny I wold not dowt but to be dellyvered with all the most prynspall traytors yn to your hands within few days.'

The Earl of Northumberland, the Earl of Westmorland, with the other principal leaders of the insurgents, escaped into Scotland after the dispersion of their followers. The Earl of Northumberland was delivered up to the Regent of Scotland by 'Hector of Harlaw,' who is supposed to have been a Graeme, in whom he had confided for protection. To the honour of the Borderers, however, this treachery was so universally detested, that, as Mr. Scott remarks, 'to take Hector's cloak, passed into a proverb, for betraying a friend.' The treachery of Hector of Harlaw was consummated by the Regent Morton, who surrendered Northumberland 'to the vengeance of Elizabeth.' The Earl of Westmorland, and some of the other rebels, experienced more fidelity in the laird of Fairnirst. But the spy, Constable, proposed to Sir Ralph Sadler

to make a journey into Scotland, and contrive some expedient for their apprehension. In letter LIII. the unprincipled impostor gives a curious and detailed account of his mission. We shall make a few extracts from this letter, because it throws some light on the manners of the times, and exhibits an interesting picture of the English exiles. In his way to Fairniirst, Constable placed himself under the conduct of two outlaws, as his guides, of whom he says that they 'would not care to steale, and yet they would not bewray any man that trusts in them, for all the gold in Scotland or France.' It is surprising, as Mr. Scott remarks, that while this adventurous spy gave such a character of the fidelity of these two poor bandits, the perfidy of his own conduct did not affect him with remorse.

When Constable arrived at Fairniirst, he found the Earl of Westmorland not secretly kept, but walking openly before the gates.

'After my lord enquired of my news, I shewed him a bill of so many persons and names as was at Durrain, almost to the nombe of xiiij^{xx} (280), I told him there was almost as many moe at Hexham, and to come furth of the west contrey; he red there names, and found many, that he was sory for; he axed me how many was executed, I told him none when I came from home, yet I herd of ij that therle of Warwick caused to be hanged at Durrain for spoiling; then he told me, if I had come but vj owres sooner, I sholde have spoken with my lady of Northumberland, for the same night before, after midnight, she rode from Farnehiirst to Hume castell, which I understoode otherwise to be trew, and the lard of Farnehiirst rode with hir to within half a mile of Hume, that the lord Hume's men reseved hir; and from thence the lard retorned to Farnehiirst again.'

The Earl of Westmorland asking Constable if he would be 'glad to see Richard Norton and his sonnes,' who were among the fugitives, he ordered George Pyle, one of the Border riders, at whose house, near Jedworth, Sadler had been entertained, to conduct him to the house of Douglas of Cavers, the sheriff of Tiviotdale.

'By the way,' says Constable, 'as we rode, I told my oste that the lord of Farnehiirst, his master, had taken such an entreprize in hand as not a subject in England durst do the like, to kepe any mann openly as he did thearle of Westmorland, against the will of the chief in authoritie; he said that his master cared not so much for the regent as the regent cared for him, for he was well able to raise iij thousand men within his owne rule, beside that his first wief, by whome he had goodly children, was daughter to the lord of Grange, captaine of Edenborowe castell,

and provost of Edenborowe. My lord tould me how greatly he was beholding to the lard that frendly had defended him from the regent, and kept him ever with in iij miles of the regent all that while he lay in Gedworth, how nere he was sought for, and how straitly he escaped yt was strange, and how that this day fortnight the regent had assembled to the number of viij^e (800) horsemen and footmen, and came furth of Gedworthe of purpose to search the house of Fernehirst, but so sone as he marched thi therwards, his company fled from him, by xx and xl, that ere he came within a quarter of a mile of Farnehirst, he had none left but his owne men, which were not ij^e (200), so that he retorned to Gedworth, and saide that he rode but to view the woods.

Old Norton expresses his satisfaction at seeing Constable, and asked his advice as a friend in the extremity of his distress, as both he and his sons had fled so precipitately into Scotland, that they had brought with them neither clothes nor money, and were, in Constable's words, 'as bare as Joab.' The spy anxious to contrive a scheme for delivering them up to their enemies, says, 'that if the case were his own, he would ride into England, and lye secretly with some *speciall friend*, that wold kepe one as his own lif: and I would make an humble submission in writing, craving nothing but lif, and send by my wief. If it would be graunted, I would present myself, and after, by promes of gifts, make frends to sue for libertie and restitution of lands.'*** Norton and his sons ask the artful villain if he would let them be concealed in his house for eight or ten days.

'I tolde them if they durst venture to come, my wief should receave them, and be there keper, and I would se them often every day, and if any thing chaunced otherwise than well with them, I was sure for there being in my house, to hange cheefe by cheefe with them, so that I *could do no more but put my lif in perill for their pleasures.*'

When the traitor, Constable, left Cavers, he repaired at night, with Pyke, to his house in Millheuch, near Iedworth, where, he says,

'I found many gests of dyverse factions, some out lawes of Ingland, some of Scotland, some neighbors therabout, at cards; some for ale, some for plake and hardhedds; and after that, I had diligently learned and enquired that there was none of any sur-name that had me in deadly fude, nor none that knew me, I sat downe and plaid for hardheads emongs them, where I hard *vox populi* that the lord regent wold not, for his owne honor, nor for thonor of his countrey, deliver thearls, if he had them bothe, unles it were to have there queen delivered to him, and if he wold agre to make that change, the Borderers wold stert up

in his country, and reave both the quene and the lords from him, for the like shame was never don in Scotland: and that he durst better eate his own luggs then come again to seke Farnherst; if he did, he should be fought with ere he came over Sowtray edge.

'Hector of Tharlowes head was wished to have ben eaten amongs us at supper.'

Constable, before he leaves Scotland, returns again to Fairnirst, where he endeavours to prevail on the unfortunate Earl of Westmorland to follow advice similar to that which he had previously given to the Nortons, by which the spy expected, no doubt, to promote his own interest, whatever turn the affair might take; and, perhaps, he thought to act so as to obtain a reward at once from the government, for betraying the rebels, and from the rebels, for his apparent devotedness to their service. When Constable talked to the Earl of Westmorland of the utter destruction and overthrow of his honourable and ancient house, the spy says 'he looked at me and took all patiently that I spoke, the tears overhaylled his cheeks abundantly.

'I could not forbear weping to see him sodenly fall to repentance, nether of us could speak to another for a long time, at last he wyped his chekes, and praed me to follow him; he went to his chamber in the tower, and commaunded his men furth, and lockt to the dore him self, and thus he began: Cosen Robert, you are my kinsman nere comed furth of my house, and one whome I derely love and trust. I must confess I have as lewdly overshott myself as any man could do; not the les, I pray you let me have your counsell what way you think were liklyest for me to obtaine my pardon and favor of the quenes majestie.'

This mark of confidence and affection in the earl, would, we should think, have caused Constable to relent, and not prosecute his treachery any further; but the heart of a spy is not made of the same stuff as that of other men; and if it does, for a moment, betray one spark of generous sentiment, it is soon stifled by that cupidity which will not endure one rival feeling in the breast. It appears, that neither the Earl of Westmorland nor the Nortons ultimately trusted to the hospitality of Constable, or put it into his power to procure their apprehension. Camden tells us, that Westmorland 'at last made his escape, with some few *Englishmen*, into the *Netherlands*; where he lived wretchedly poor to the last, under a slender pension, allowed him by the King of Spain.'

In the appendix, in this volume, to Sadler's Letters, No I. contains the 'Roll of attainders of such rebels as were for-

feited for the northern insurrection, 1569-70.' No. II. contains two "Letters concerning the family of Charles Neville, the forfeited Earl of Westmorland." The first of these letters is from Dr. Matthew Hutton, Bishop of Durham, and afterwards Archbishop of York, to Lord Burleigh, in part of which, he very pathetically recommends the destitute circumstances of 'the Ladie Margaret Neville,' who was only five years old at the time of her father's rebellion, to the commiseration of the queen. In No. III. we find a long and elaborate essay on the state of the English fugitives under the King of Spain and his ministers; and on the cruelty and oppression of the Spanish government. This appears to have been written by Sir Ralph Sadler, for the laudable purpose of rendering his countrymen contented with their condition at home, and not prone to covet a foreign domination.

Letters and papers relating to Mary Queen of Scotland, occupy a large subsequent portion of the second volume. Many of these are very interesting, and indeed, what is there which can well be destitute of interest, which refers to the melancholy history of the unfortunate Mary Queen of Scotland? The present letters and papers do not throw any new light on the intricate transactions of this period; but they contain some brief details, which serve still further to illustrate the characters of the rival queens. Sir Ralph Sadler had the painful office of guarding the person of Queen Mary, after the Earl of Shrewsbury had at last obtained permission to resign the charge. Sir Ralph seems previously to have had the temporary custody of the unfortunate queen, during the absence of the earl; and he was one of the commissioners who had been sent to York, for the purpose of ascertaining the extent of the guilt or innocence of Mary with respect to the murder of Darnley.

The Earl of Shrewsbury took leave of his unfortunate prisoner on the 6th of September, 1584. He had been her jailer, as Mr. Scott remarks, for sixteen years; and, in the execution of this revolting employment for so long a period, he had experienced a multiplicity of troubles and vexations. Elizabeth, though she had no reason to doubt his fidelity, yet her own malevolent jealousy made her perpetually mistrustful of every person who had the custody of Mary, who was so much her superior in personal attractions. In Shrewsbury's wife, Elizabeth found a convenient instrument for gratifying her spleen against Mary, and for obtaining secret information respecting the behaviour of Shrewsbury to his charge. The Countess of Shrewsbury appears to have been a narrow-minded, peevish, and suspicious woman; and hence we may

suppose, that the domestic feuds which the earl had to encounter, while they seemed to contribute to the security of Elizabeth, constituted no small portion of his own infelicity. Elizabeth was, at the same time, so mean and covetous, that the allowance which she made Shrewsbury for the expence of entertaining and guarding the queen, was not more than half sufficient for the purpose. When Sir Ralph Sadler entered upon the office, he was left with very scanty supplies; and if it had not been for his wise and provident management, must at times have experienced great extremity of distress.

In the letter, No. XXIX. from Walsingham to Sir Ralph Sadler, dated 16th Sept. 1584, the secretary thus briefly notes that disposition in his royal mistress, which had such powerful influence on her conduct in every part of her transactions with the Queen of Scotland. Mary had repeatedly solicited permission to send Nau, her secretary, to the earl, in order to treat with Elizabeth respecting some points for their mutual advantage. Elizabeth, though she was incessantly commencing one negotiation after another with Mary, yet took care never to bring any to a conclusion, till she superseded the necessity of further treaty, by sending the executioner to strike off her head.

‘I cannot,’ says Walsingham, ‘yet draw from hir majestie a resolution touching the Scottish queen’s request for the sending up of Nau. Mr. Somer knoweth that we are long in our resolutions here, especially in matters subject to jealousie, which humour dothe dayly increase.’

Walsingham thus alludes to the bickering and heartburning which the artifices of Elizabeth had caused between the Earl of Shrewsbury and his lady; which she affected a great desire to compose, when Shrewsbury returned to court; and she was probably afraid to have her own insidious collusion with his wife bruited abroad. ‘The Erle of Shrewsbury is very gratusously used by hir majestie, who is very desirous to compound the controversyes between him and the lady, his wyfe, a matter that will not be performed over easily.’

After the departure of the Earl of Shrewsbury for the court, Mary, as we learn from these letters, was very anxious to know to whose custody she should next be committed, and whither she should be removed. Elizabeth and her ministers thought that this inquietude might incite her or her friends to make some desperate effort to effect her escape from the durance in which she was held. Walsingham, therefore, writes to Sadler on the 6th of October, 1584, to redouble his vigilance, to

let his men be well provided with arms, and to be prepared for the worst. But Sir Ralph Sadler, in his answer, says of his unhappy prisoner, that

'as for any disposicion to seeke her awn liberty (whosoever be appointed to be her keeper) the tenderness of her body, subject to a vehement rheum upon any colde, which cawseth a plentiful distillacion from above downe unto her left foote, wherwith (resting there) she is much paynid, and is sometime a lytle swolne; and also the strength of this howse, having two wards (Guarded entrances) the gentleman porter ever at the one with four or five in his company, and dyvers soldyers at the other. The watche in the night of eight soldyers, whereof 4 at the least ar alwayes under the outwarde wyndowes of her lodgings, and the rest walk about, which ar visited nightly at 10, and at 2, and furnished with shot and halbards, besydes two that watche and warde day and night within at the doore going to her lodgings. And further the hard passages in this contrey, which is compassed on every syde with wylde mowntayns and high rocks, and the villages about keeping watch.'

Sir Ralph Sadler appears, from this correspondence, to have been anxious to see some treaty of amity adjusted between the two queens. This he thought necessary, even for the peace of Elizabeth, whom he knew to be perpetually disquieted by doubts and apprehensions respecting the sovereign whom she had so long immured in prison, in violation of every principle of justice and humanity. In letter XXXVIII. Sadler says to Walsingham, 'there must be an end of this mater, either by the death of this lady, or by some honourable composicion. Of the former, I see no other lykelihood but that she may lyve many yeres. For the other, I refer it to the wyse consideration of her majestie.' But he intimates, that it is necessary 'for the quyetness of her majesties mynde, which,' says he, 'I wishe with all my hart, and feare is too oft greeved with maters growing by reason of this queene,') &c. &c. We have often remarked, that tyranny is its own tormentor, and that the fearful sollicitudes which it inflicts on others, rebound upon itself. If the bosom of Elizabeth could have been inspected by any of her contemporaries, her sensations would have been found to have been, in no small degree, embittered by her nefarious cruelty to the Scottish queen. The many days, and months, and years of sorrow and care which her envy and her malice occasioned to the unfortunate Mary, reacted with a terrible force on her own heart, and caused a variety of acute pangs, which even, all the parade of royalty, could not sooth. Mary, while in captivity, becomes the object of our tenderest sym-

pathy; but Elizabeth, in her palace, while she is the tormentor of the Queen of Scotland, excites and merits our hatred and contempt.

Even Walsingham himself, as may be discerned from several little intimations or incidental expressions in these letters, does not appear altogether to have approved the conduct of his royal mistress to her sister queen; and he desired, like Sadler, an *honourable composition* between the two sovereigns. In letter XL. he says,

‘I own, as I have ben always perswaded, that ther should be somme tryall made of her offres, with sooche cautyon as she promyseth to give, wherwith I see no cause but that her majestie should rest satysfied. *The impediment growethe pryncipally thorowghe a jealouse conceypt, that eyther of the two prynces hathe of other, which I see will hardely be removed.*’

The discriminating reader will not fail to remark in the different letters of Cecil and of Walsingham, in these volumes, those shades of difference which distinguished the characters of the two ministers. There is more heart and openness in those of Walsingham, but Cecil is more stately and reserved. In the letters of Walsingham we can occasionally discern the private opinions and personal feelings of the man; while the correspondence of Cecil reveals only the opinions and principles of the minister.

In No. XLI, a letter from Sir Ralph Sadler to Walsingham, we find Mary deeply afflicted by the foul slanders, which had been propagated against her by the infamous countess of Shrewsbury, which were probably designed to estrange and to diminish her friends, not only in this country but among foreign states. This wicked and malicious woman, a fit menial to execute the malevolent purposes of the English queen, occasionally accused her husband and his unfortunate prisoner of a criminal familiarity. Mary requested of Elizabeth that the Countess of Shrewsbury might be forced either to prove or to retract her defamatory tales. But she could not do the one; and it did not accord with the narrow policy of Elizabeth to make her do the other.

In letter XLI. Sadler proposes that Mary should be removed from Wingfield to Tutbury, as a place of more security and convenience. He at the same time very feelingly requests, in respect of his years, to be released from his onerous charge, and says that indeed his ‘olde and feble body is not able to indure the same.’ Sadler is promised to be relieved in this respect; and it is at first proposed to commit the custody of Mary to the Lord St. John, who afterwards pe-

remptorily refused to undertake the unthankful and expensive employment. In No. XLIV. Walsingham intimates that directions would be issued for preparing the castle of Tutbury for the reception of Mary; but which appears in the sequel to have been very imperfectly accomplished. In conclusion, the honest secretary says to Sadler, 'if we goe not so speedily forward as you looke for, I pray you remember that *there is nothing so rare here as resolution*, wherewith if you were not acquainted you might condemne your frends of unmindfulness and lacke of care of you.'

In No. XLIX. we have several questions proposed and answered relative to the custody and domestic establishment of the Queen of Scots: From these we learn that there were in all 210 gentlemen, yeomen, officers, and soldiers employed in the custody of the queen at Wingfield, in Nov. 1584. Sir Ralph Sadler says that 150 men would suffice for a guard at Tutbury, and not less, as 15 or 16 must watch nightly. The domestic establishment of the Queen of Scotland is said to have consisted of '5 gentilmen, 14 servitours, 3 cooks, 4 boyes, 3 gentilsmens men, 6 gentilwomen, 2 wyves, 10 wenches and children.' The diet of the queen of Scots on 'both fishe days and fleshe days,' is said to have been

'about 16 dishes at both courses, dressed after there awne manner, sometynes more or lesse as the provision servithe. The 2 secretaries, master of her houshold, the physician, and de Pream, have a messe of 7 or 8 dishes, and do dyne alwayes before the quene, and there owne servants have there reversion; and the rest of her folk dyne with the reversion of her meat. Also her gentlewomen and the 2 wyves, and other mayds and children, being 16, have 2 messes of meate of 9 dishes at both courses for the better sort, and 5 dishes for the meaner sort.'

A question is proposed respecting the price of provisions at the time, and it is answered,

'Wheat is about 20s. a quarter; malt about 16s. a quarter; beef, a good oxe, 4l.; muttons, a score, 7l.; veal and other meates reasonable good charge, about 8s.; hay about 13s. 4d. a lode; otes, the quarter, 8s.; pease, the quarter, about 12s.

The queen and her train are said to consume about ten ton of wine in a year. These particulars are of no great importance; but several of our readers, who will never see these volumes, will regard them as matters of curiosity. For their sake we have noticed these and other minutiae; as a reviewer ought never to forget that he has to cater for a great variety of palates.

In No. LXIV. dated 7th Dec. 1584, Sir Ralph Sadler, who was drawing to the verge of fourscore, most pathetically solicits Elizabeth to grant his discharge, from the afflicting office which she caused him to undertake; and he, at the same time, endeavours to do a good turn to Mary, by representing her conduct in as favourable a light as possible to the English queen.

'I assure your majestie,' says the venerable old man, 'on my fydelite to your H. that I do fynde myself most unable to indure this life which I leade in this service, trusting that therefore your majestie will the soner release me of the same, according to your most gracious promise; so that now, in myn olde dayes, for the short tyme I have to lyve in this world, I may serve God and your majestie at myn owne home, with such rest and quyetude as myn olde yeres do require.' * * * * 'And now, to say somewhat touching this Q. I fynd her much altered from that she was when I was first acquaynted with her. This restraynt of libertie with the greefe of mynde which she hath had by the same, I think hath wrought some good effect in her. And if she do not gretly dissemble, trewly she is moche devoted and affected to your majestie, most desirous of your gracious favour and good amyte, afore all the princes of this worlde, which she will seke and deserve with all the good offices she can or may do to please your majestie. Thus she sayeth and protesteth afore God; and as it is the part of an honest man to judge the best of all princes, so do I thinke that she hath an intencion and meaning to perfourme that she sayeth, which upon profe and tryall, tyme will discover and make manifest.'

In No. LXXXI. Sir Ralph Sadler sends the lord treasurer Burleigh intelligence of his having arrived with Mary at Tutbury. The following will serve to convey some idea of the little preparation which had been made to render the castle habitable for the unfortunate queen, her household, and guards:

'I have sent to Coventree,' says Sadler, 'for some fethers to helpe many shotten beds, and for some coverlets and blankets, *whereof indeede heere is neede this colde wether in this colde house,* and for some dormix to make common hangings for her gentlewemens and principall officers chambres, and to make curteyns and testers for her gentlewomen, and *window clothes for her chambre,* for hither came not one payr of curteyns. I have also sent for as much linnen cloth, of three sorts, as will make lx payre of sheetes more for a change, as is needeful. These alredy delyverid will be ready to be shifted, before new can be made, I feare. If that toun will not yeld us all those things, I must needs sende further for the lacke, for fayer words and promisses will not keepe folke warm long.'

In letter LXXXVII. we find the ever jealous and suspicious Elizabeth displeased with Sadler for permitting Mary to remain one night at Derby in their way from Wingfield to Tutbury, though there was no other road which was passable for a carriage; and though the Queen of Scots was so lame, and Sadler himself so infirm, and the 'way so foul and deep,' at the time, that they could not perform the whole journey in one day. But some of Elizabeth's spies or officious friends, had sent her word that the Queen of Scots had been suffered to 'salute and kysse a multitude of the townes women' at Derby. Sadler refutes this calumny by a simple detail of her reception and conduct in this town, which furnishes a little interesting trait of the courteous affability of Mary, well worthy of being preserved. Sadler assures the Lord Burghley, that when the Scottish queen entered the town, he went next before her, and Mr. Somer immediately behind her,

saving one that caryed up her gown,' and 'that her intertaynement was this. In the litle hall was the good wife, being an ancient widowe, named Mrs. Beaumont, with four other women her neighbors. So sone as she (the unfortunate Mary) knew who was her hostesse, after she had made a beck to the rest of the women standing next to the doore, she went to her and kissed her, and pone other, sayeing that she was comme thither to trouble her, and that she was also a wydow, and therefore trusted that they should agree well inough together, having no husbands to trouble them. And so went into the parler upon the same low floure, and no stranger with her but the good wyse and her sister. And there Mr. Somer stayde, untill the Q put off her upper garment, and toke other things about her. And further, so soon as she was within her lodging, the gentleman porter stode still at the doore to suffre none to go into the house but her owne people from their lodgings next adjoining. And then I appointed the baylifs to cause a good watche of honest housholders to be at all the corners of the towne and in the market-place. And viii to walke all night in the streete where she lodged, as myself, lyeing over against that lodging, can well testify, by the noise they made all night.'

In No. XCIII. we find a circumstance incidentally mentioned, which reflects honour on the character of Sir Ralph, and shows that neither age nor the rigor of his office had rendered him unmindful of those delicate attentions which are due to all when in affliction, and particularly to the great when harassed by adversity. Sadler had received a letter from Elizabeth, to be delivered to Mary, the contents of

which he knew would be more than usually disagreeable to her in the then state of her feelings.

'I forbare,' says he, 'to deliver it to this lady untill the next day, because I hearde she was in great payne, by her olde greifs, and also much troubled in mynde for the late departure of her olde servaunt, an old Mrs. Rollay, of almost iiii^{ty} (80) yeres, buried heere that daye.'

In No. XCVI. the Scottish queen is represented as very anxious to have Elizabeth's 'consent and allowance for an increas of her escuyrie, to have the full of xvi horses at her majesties charges, having now but vi;' and this trivial boon for one sovereign to grant to another, Sadler says that Mary

'will accept as a thankfull favor of her majestie. I have in answer alleaged the weke state of her body, the coldness of the tyme, the foule wayes heerabouts, the charges to buye so many horses meete for her purpose, the charges incident therto, besyd the groomes wages to be payd by her, and that upon occasion she may have of the governors. But all will not serve, and therefore I have referrid for the answer of her majesties pleasure, to be signified by the successor, together with the establishment for her housholde. The charges of x horses more will not be above iiii^s. iiii^d. per diem, and they for all the somer may be abrade at grasse.'

But, if we may judge from the sequel, the hard-hearted parsimony of the English queen, who is not very properly denominated 'the good Queen Bess,' was not willing to allow this small addition to the equipage of the captive sovereign. For in No. XCVIII. we find her English majesty described as 'moche offended with the charges' at Tutbury, and particularly 'with the charges of the stable,' though Sir Ralph Sadler says that since his coming from home till the removal of Mary to Tutbury, he had himself sustained the expense of 'vi horses, xxxii geldings, and iiii nags,' besides various other charges, which he had borne in this unpleasant service; but 'towards the which,' says the honest statesman, 'neyther afore nor syns my comyng from home, I have receyvid one penny of her majestie.' We enumerate these particulars, because it is from such circumstantial details, when collectively viewed, that we are enabled more correctly to appreciate the real character of sovereigns, than from broader features in the greater transactions of a reign.

It is evident from No. XCIX. that when Nau, Mary's secretary, returned from his then recent embassy to Elizabeth, he brought his mistress an assurance that the English queen

would allow the addition to her equipage which she seems so anxiously to have desired. But though Mary was to have been treated with more kindness and liberality after her arrival at Tutbury, yet she seems to have experienced nothing but an increase of severity and oppression. For in No. CV. we find Elizabeth dissatisfied with Sadler for having three or four times suffered his unfortunate prisoner to partake with him of the amusement of hawking, which, it appears, was highly gratifying both to Sadler and the queen.

‘When,’ says Sadler, ‘I came hither, finding this contrey commodious and mete for the sporte which I have alwayes delighted in, I sent home for my hawkes and falconers, wherwith to passe this miserable lif which I leade here; and when they cam hither, I toke the commodyte of them somtymes here abroad, not farre from this castell; wherof this Q having earnestly intreated me that she myght go abroad with me to see my hawkes flie, a passetyme indede which she hathe singular delite in; and I, thinking that it coule not be ill taken, assented vnto her desire, and so hath she ben abroad with me iii or iiij tymes hawking upon the rivers here, sometyme a myle, sometyme ii myles, but not past iii myles, when she was furthest from the castell. And for her garde, when she was abroad, though I lefte the souldiors at hom with their halberds and harquebuts, because they be fotemen, and cannot well toyle on foote, the wayes here being fowle and depe, yet had I alwayes xl or l of myn owne servants and others on horsebacke, and som with pistolls, which I knewe to be a sufficient garde agenst any attempte that can be made by any man here uppon the sodayn, for her escape, whereof, I assure you, I see no maner cause of feare so long as this countrey remayneth in such quyetness as it is now. But if it were otherwise, and that any such force might be used or attempted in that behalf, as her well willers wolde desire, it is not xx or xxx souldiers, with their halbert and harquebuts, nor the small power that I have, here, ne yet the strength of this castell, which God knoweth is very weake, that coule defende us. And therefore, Sir, I have used my simple discreccion in graunting this Q this lybertee, the rather for that she thinketh herself by meanes of such comfortable words and messages, as of late she receyued from her majestie by Nau, to stand now in better termes, and to be in better grace with her majestie than she hath ben heretofore, wherein I thought I did well; but syns it is not so well taken, I wolde to God som other had the charge, that wold vse it with more discreccion than I can; for I assure you I am so wery of it, that if it were not more for that I wolde do nothing that shoulde offende hir majestie, than for feare of any punishment, I wolde come home, and yelde myself to be a prisoner in the Tower all the dayes of my lif, rather then I wolde attende any longer vpon this charge. And if I had knowen,

when I cam from home, I shoulde have taried here so long, contrary to all promyses made vnto me, I wolde have refused, as others do, and have yeilded to any punishment, rather than I wolde have accepted this charge: for a greter punishment can not be mynistred vnto me, than to force me to remayne here in this sorte, being more mete now, in myn olde and later days, to rest at home, to prepare myself to leave and go out of the misery and afflictions wherevnto we ar subject in this lif and to seke the euerlasting quyetness of the lif to com, which the L. Almighty graunte vnto vs, when it shall be his good pleasure! And if it might light on me to-morrow, I wolde thinke myself most happye, for I assure you I am wery of this lif; and the rather for that I see that things well meant by me, are not so well taken. But now I trust her majestie will delyuer me of this burden, and lay it vpon one that can better bere it, and more wisely discharge it, though in duetie and good will thereunto, I wil compare with all men.'

After the 'letters and papers relating to Mary Queen of Scotland,' on which we have so long dwelt, and of which we have exhibited some of the most interesting contents, we come to some notes which Sir Ralph Sadler preserved of his speeches in parliament and council. We have next an appendix, containing a valuation made in the year 1660 of some personal property belonging to Ralph Sadler, of Standon lordship in the county of Hertford, a grandson of our Sir Ralph. This 'inventory of all and singular the goods,' &c. &c. appears to have no particular claim to a place in this work. The next paper is a 'letter from Sir Ralph Sadler, giving an account of the state of the north of England in 1537.' Some genealogical details, fac-similes of signatures, and an index, conclude the work. We have thus, we hope, made our readers acquainted with the principal matters contained in these two handsome volumes, which will certainly be found altogether a valuable addition to our historical collections, respecting the reigns of Henry VIII. of Edward VI. of Elizabeth, and of her unfortunate contemporary, Mary Queen of Scots.

ART. VI.—*The Reformist!!! a Serio-Comic Political Novel, 2 Vols.* London, Newman, 1810. Price 10s.

THIS sprightly little production claims some attention from the very faithful portraiture it exhibits of Methodism. The several characteristic traits of that class of spiritualists are very cleverly exposed in the *Reformist*. This is at

the same time done with so much good humour and pleasantry, that there is hardly one even of the *elect* themselves but must be amused, should they relax for half an hour from their mysterious musings and lofty abstractions, to peruse the account of Percival Ellingford's journey to London with his honest servant Humphrey.

Percival Ellingford, our authoress tells us, was the only son of Samuel Ellingford and Sarah his wife, and sole inheritor of their immense riches and landed property. At the age of twenty, Percival, with a handsome manly person, possessed a warmth of heart that readily swelled into enthusiasm. With a natural abhorrence of vice, a high sense of decorum, 'unpolished by *l'usage du monde*,' he was gay and volatile; and thus he continued till the age of twenty-three, when a reforming methodist preacher made a *convert* of this said Percival; and he converts his father and mother, who die and are buried amongst those of the *new birth*. On coming to his estate he proves himself such a zealous convert, that he converts his mansion house into an hospital, and to his

'poor disinterested friends (the methodists), he gave the charge of appointing proper surgeons and nurses to attend those afflicted sinners, who, to use his own words, were *compelled to drink the phials of the wrath of the Almighty*: for as to *phials* from the *apothecary*, they took but little of *them*; for the idle and the whimsical possessors of fancied ailments, found their account in Mr. Ellingford's good fires and nutritive food,' &c. &c.

These jovial devotees revel uncontrouled in the comfortable dwelling of Squire Ellingford, whilst he is pursuing on *foot* with honest Humphrey, his journey to London, in order to commence the important task of reforming the world. The adventures and incidents which occur on this journey are truly ludicrous. On his arrival in London, Mr. Ellingford pays a visit to an old friend of his late father, a Mr. Tyler, *his brother in the faith*, whose elegant house and establishment astonish him not a little, particularly when he perceives the flambeaux-extinguishers, the patent lamps, and every thing in the first style of expense. The company which he meets at Mr. Tyler's house, consist chiefly of the *elect*. Percival's good common sense, however, cannot reconcile the pride, the superfluity of ornament and dress, the exposed bosom, and the transparent clothing, with the prodigal expenditure of every thing around him to the faith that teaches us modesty, humility, and self-denial of every kind. Nor was he less surprized at the conduct of his friend, Mr. Tyler, who

is represented with a continual smile on his countenance, amounting to a grin, an admirer of the ladies with whom he coquets, while chastity of the most guarded kind presides over his expressions. No *equivoque* was to be heard, nor a smile which indicated mirth was to be seen, in this assembly; Mr. Tyler, good worthy soul, gently pressed the hands of the fair, or as

‘opportunity occurred, his arm encircled the slender waist, and he *slily* pressed the blushing fair one to his bosom; for which he received, in return, gentle signs and dove-like looks, from these chastened females of the new Jerusalem.’

This smiling sinner is one of the pillars of this pious sect; and though a married man with two daughters, he hesitates not in the seduction of innocence, and snugly keeps his *chere amie*, persuading himself of his *election*, by the *divine faith* which he professes, by which he is perfectly assured that all his sins will be pardoned, ‘For, is it not said,’ says Mr. Tyler, that ‘Jesus Christ is the friend of sinners? If we never sin, he died in vain, for he died to save us sinners.’ With this comfortable and convenient doctrine, he quiets all his scruples, and settles all his peccadillos with the utmost *sang froid*, convinced that good works are of no avail without *faith* and *saving grace*, in which commodities he abounds. Percival Ellingford is soon disgusted with the hypocrisy of the *elect*; proceeding from one step to another, he turns his back on public worship, but not without having tried the established church, in which he finds as much want of reformation as in the state. He then commences *staunch patriot* and a *free thinker*, till he plunges into a vortex of errors and delusions. His fortune is daily diminished; he becomes the tool of political swindlers; with whom he riots in dissipation. Having at last lost a sum of money at the gaming table, he is about to blow his brains out, when he is prevented by the amiable Miss Charlotte Tyler, the youngest daughter of his methodist friend. This amiable girl brings Percival Ellingford to his senses; and as his mind has been rather bewildered than corrupted, she leads him back to the right path, in which he takes common sense for his guide. He makes an offer of his hand to his amiable preserver, and retires with her to Ellingford Hall, after clearing it of the *elect*, whom he had before peopled it with, and lives like a rational being. We have extracted the following letter, as a specimen of the party left in Ellingford Hall, when Percival set out on foot to reform the world, and make it believe that *faith* without works was all sufficient:

‘ HONNORRED SIRR,

‘ I must make bold to acquaint your honner, that we are all agoing here to sixes and sevens, as I may say : first, SIRR, the old woman that *puttended* to have her fingers disabled with the *rheumatis*, thought fit to decamp with seven of your honner’s best, large, silver table-spoons ; I have got her safe, and mean to have her brought up at the next *’sises* : then, SIRR, the young woman as we all pitied so much, if your honner pleases to recollect, she as had been subject to a dropsical complaint for some years, I have found out that the good-fornothing *creter* has been always eased of her complaint at the end of a few months, and has already burdened the parrish with seven children ; and, last week, she was delivered, in your *honner’s* house, of as fine a boy as ever I clapt my eyes on, which was a greate scandall ! and worse than all, she sweares it is your honner’s own ! Now, moreover, SIRR, the man as we thought so lame, and, as the good fornothing surgeon said, had a withered leg—(but more of the surgeon hereafter.) Now, honnerred SIRR, as I take the liberty of telling you this man is not lame at all, for I myself caught him dancing in the room where the young woman lays-in. who, it seems, is his own sister, and they lay’d the scheme together, I dare swear, to say you was the father of the child ; but it’s as like the surgeon as ever 2 peas, and I dare wager my life it’s *his’n* ; for he was always tampering about the young woman somehow, and shut up with her for hours, and the like o’that, you know, SIRR ; she’s what you may call a pretty looking young body enough. Howsomever, SIRR, I know your honner would not touch her : but, oh, this wicked surgeon ! he used to have ever so much money o’me to buy expensive medicines, he used to say, which he was *obligated* to have for the sick, and then, SIRR, he used to buy *winde* and licquor with the money, and bring in his crew, and come and carouse, and make your honner’s dwelling no better *non* a bear-garden. It was in vaine that I *’postulated* with him about it, he only cursed me for an old fool, and told me to go and think about t’other world, while he and his friends would enjoy the good things of this, till they were got as old and as grey-headed as myself : yet this man that could so curse, and talk of this world, *puttended* to your honner that the methodist preacher had made a convert of him, and the virtues of your honner had sanctified him ; and I’ve heard since, from a great manny, that the surgeon’s as big an infidell as ever broke bread, the more’s the pitty. I told him, after his fleerings at me, as how your honner had appointed me steward in your absence, and that I would *not* see your substance wasted ; he told me to go and hang myself—but I hope I has more grace—though they are enough to proveke a saint. This wicked surgeon encourages all the objects of your charity in rebellion, and only laugh and scoff at whatever I tell them ; so I think it my duty to write, and tell you the whole of their *purceedings*. Pray, your honner, may I be so bold as to beg you will give my

kind remembrance to Humphrey—your honour has not a more faithfuller servant breathing, excepting,

HONNERRED SIRR,

Your honner's servant to command,

ANDREW WINTERTOP.

We can recommend this little production for its good sense, pointed remarks, and well-tempered pleasantry.

ART. VII.—*Danmonii Orientales Illustres: or, the Worthies of Devon: a Work, wherein the lives and fortunes of the most famous Divines, Statesmen, Swordsmen, Physicians, Writers, and other eminent Persons, Natives of that most noble Province, from before the Norman Conquest, down to the present age, are memorized in an alphabetical order, out of the most approved Authors, both in Print and Manuscript. In which an Account is given, not only of divers very deserving Persons (many of which were never hitherto made public), but of several ancient and noble Families; their Seats and Habitations; the Distance they bear as to the next great Towns; their Coats of Arms fairly cut; with other things, no less profitable, than pleasant and delightful. By John Prince, Vicar of Berry-Pomeroy, in the same County. A new Edition with Notes. London, for Rees and Curtis, Plymouth; Upham, Exeter; Longman, London. 1810. Royal Quarto, 5 Guineas; small Quarto, 3l. 13s. 6d.*

THE study of topography and topographical antiquities, of which Leland, in the days of Henry the Eighth, may be considered as the father and prince, communicated itself into the western corner of our island at an early period; and the county of Devon, happy in many more essential advantages, is also fortunate in the production of children, grateful enough for her bounties towards them to repay her with the tribute of their praise and reverence. It is true that, during the last century, while the taste for county-history has been so very generally diffused throughout the literary part of the nation, Devon appears to have hardly kept even pace with many more unimportant districts. Polwhele's massy and unfinished history, is, we believe, the only topographical work of any great consequence to which she has, in these latter days, given birth; and this is the more extraordinary, as the materials supplied by the industry of times immediately preceding, are remarkably ample.

Among the first of the Devonshire antiquaries stands the name of Thomas Westcott, who, though but a younger son, enjoyed the advantage of a liberal education; and having successively been a soldier, a lawyer, and a traveller, retired in middle life (his father and eldest brothers being dead) to the family seat at Raddon in the parish of Shobrook, about the end of the sixteenth century, and drew up two large volumes of topographical antiquities, the one entitled, 'A View of Devonshire, by T. W.' the other 'An Account of the Pedigrees and Matches of most of the antient and eminent gentry of this county, with their coats of arms.' His own account of the inducements which led him to the composition of the first of these works, is, 'that being in presence of an honourable personage, Edward, Earl of Bath, it pleased him, in discourse of the state of this country, to propose certain questions to those present. To some of which Mr. Westcott having given a more satisfactory answer than on the suddain was expected, he thereupon became the *primum mobile* of that discourse which afterward was written by him on this subject. For, at the next fit opportunity, his lordship powerfully persuaded, cheerfully animated, and seriously required him to undertake this worthy work. And though at first he made a resolute refusal, pleading inability and unsuitness herein, yet at length, the noble earl's persuasions were so powerful, and his commands so obliging, that he undertook the business.'—'in which work,' says Prince, 'after an elaborate introduction, he gives an account of the denomination of this country, that is called Devon, quasi *de Avon*, which in the Saxon language signifies a river; abounding (as it doth) with rivers: and he proceeds to give an history of this shire, by following the several rivers herein; speaking of towns, parishes, gentlemen's seats, and the like, as they are situated upon or near them. He describeth also the nature of the soyl, of the inhabitants, of the government, civil, military, and ecclesiastical; and many other things of good remark, wherein (to give him his due) he sheweth much reading and industry, mixed with wit and fancy.'

The branch of Westcot, from which our antiquary descended, was probably a younger branch of Westcot, of Westcot in Marwood, near Bideford, a very ancient family, the representative of which in the days of Henry VI., intermarrying with the heiress of Sir Thomas Littleton of Worcestershire, became the father of the celebrated judge Littleton (who assumed the name of his mother's family) and ancestor of the present Lord Lyttleton.

The fortunes of the younger branch were ruined (as we

may collect from Prince) by the extravagance of Thomas Westcot the grandson of the antiquary. But whether any of the same name and descent are now to be found in the county, the editor of the present publication does not inform us.

The date of the compilation of Westcot's *Treatise* is not mentioned; and we are ignorant whether the precedence in point of time is due to him, or to either and which of his contemporary antiquaries, Sir William Pole, and Risdon. Sir William was born at Shute (the seat of his ancestors for seven generations, and which continues to be the principal residence of his descendants), and having gone through his education at Oxford, entered on the study of the law, and was chosen Autumn reader of the Inner Temple in 1560. Afterwards, succeeding to the family estates, he served the office of high sheriff in the last year of Elizabeth, and in 1606 received the honour of knighthood.

‘He was endowed,’ says Prince, ‘with excellent parts, and adorned with great accomplishments; and, as what enameled and adds loveliness to all the other, beautified with a very civil, courteous, and obliging carriage and disposition, which indeed is the true gentility. He was learned also, not only in the laws, but other polite matters: he was very laborious in the study of antiquities, especially those of his own county, and a great lover of that venerable employment. A sufficient confirmation we have in those many volumes of MSS. on this argument, which he left behind him. A few, out of many more that were lost, are yet in being; those which I have had the honour to peruse are these following: 1. The description of Devonshire, in two volumes in folio, MS. which contain, an account of the several parishes in our county (beginning at the east, and coming round to the north), with the most eminent manors that are in them, whose originally they were, and whose since: the gentry therein, with an account of most of their matches and issue. In the beginning of the first volume, we have the several ancient baronies of this county, whose they were, the particular barons of each, and their successors; together with a list of the knights of Devon, under the several kings’ reigns in which they lived; and of the most famous soldiers and statesmen; with a catalogue of the high sheriffs of this county. A very useful and elaborate work; from whose lamp our Risdon himself acknowledges he received light in his *Survey of Devon*, written with great judgment and faithfulness from the records of the Tower, the Herald’s office, original deeds and charters, &c.’

This work, we are informed in a note of the editor’s, was published in 1791 by the late Sir John Pole (or De la Pole

as he chose to style himself, a wanton alteration of an old family name which the present baronet has very sensibly discarded). The remainder of what Prince calls 'the works of Sir William Pole,' consist wholly in collections of old deeds and charters, extracts from Doomsday Book, &c. &c. which have never been published, and are perhaps no longer in existence at present, though they were known to Prince at the commencement of the last century. Many more, Prince says, were destroyed in the times of the great rebellion; so that we fully agree with our historian in his conclusion, that, 'from all these passages, well considered, it plainly appears how very industrious this gentleman was; how he chose to lay out his time in higher and nobler gratifications than what sensuality affords; and how he applied himself to this *gentile* study of antiquities for more than twenty years together.'

The last of the three students in this *gentile* science whom we have already noticed, was Tristram Risdon, who was born at Winscot, near Great Torrington (now the property of Sir Stafford Northcote, bart.) and, having been liberally educated at Oxford, settled at the place of his birth, where he also died, at a very advanced age, in 1640. His

'Chorographical description, or survey, of the county of Devon, with the city and county of Exeter; containing matter of history, antiquity, chronology; the nature of the country, commodities and government thereof; with sundry other things worthy observation, collected by the travel of T. Risdon of Winscot, gent. for the love of his country and countrymen, in that province,' was begun, as Prince tells us, in 1605, but not finished till 1630. 'The greatest misfortune,' he continues, 'which I know does attend this work is, that among the various copies which are abroad in the hands of sundry gentlemen of this county (whereof I have seen very many), hardly any too of them agree together, but have severally either something redundant or deficient, which the other hath not.'

What is become of Westcot's 'View of Devonshire,' the first of the works just noticed, whether it has ever been published since Prince's time, or whether, if still existing in MS. it is a work containing much information of consequence besides what is to be found in Pole and Risdon, the present editor has no where informed us. But, with regard to Risdon, we have great satisfaction in communicating the following note of the editor, p. 705:

'Of the work here alluded to, there never was a correct edition published; but early in the last century a copy of Risdon's MS. fell into the hands of Curl, the noted bookseller in

London, who extracted from it such parts as he conceived would best suit his purpose, and printed them. Before the publication, however, he seems to have thought it necessary to make an addition to his work, which he accomplished by making further selections and attaching them in the way of an appendix or continuation, with occasional references to the former part. In 1772, Mr. William Chapple of Exeter announced for publication, '*A correct edition of Risdon's survey, with explanatory notes and some requisite addittons.*' He was, however, induced to alter his original plan, and to commence a *New Survey of Devon*, in which the greater part of Risdon was to be incorporated. He died when he had made but little progress in his undertaking, and the part which was finished (the *general description of the county only*) was published in 1785. A correct edition of *Risdon's survey of Devon*, printed from a genuine copy of the *original MS.* which appears to have been revised by the *author himself*, is now on the eve of publication. This edition will be accompanied by notes, wherein the names of the present possessors of the different estates will be mentioned, and, where practicable, the descents traced from the period in which Risdon wrote, down to the present time.'

The '*genuine copy*,' from the '*original MS.*' appearing to have been revised by the *author himself*, sounds a little too much like the hackneyed language of advertisement for us to place any implicit confidence in the full extent of such magnificent pretensions; and Prince's declaration in the text concerning the discrepancy of copies, leads us to fear that, notwithstanding the *apparent revisal* by the author himself, the approaching publication may not have all the accuracy which it claims, and which in a work of this nature is so essential a qualification. However, we think the county will be greatly indebted to the editors, for publishing even from an incorrect copy of so valuable a work as Risdon's, if only common pains are taken by them to amend the incorrectnesses, and supply the deficiencies as often as it lies in their power to do so. Besides the three above mentioned worthies, and of earlier date than the oldest of them, was John Hooker, alias Vowell, chamberlain of the city of Exeter, who was born about 1524. His antiquarian labours were by no means confined to his own county, for which reason we mention him after the others whose works do not extend beyond those limits. The work by which he is most generally known at the present day is his translation of Giraldus Cambrensis, and addition to the chronicles of Ireland, published in the second volume of Holinshed. But his '*Synopsis Chorographically; or an historical record of the province of Devon*, wherein he gives an account of the soil, air, commodities, nations, go-

vernment ecclesiastical, civil, military, first fruits, tenths, patrons, subsidies, castles, parks, gentry, armories, &c. &c.' of the county, is the only work which requires notice in this place, and that only as one to which Prince makes frequent reference in the work now before us, since we know not whether it has ever been published, or whether it still exists in MS. any more than that of Westcot's before mentioned. The new editor says nothing about it; the notice which Prince takes of it is as follows:

'This book was never printed; but goes up and down the county in MS. from hand to hand: which, upon the author's death, was put into judge Doderidge's hands (who was a learned antiquary) to correct and fit it for the press. And I have seen a copy thereof in the possession of John Eastchurch, of Wood, gent. wherein that great lawyer had marked many things which he thought fit to be expunged; at the end of which is added his letter to Mr. Zach. Pasfield, of Pasvie (whom I take to be a printer or a stationer), in which we have a recommendation of the work to the press. Notwithstanding all which, for what reason I know not, this book never yet came under the press.'

More than a hundred years after Hooker's death, his office of chamberlain was filled by Izacke, who availed himself of the opportunities his situation afforded to compose his 'Memorials of the city of Exeter,' a book better known than either of the foregoing, and which closes the list of what may strictly be called county-authorities for Prince's valuable and amusing, but ill-arranged, imperfect, and pedantic work, the re-publication of which forms the subject of our present article.

'John Prince,' says our editor, 'was born in the year 1643 at Newnham Abbey, in the parish of Axminster. He was the son of Bernard Prince; and his mother, whose name was Mary, was allied to the ancient family of the Crockers of Lynham, in the county of Devon. In 1660, he was admitted a student of Brazen Nose College, Oxford; and in 1664 took his degree of bachelor of arts, and entered into holy orders. He appears to have entered upon the active duties of his profession at Bideford, as curate to Mr. Arthur Gifford, at whose decease he removed to Exeter, and was chosen minister of St. Martin's church. About that time he obtained the degree of master of arts from the university of Cambridge, having become a member of Caius College. From Exeter he removed to the vicarage of Totnes, which he held about six years; and in 1681, he was preferred by Sir Edward Seymour to the vicarage of Berry Pomeroy, which he held unto the time of his death in 1723, a period of 42 years. He appears to have been a popular preacher, and a

very zealous defender of the principles of the church of England. Besides the Worthies of Devon, of which the original edition was published in 1701, he was the author of the following tracts, and of some controversial treatises that were never published: 1. A sermon preached at the cathedral in Exeter, at the visitation of the bishop in 1674. 2. Seasonable advice to sober christians preached at Totnes, 11th Sept. 1687. 3. The best refuge in the worst of times, sermons preached at Berry Pomeroy, on Whit-Sunday and Trinity Sunday, when King James the Second's declaration for toleration was required to be published in parish churches. 4. A defence of the Exeter bill for uniting the parishes, and settling a maintenance upon their ministers. 5. A letter to a young divine, containing some brief directions for composing and delivering of sermons. Preface to the new edition.

The mystery of popular preaching was a very different thing in the latter part of the 17th from what it is in the beginning of the 19th century; and even at the first of these periods we may suppose that it was not quite the same at Berry Pomeroy near Totnes and at St. James's. In the days of Queen Anne, and two hundred miles from the metropolis, men still wore the cloaths which their grandfathers had worn, and listened to the sermons which their grandfathers had heard, in the times of the great rebellion. Accordingly let not the antiquarian readers of our day lay down the book now before them in disgust upon seeing the comparatively modern date of 1701 in the title-page, and hearing that the author of it was the Smith or Hewlitt of only three or four generations past. Although the Guardian and Spectator were then lying on all the fashionable breakfast tables in London, Mr. John Prince is more worthy, from his style and sentiments, of being ranked on the shelf with Master John Reinolds (the author of *God's Revenge against Murther*), than with either Steele or Addison.

For specimens of this ornate and courtly mode of composition, let our readers take the following description of the person and accomplishments of Sir William Petre, the celebrated secretary of state to Henry the Eighth, and three successive princes.

'Being there,' (i. e. at court) K. Henry was soon enamoured of him, for he found his capacity was contemplative, and his genius active; observing, rather than reading, with his eye, more on men than books; studying behaviour, rather than motion; to be accomplished, rather than knowing; and not to err in the main, rather than to be excellent in circumstance. His body set off his parts with a grave dignity of presence,

rather than a soft beauty of aspect; his favour was more taking than his colour, and his motion more than favour; and all was such, as made his early vices blush, and his riper virtues shine,' &c. &c.

Nor does his mode of reasoning savour more of modern degeneracy than that of his style; for instance where he asserts that the fortunes of the family of Prideaux declined from the moment when one Sir John Prideaux of Orchardton killed Sir William Bigberry, of Bigberry, in a duel; and where he denies the truth of Sir Henry Pomeroy of Berry having put an end to his life upon the sole ground that a little before the time assigned to his supposed act of suicide he had bequeathed lands for the redemption of his soul to the priory of St. Michael's mount in Cornwall. Very unwilling doth he seem to give up the histories of Brute and Corinæus; and he recounts (with full as much faith as the reverend Mr. Colton of Tiverton has lately manifested respecting the invisible ghost at Sampford Peverell) the apparition seen at sea by Sir Humphrey Gilbert the navigator, and that of the white bird which regularly visits the Oxenham family on the eve of the dissolution of any of its members.

In his politics our good parson is not a wit less antiquated than in his religion and his philosophy. The horrible wickedness of 'the great rebellion,' and the 'right divine' of kings, the infallibility of courtiers, and the damnation of round heads and presbyterians are among the firmest articles of his orthodox creed. Devonshire, always distinguished for attachment to the monarchical cause, affords subjects enough for the fair eulogy of this indiscriminating loyalist; yet, not content with giving the praises justly due to such brave cavaliers as Slanning and Sir Bevil Grenville, he bedaubs Clifford with panegyric and elevates Monk to the honours of an apotheosis.

We shall say but a few words more with respect to arrangement; and this is certainly as bad as possible for a work of the description of the present. The first idea appears to have been merely of a kind of biographical dictionary, containing in alphabetical order the lives of eminent persons, natives of the county. But, as Prince proceeded in his work he became inordinately smitten with love of that 'gentle study,' the pursuit of which he so feelingly commends in Sir William Pole above mentioned; and half the articles in his book are accordingly rather genealogical notices of families than biographical memoirs of particular individuals. For such a purpose as this it is evident that a topographical

arrangement would have been far preferable to an alphabetical; and it is equally manifest that more than half the merit and utility of a genealogical work is lost, if either from caprice or inattention any important omissions are allowed to disfigure it.

Now, seeing the temptations to the aforesaid 'gentile study,' which the county of Devon presents, we shall be far from asserting that Prince was in the wrong for suffering himself to be led into these genealogical disquisitions. In one respect this county may perhaps be distinguished from most others. With fewer families of great note and importance than in almost any other district of equal extent throughout the island, it possesses a greater number of respectable houses which trace their descent, many of them from times prior to the conquest, and which have remained fixed for centuries to the soil of their ancestors. Besides the three families recorded in the old adage,

'Cruwys, Carew, and Coplestone,
When the conqueror came were at home,'

the Gilberts were settled at Manaton in the time of the confessor, the Fulfords have resided at their present house of Fulford for an ascertained period of above 600 years, and in all probability much longer, and the names of Edgecombe, Worth, Kelly, Pole, Treby, and some others, being the same with those of the places which they inhabit, or are known to have inhabited, give such evidence of high antiquity as many dukes would be proud to possess, but are unable to claim. The illustrious house of Grenville, from which both the existing family in Buckinghamshire, and that which is now extinct, of the Earls of Bath and Lansdown, derived their common origin, fixed their habitation at Bideford in this county, while the conqueror was yet alive, and soon afterwards removed to their seat of Stow in Cornwall, from which the present house of the Marquis of Buckingham received its name. Reginald (the ancestor of the English branch of Courtenay) is supposed to have received his establishment in Devonshire from Henry the Second. The widely extended family of Bortescue is traced by Sir William Pole to its most ancient seat of Wymondeston in the reign of John, but their own tradition ascends to the era of the Norman invasion. The names of Chichester, Campfylde, Acland, Strode, Harris, Ley, and many others, have been traced to an almost equal antiquity; and several among them have for three, four, or five centuries, inhabited the spot which still continues to be the residence of their families.

But while Devonshire is able to contend for the antiquity of her principal families with any county in England, she need not yield to any the far superior boast which she derives from the number and eminence of her real Worthies. We will not speak of times subsequent to those in which the present volume was composed, nor extend our inquiries beyond the limits of Prince's own work, although, as he truly says in his preface, he has not by any means exhausted the fertile subject before him. Among her most eminent divines, we find the names of George Hakewill, Ezekiel Hopkins, Prideaux, Glanvill, and the venerable Hooker. Among her numerous lawyers, who have attained the first honours of their arduous profession, it is enough to select those of Bracton, Glanvil, Fortescue, in addition to which, she may fairly claim, at least, the half of Littleton; while James Lord Audley, Vere, Monthermier, and Maundeville, attest her military reputation, and the lustre of all the others is eclipsed by the names of Drake and Raleigh, which, together with Gates and Gilbert, the Hawkins's, Kempthorne, and Oxenham, present such a constellation of naval glory, as can be afforded by the annals of no other county in the island.

With these materials, and such strong inducements to a mixture of genealogy and topography, with his biographical subjects, it is much to be regretted, that Prince adopted the unmeaning and school-boy classification which the alphabet presents, instead of making the historical circuit of his county, stopping at every town or ancient seat, as it came in his way, omitting no family of consequence and dwelling on all remarkable and memorable characters, whether of family or not, as he arrived at the places of their birth. But this has not been his plan; and, if tradition speaks truly, we have to blame him for heavier faults than those of imperfect or bad arrangement. Any person, but little acquainted with Devonshire, will be apt to wonder, on taking up a book which is considered as containing a general account of the biographical and genealogical antiquities of the county, to find that names of so much eminence, and families of so high antiquity and respectability, as those of Northcote, Fursdon, Gwynne, Worth, Cholwich, Tuckfield, Walsond, and numbers more, are passed over in utter silence; and he will smile on being informed of the petty spite which report assigns to the author, who, we are told, took this method of being revenged upon non-subscribers, that those who would not contribute to the expense of his undertaking, should undergo the mortification of being excluded from the immortality which he was preparing for their co-equals. But that the editor of this work,

in the 19th century, should pursue the system of revenge which the author adopted, seems equally unnecessary and unjust—and this consideration will naturally lead us to what we have reserved for the conclusion of our article, the remarks which we have made on the mode in which the editor has executed his task, the defects which we find in that execution, and the improvements which might reasonably have been expected from the commencement of such an undertaking.

We have often stated our opinion that when a writer undertakes, for his own amusement, or the public information, to issue out of the press the collections which he has made, whether in antiquities or history, or genealogy, or any thing else, it is unfair to attack him merely because he might have done more. Accordingly, though we may regret that the editor of Prince's Worthies has not ventured farther to rearrange and modify the whole work, with such additions as might have rendered it a complete county-history down to the present day, upon some such plan as we have above suggested, we do not think ourselves entitled to find fault with him for preferring the more easy mode of re-publishing the original text in its original form—and, if he had stopped there, we should have had nothing farther to do, than barely announce the re-publication in our Monthly Catalogue. But we think, that when something more than a mere re-publication is promised, the title-page itself, naming the work, 'a new edition, *with notes*,' the public has a right to expect that the additional matter should be as complete as the nature of the undertaking will admit, and the editor is not privileged to say, I will add a note here and there, just as the humour seizes, or my convenience suits. If all the omissions in the editorial part of the work before us, were to be excused on the ground, that information, after sedulously sought, had been found unattainable, we should still have to blame the editor for not noticing in every instance, where such omission is most glaring, the endeavours he had made to supply it, and the reasons of his failure. But in many places of the work, we are quite sure, that the defect of information might have been supplied with the greatest facility. We do not at all see in what respect it was inconsistent with the plan proposed by the editor to supply the defects of the original work, by some notice of the principal families which are unmentioned in it. But why, when the descents of the Grenvilles and Fortescues, the Fulfords and Harrises, are so elaborately traced to the present times, those of Chudleigh, Oxenham, Coplestone, Coffin, Yarde, &c. &c. are overlooked, some reason, at least, ought to have been assigned. The learned tutor of Oriel would not, we

think, have scrupled to give his assistance toward the tracing of his Ante-Norman Origin.* The associate name of Cruwys is also passed over without inquiry or notice. The family, perhaps, is extinct; but when it became so, ought to have been stated, or, at least, some notice to have been given of an inquiry to that effect. How did Nutwell, the present seat of Lord Heathfield, pass from the Dinhams to the Pollixfens, and from them to the Drakes? When did Mount Radford pass from the possession of the Ducks to the family of Baring, which has now possessed it in two generations?—(See p. 340.) What became of Annery, the ancient seat of Judge Hankford, after it was sold to Arscort? (p. 458.) We have been told, that it was for some time in the occupation of a family called Prust. What was the ancient connection between the two estates of Great and Little Fulford? Why, when we have a genealogy of the family of Parker only introduced in reference to its connection with Chief Baron Peryam, is no account whatever given of that of Tuckfield, though equally connected with the same venerable lawyer, and though for more than a century it has been in possession of Little Fulford, his ancient seat? Why, when so good an opportunity occurred, as that furnished by the account of the purchase of Kings Nympton from the Pollards, has no notice at all been taken of the family of Northcote, though of rank and antiquity worthy of comparison with the first in the county? Similar opportunities are given in different places for the introduction of the families of the present Sir Bouchier Wrey, the Gwynnes of Ford Abbey, the Worths, the Walronds, &c. &c. and similarly neglected. What is become of the family of Judge Whiddon (the first who rode to Westminster on horseback), which has given its name to Whiddon Park, near Moreton, in this county? When did the family of Ridgeway, Lord Londonderry, become extinct? These are questions which occurred in turning over a few pages of the book before us, and their number may be considerably augmented by the most indifferent reader. We have noticed them here only as specimens of the sort of neglect which pervades the book, and which we the more regret, because another hundred years may probably elapse before another edition can be wanted, and therefore the opportunity now thrown away of making, on the foundation of Prince's origi-

* A Branch of the Coplestones, we know, was seated at Knightstone, near Ottery, in the early part of the last century? How was this branch, or was it at all, connected with that of the reverend gentleman we have just mentioned?

nal work, a complete and accurate biographical history of the county cannot be retrieved. It is possible, however, that in the edition of Risdon's Survey, which is shortly expected, some of the defects of the present work may be supplied, and this, we hope, will be the case.

With regard to the form of this book, it is as clumsy and inconvenient as can well be imagined. The portraits being so few in number, might as well have been spared altogether; the additional plates of arms are a vile innovation upon the respectable old wooden engravings of the original; the paper and printing, even of the superior copies of the edition, are by no means adequate in appearance to the high price of the book; and the smaller copies, though more than proportionably expensive, are quite shabby in respect of type and margin. The list of subscribers is numerous and respectable.

ART. VIII.—*Present State of the Spanish Colonies, including a particular Report of Hispanola, of the Spanish part of Santo Domingo, with a General Survey of the Settlements of the South Continent of America, as relates to History, Trade, Population, Customs, Manners, &c. with a concise Statement of the Sentiments of the People on their relative Situations to the Mother Country, &c. By William Walton, jun. Secretary to the Expedition which captured the City of Santo Domingo from the French, and Resident Spanish Agent there.* London: Longman, 1810, 2 vols. 8vo.

This work is confessedly got up in haste, and in circumstances not very favourable to accuracy of detail. But as we possess such very scanty information respecting the Spanish settlements in America, and as the present writer has enjoyed superior opportunities of obtaining intelligence on that subject, the present performance, however imperfect in its kind, is likely to attract a considerable portion of public curiosity.

Mr. Walton tells us, that in early life, he visited the people and countries which he has here attempted to delineate, and that he had projected a large and general description of the Spanish colonies. He had collected the documents which were necessary for such an undertaking, during a long residence in Spain. He had had access to the best libraries, and had profited by a liberal intercourse with persons who had held official situations in the Spanish Indies; but many of his papers were seized by the French on the breaking out of the

contest in Hispanola, and the remainder perished on board a British ship which foundered in 1809. All that part, therefore, of the present work, for which the author is not indebted to recent publications, must be considered as written from memory, without the aid of particular documents. Hence it appears, that many allowances must be made for the imperfect state in which these volumes are ushered into the world.

The first volume of this work relates principally to the past and the present state of Hispanola. The author gives a pretty copious account of the topography, the animal, vegetable, and mineral productions of the country. This island, in which so many thousands of Europeans have found an untimely grave, is described as a place of paradisaical beauty, where nature has combined her choicest charms to please the eye and captivate the sense.

In 1785, Raynal published his 'Essai sur l'Administration de St. Domingue,' to which the present writer appears to be indebted for part of his information. 'To convey an idea,' says Mr. Walton, of the aspect of this country,

'would rather require the fancy of the poet, or of the painter, than the narrative of the traveller; for to mix the beautiful with the sublime, to depict shores lined with the mangrove, often bending under adhering oysters; scattered fields of luxuriant coffee, bearing flowers to rival the white jessamin, and berries the coral cherry; the cocoa grove; the light coloured cane and guinea grass patch, intermixed with the useful plantain, waving bamboo, and cocoa nut; the orange walk, bounded by tufts of palmettoes; wild shrubbery, in perpetual green, confined by the aloes hedge, or shut in by native forests, covered with flowering wood-bines of varied tints and continual odour, and watered with the gushing rills, that fall in natural cascades from the mountains, crowned with deep overhanging woods, interspersed with plains and natural meadows; grottoes and abrupt precipices; these diversified, yet harmonizing features of nature, might all equally swell the scene, but bid defiance to the numbers of the one, or the canvass of the other.

'There is no Aurora or twilight as in England, the sun seems to sink hastily beneath the horizon, the lingering and gradual approach of night is not experienced; there is a quick succession from light to darkness, without any apparent medium. The moon-light nights are extremely fine, charming, and serene; but the empire of the queen of night, is by no means harmless, for, besides reflecting a sensible degree of warmth, when the head is exposed and uncovered, it frequently occasions what is called a stroke of the moon, which creates a migraine, and pain of a most acute nature, that nearly drives the sufferer to distraction. A stroke of the sun, or *coup de soleil*, is also a painful and dan-

gerous sensation ; for the part of the face or head thus smitten, swells and burns with a crimson heat, often accompanied with intense fever, the skin peels off, and it is not unusual to see the European soldier, under a fatiguing march, throw away his fire-lock, and fling himself despondent on the grass, conceiving it to be the first fatal symptom of the dreaded fever of the climate. The remedy is, however, simple and efficacious, and particularly enters into the department of the officious female Creole. She fills with fresh water a long phial, such as we generally use for preserving pickles, and placing a piece of distended linen on the wide mouth, applies it to the seat of pain, and in a few minutes the water bubbles, and seems to boil with the extracted fire.'

St. Domingo seems very rich in woods and vegetable products. The Manchineel tree supplies a beautiful wood for furniture. It is shaded, like marble, with green and yellow veins; but the operation of sawing it into planks, is dangerous, as it contains an acrid juice, one particle of which falling into the eye, would cause inflammation. The wood is susceptible of a high degree of polish. The capa, which is a solid texture and almost impervious to worms, is particularly suited for the sheathing of vessels. The satin wood, of the white and yellow species, is said to be heavier than that of the East Indies. Ebony is in great abundance. The author mentions a dwarf tree of the palmetto genus, the berries of which yield a juice, which, when rubbed on the temples and the back of the neck, is said to exhilarate the spirits. The natives call it an enlivener of the brain. The plantain and the banana constitute the principal food of the common people. Vanilla is indigenous in the unfrequented woods. There is an abundance of the quassia amara and the simaruba 'Cotton requires little more than planting.' The fruits and nutritive roots are said to be nearly the same as those of Jamaica, but more abundant. Flowers of various scents and hues, adorn the scene.

The Spanish division of Hispanola is computed to contain 104,000 persons of all ages. The European Spaniards, who are comparatively few, consist principally of Catalonian adventurers. The natives are said to be healthy, strong and agile.

In cap. xiv. the author specifies the advantages which are likely to result, to this country from the expulsion of the French from Hispanola. The following remarks are well deserving the attention of those who trade to the Spanish settlements; from the neglect of the cautions which they contain, many of our speculative countrymen have sustained no inconsiderable injury:

'A small and judicious selection of goods, commands a

greater profit than a large quantity of indiscriminate articles, of which, perhaps, one third are of no local utility whatever. For instance, should we not think it the height of folly, to send out a cargo of tea-pots to a country where tea is only sold in apothecaries shops as a drug, yet of a similar nature are many of the shipments one meets with abroad in these speculative days, when every mechanic and tradesman becomes merchant, not content with the sure and plodding means of acquiring riches his own domestic trade affords. How usual is it at the present moment to hear the adventurer to Buenos Ayres, for example, lament his losses, and curse the resources of the country. yet, were he simply to sum up the goods which have been sent thither, and then the population to consume them, he would find the shipments have exceeded it in the ratio of ten to one, and that half of the former, from their kinds and qualities, would not sell there at the best of times.'

The author recommends the Irish Catholics, whose poverty compels them to abandon their native country to seek a settlement in Hispanola.

'Here,' says he, 'might they receive lands of a most fertile nature, on which a single man can, with ease, raise 6000lbs. of cotton annually, beside the vegetables for his sustenance, and be able to procure the other necessities of life at the cheapest rate. What a cheering prospect would these neglected plains then present; their tillers ceasing to struggle with want and wretchedness, new villages would rise in the desert, the trackless wilderness would become the habitation of man, its wild fertility wafted beyond the seas, would again alleviate the wants and distresses of their own native country, by a supply of new materials, and thus, instead of being lost to the state which gave them birth, by this means they would continue to be useful to it, and bear, at least, a reflected part in its prosperity and advancement. A recurrence to the commercial scale of those countries which afford materials to the cotton manufactures, will prove that this is not a visionary idea; for a colony thus constituted, besides supplying those manufactories with a superior quality of the article, which is what they most want, as leaving a double profit to the nation, it would be found of double service, should fortuitous accidents deprive her of the other main sources; her workmen would no longer be at a stand, and the active spirit of her tradesmen would not languish for the want of raw materials.'

The second volume of this work presents us with some desultory and miscellaneous information respecting the Spanish settlements on the continent of America. The Spanish possessions in America are divided into four vice-royalties, those of Mexico, Peru, Buenos Ayres, and Santa Fé. 'Besides these there are six captain-generalships, viz. Caracas,

Puerto Rico, Cuba, Guatimala, Chili, and the Philippine islands in Asia, with respective governors in Hispanola and the Floridas.' These extensive regions have an ecclesiastical hierarchy of 'seven archbishops, and thirty suffragan bishops. The king proposes the different candidates for the vacant sees, and the pope confirms the choice. The parochial clergy are recommended by the archbishops or bishops, and appointed by the governors. The episcopal revenues arise principally from tythes; the Spanish clergy act a conspicuous part in the Indian villages. They not only communicate spiritual instruction, but teach the arts of civilized life. The preachers, who are stationed amongst the 'back woodsmen, or original natives,' subsist principally on small presents of fowls, cocoa, rice, fish, vegetables, which constitute the gifts of their Indian converts. The Jesuits formerly displayed equal zeal and wisdom, in imbuing the Indians of the American continent with a taste for the habits of civilized life.

'To this day,' says the author, 'they are respectfully remembered on the Main, and their doctrines, their peculiar mode of life, with the occurrences of their history, are handed down by tradition in the Indian families.'

Mr. Walton says that

'the common people of South America, exclusive of the Indians, who are not incorporated with the population of the cities, besides being more enlightened, are in possession of more sources of information than those of Spain: unshackled, in some degree, by the thralldom of the illiberal bigot in power, works are to be found in the hands of the opulent, which, in Spain, it would once have been next to treason to have in one's possession. The works of Raynal and St. Pierre are not uncommon on the Main, besides a variety of other philosophic and learned works, which seem to have been left there, by the many French literati, who have, at different periods, travelled in the country, particularly by those academicians who have gone over to make observations on several points, and to report on the possibility of cutting the Isthmus of Panama, to unite the South Sea with the Western Ocean.

'Though the circulation of newspapers is not so general as might be wished, and the reading of them appears to the plebeian a kind of privilege only reserved to the higher classes, still intelligence takes a kind of wing; one who gets hold of an European occurrence, of consequence, writes the whole to his friend in the interior, and though they have no coffee-houses, or places of general resort, they assemble at the apothecary's shop, as they would at an exchange; the written fragment is produced and discussed by the curate, friar, doctor, and bar-

ber, and then circulates to the other classes, with a variety of modifications and comments.'

The number of inhabitants in Spanish America is computed at between eighteen and twenty millions. The Indians are supposed to make two thirds of this amount. This population is in a progressive state; and if the spirit of industry be vividly excited by a new and improved mode of political administration, the Spanish settlements in the new world, aided by so many physical advantages, will no doubt soon attain to a high pitch of prosperity, of wealth, and power.

'The enlightened citizens of Spanish America are not ignorant that a great reform in their constitution is necessary from home; but they also feel, that a considerably greater is requisite in their own colonial administration. The number of sinecure places, the variety and abundance of offices and officers, serve but to burthen the people, and produce an exhaustion of their local resources. Notwithstanding that their colonial revenues are very considerable, they are absorbed by such a number of leeches, constantly fixed on the body politic to drain the public coffers, that the country having no contingent expenses of war, nor any drawback to its maintenance and prosperity, cannot suffice to its own expenses. But the abolition of the many exactions on every branch connected with the industry of the country, which they only serve to damp, would not produce a loss to the government in the present state at least, as their collections are attended with such heavy expenses and malversation, that little good results to the fiscal branch, although they are severely felt by the people.'

In the appendix to vol. II. we find an interesting account of Mexico. The cathedral in this city exhibits in great perfection the splendour of the Roman Catholic ceremonials.

'In this cathedral, there are forty-eight candlesticks, all made of silver, each measuring six feet in height, and of curious workmanship. There are three hundred masses said every day in this cathedral. They consume annually at the altars and in the processions, eight hundred arrobas of oil, making 2,500 Spanish gallons; twelve hundred arrobas of wax, making 30,000 Spanish pounds; one thousand arrobas of wine, making 3,125 Spanish gallons. Ten large gold lamps, and thirty large silver lamps, burn oil, both night and day. The vestments and other ornaments, of the archbishop and the rest of the clergy, as likewise, the ornaments exhibited on the altars, are beautiful beyond description, and as rich as can be made, with gold and silver, covered with diamonds, rubies, emeralds, pearls, and other precious stones, of dazzling lustre: gold and silver stuffs; embroidered velvets, satins, silks, &c. are the richest and most

valuable that money can purchase and procure, in any part of the world, and were brought from Europe by the register ships.'

The neighbourhood of Mexico is

rendered remarkably pleasant and beautiful, by the numerous palaces, country seats, monasteries, nunneries, churches, large and beautiful towns and villages, which are within view of the city, and built upon the banks of the lakes, to which the citizens go in boats, when they are inclined to retire from the hurry and bustle of the town. Mexico is the most populous city of all those which the catholic king has in his vast dominions, and contains upwards of two hundred thousand inhabitants, which are comprehended under five different classes.'

'A peculiar feature in the description of Mexico is, the celebrated artificial fields and gardens which float in the lakes, and add to their picturesque appearance. The original method of forming them is extremely simple; they plait and twist willows, and the roots of marsh plants, or other materials together, which are light, but capable of supporting the earth of the garden firmly united. Upon this foundation they lay the light bushes which float on the lake, and over all, the mud and dirt which they draw up from the bottom. The regular figure of these islands is quadrangular, their length and breadth various, but in general they are about eight perches long, and not more than three perches in breadth, and have less than a foot of elevation above the surface of the water. These were the first fields which the Mexicans owned after the foundation of the city of Mexico; there they first cultivated the maize, great pepper, and other plants necessary for their support. In process of time, as these fields grew numerous, from the industry of those people, there were cultivated among them gardens of flowers, and of odoriferous plants, which were used in the worship of the gods, and likewise served for the refreshment of the nobles. At present they cultivate flowers, herbs, and every kind of garden-stuff. Every day of the year at sunrise, innumerable boats laden with flowers, fruits, and vegetables, which are cultivated in these gardens, are seen arriving by the canal at the great market-place of that capital. All kinds of plants thrive therein surprisingly; the mud of the lake is an extremely fertile soil, and requires no irrigation. In the largest gardens there is commonly a little tree, and even a little hut to shelter the cultivator, and defend him from rain, or the sun. When the chinampa, or owner of a garden wishes to change his situation, to remove from a disagreeable neighbour, or to come nearer to his own family, he gets into his little vessel, and by his own strength alone, if the garden is small, or, with the assistance of others if it is large, he rows it after him, and conducts it wherever he pleases, with the little hut and tree upon it. That part of the

lake where the floating gardens are, is a place of infinite recreation and amusement, where the senses receive the highest gratification, and multitudes of people are constantly visiting them in boats, on parties of pleasure.

Some of our readers will probably be gratified by the following account of the cochineal. This insect is peculiar to Mexico,

and is the most useful of all that the land produces. The cochineal at its utmost growth, in size and figure, resembles a bug: the female is ill proportioned and sluggish. The eyes, mouth, antennæ, and feet, are so concealed among the wrinkles of its skin, that they cannot be discovered without the assistance of a microscope. The males are not so numerous, and one male serves for three hundred females; they are likewise smaller and thinner than the females, but more brisk and active. Upon the heads of this insect are two articulated antennæ, in each articulation of which, are four small bristles regularly disposed. It has six feet, each consisting of three parts. From the hind part of the body, grow out two hairs, which are two or three times as long as the whole insect. The male has two large wings, which are wanting in the female; these wings are strengthened by two membranes, one external, stretching along the circumference of the wing; the other internal, which runs parallel to the former. The internal colour of this insect is a deep red, but darker in the female, and the external colour is a pale red. In the wild cochineal, the internal colour is still darker, and the external is whitish, or ash coloured. The cochineal is reared upon a species of nopal, opuntia, or Indian prickly fig, which grows to the height of about eight feet, and bears a fruit like the figs of other opuntias, but not eatable. It feeds upon the leaves of that tree, by sucking the juice with a trunk situated in the thorax, betwixt the two fore feet; there it passes through all the stages of its growth, and at length produces a numerous offspring. This insect, so greatly valued in Europe on account of its dyes, and especially those of scarlet and crimson, being not only extremely delicate, but also assailed by several enemies, demands a great deal more care from the breeders, than is necessary for the silk-worm. Rain, cold, and strong winds destroy it. Birds, mice, and worms persecute and devour it; hence it is absolutely necessary to keep the rows of opuntia or nopal, where these insects are bred, always clean, to attend constantly to drive away the birds which are destructive to them, to make nests of hay for them in the leaves of the opuntia; and when the season of rain approaches, to take them along with the leaves of the plants, and keep them in houses. Before the females are delivered, they cast their skin, to obtain which spoil, the breeders make use of the tail of the rabbit, brushing most gently with it, that they may detach the insects from the leaves, without doing

them any hurt. On every leaf they make three nests, and in every nest they lay about fifteen cochineals. Every year there are three gatherings, with a reserve, however, each time, of a certain number for the future generation; but the last gathering is the least valued, the cochineals being then smaller, and mixed with the shavings of the opuntia. They kill the cochineal, most commonly with hot water.*

Though this is evidently a hasty and imperfect work, yet it contains some information which may be useful both to our merchants and politicians in the present state of our relations with the Spanish settlements in America.

ART. IX.—*An Account of the Remarkable Effects of the Eau Medicinale d'Husson in the Gout.* By Edwin Godden Jones, M. D. Member of the Royal College of Physicians of London, and Physician Extraordinary to his Royal Highness the Duke of York. Second Edition, 12mo. London, White, 1810.

IT is a novel spectacle, and not very creditable to the times, to find a regular physician, a * member of the Royal College, trumpeting the praises of a new quack medicine for the gout, the composition of which is, of course, a secret. The conduct is, we believe, unprecedented. A few years ago an American attempted to introduce a gout nostrum, and the late Dr. Beddoes and Dr. Bradley approached, we think, to the very line which separates regular practice from quackery, by suffering their names to be announced, as the depositaries of the secret; and, thereby, as far as in them lay, they sanctioned the principle, which the friends of science are bound to reprobate, of the administration of secret medicines, and the consequent encouragement of empiricism and imposture. But the hardness of Dr. Jones far outstrips the indiscretion of these two gentlemen. They gave no opinion, they published no cases; their testimony could weigh no farther, than a presumed opinion that the composition of the nostrum was innoxious, and that the afflicted would run no hazard by submitting to the experiment. But Dr. Jones takes a more

* By a *member* we were at first inclined to understand Dr. Jones to be a fellow of the college. But on looking over the list of that respectable body we found our mistake. He is one of the permissi, or licentiates of the college, and from the situation of his name, we hope and presume that he is a very young man.

prominent position; he boldly presents himself before the public as the open and avowed advocate of a quack medicine; he is warm in its encomiums, he labours to dispel all doubts or apprehensions of the timid; he brings forward testimonials of its almost infallible success, whilst all examples of failure or of mischief are suppressed; and that such exist is but obscurely and darkly hinted at.

Dr. Jones is aware (how could he be otherwise than aware?) that the part he is acting exposes him to some awkward suspicions.

‘Those who are grown experienced in the miseries of the gout,’ he says, ‘and have already tried every means of relief hitherto known, and, disappointed in their hopes, have at length resigned themselves to the old and last resources, patience and flannel, will probably at first receive these comfortable tidings with distrust and incredulity, and will either look upon me as a visionary, or suspect that I am writing to recommend some nostrum of my own invention, whose sale I am desirous of promoting. But I have no part in the merit of the discovery, nor any hopes of sharing in the reward.’

We do not know that, Dr. Jones. According to your own story, you have been consulted about it. Has your advice been gratuitous? A portion of the first cargo of this precious import was put in your hands; and you prescribed it, after having seen only a single case of its administration. This activity was wholly needless, as your patron, Mr. Craufurd, had but a *little stock*, and many of his friends were eager to procure and try it. If you are uninterested about its sale, why do you suffer the little scrap of paper to be pasted upon the first leaf of your pamphlet, informing us where the *depot* is situated? ‘The speculation has turned out a good one.’ O ho! has it indeed? Then we warrant that there will be no deficiency of the supply, no want of venal pens to proclaim the wonder-working powers of the eau medicinale; no, nor of hireling witnesses to vouch upon oath, if needful the truth of the miracles ascribed to it.

The very first of Dr. Jones’s tales proves him, to say the least, a very credulous man, and very unfit to form an unbiassed judgment on a medical subject. His friend Mr. Craufurd, he tells us, was introduced at Montpellier to a stout hale old gentleman, past his ninetieth year, who had been subject to the gout till between fifty and sixty. At this time he took, when seized with a violent fit, a bottle of the eau medicinale; in a few hours he was relieved from the pain, and entirely got rid of the paroxysm in three days.

'But,' adds Dr. Jones, 'the most important part of the history is, that he never had another attack, and had continued to enjoy an almost uninterrupted state of good health. He had made it a constant practice ever since to take a small dose of the same remedy, every day, which he thought had preserved him from any return of his gout.'

Now it is obvious to remark on this tale, that the essential parts of it are contradicted by the uniform experience of the effects of the nostrum in England, and that Dr. Jones after all his praises of the nostrum is obliged to confess, that 'it does not perform a radical cure of gout.' The utmost which it is said to perform is to remove in a very short time the paroxysm, 'but it does not prevent its return, which sometimes happens very soon.' We think therefore that had Dr. Jones been anxious to do no more than publish a fair and sober recital of the effects of this nostrum, to have candidly examined its pretensions with the same scrutinizing severity as he would have done 'any other article of the *materia medica*,' he would have informed his readers that the old gentleman had been led away by his imagination, and had wholly misconceived the powers and operation of the medicine; he would have said, that as it was a very rare occurrence for paroxysms of gout not to return, it was doubtful whether this old gentleman had ever been really afflicted with the gout; though such facts not being wholly unprecedented, it would be a breach of candour to consider it as demonstrating that on this point too he had been deceived. He might have added that some unsuspected change in the habits of life, as change of residence, food, liquor, or water, might possibly have caused the amendment in his health; that poisons are sometimes secretly introduced into the system; which affect the joints and mimic gout; the poison of lead in particular has been known to have such effects, which is conveyed into the body through so many unknown and unsuspected channels; that, at all events, the old man being hale and hearty, even at the great age of ninety, the disease, with which he was afflicted at fifty, was probably of no great severity, the constitution must have been radically sound, and the stamina of more than ordinary strength and vigour. The example of such a man would be very little applicable to habitual invalids, of shaken nerves and debilitated frames.

Such we think are the suggestions which naturally offer themselves to an unprejudiced person, who is unwilling to be deceived himself, and who does not wish to deceive others. But there are other points which Dr. Jones is bound to ex-

plain before we can give any confidence to his testimony, that this quack medicine is of any essential benefit in the gout. It is said to have been first discovered upwards of forty years ago. The pretensions of the vendor were the same as those of all quacks; that he had spent many years in the study of simples, that in the course of his long and laborious researches he had met with a plant whose properties were before unknown; that he had found it to possess extraordinary virtues in the cure of various diseases; that for the benefit of mankind he had been persuaded to publish it, (that is to say to vend it), and it was announced to the world as a sovereign remedy against almost every disorder incident to the human body.

Such was the very *probable* tale of M. Husson, and observe, reader, that this was forty years ago. Of its particular use in the gout, M. Husson knew nothing. This has been discovered since. The following is Dr. Jones's statement:

'Accident led to this knowledge: some persons, subject to that disease, took the Eau Medicinale during a paroxysm, probably as a cathartic. They were agreeably surprised to find their pains abate in a few hours, and soon go entirely off, and that they get rid of the paroxysm itself in two or three days, which in its ordinary progress, would very probably have lasted as many weeks. A number of similar cases having occurred, it soon became known that this remedy really had great influence over the gout.'

Now if this is the truth, and if there is no mischief attending its use, how does it happen, we ask, that these powers have been for so long a series of years unknown in England? It is so long ago as the year 1778 that the Eau Medicinale was an object of dispute at Paris; that pamphlets were written both for and against it, and papers inserted in the periodical works or public journals. It has been used since that time in various parts of the continent of Europe. As curiosity has been so long completely awake, how strange it is then that the most remarkable of its properties has remained in a manner dormant, and almost to be discovered in London. In 1807 Dr. Jones tells us the papers written by Husson on the subject of his medicine were collected into a volume. The cases of gout are less numerous than those of other diseases; and though the terms of commendation are, in our judgment, highly extravagant, it seems that they refer to cases which had happened many years before that period; out of four cases which Dr. Jones has selected from his publication, one is without a date, and the three others

are dated in 1783. Instead of a proof, we regard such testimony as affording strong indications that, on the continent, the folly has passed its acmé, and is either wholly spent or greatly on the decline. But it seems to us undeniable that, if, in the course of forty years, the credit and efficacy of a remedy to which effects almost miraculous have been ascribed, is still precarious and the subject of contention; this can be accounted for upon one of two principles only: either the facts are doubtful and the benefit has been greatly exaggerated; or pernicious consequences have been found to follow from the immediate and apparent relief.

We judge of men from their companions. Though a man may never have held up his hand at the Old Bailey, yet if he be observed to be the constant associate of house-breakers or pickpockets, he will naturally be himself set down as a thief or a swindler. What man in his senses looks for sober matters of fact in the adventures of Don Quixote, or the exploits of Munchausen? The Eau Medicinale was recommended by Husson as a panacea, as a cure for all sorts of disorders. We cannot doubt, then, that the testimony of its advocates is quite as strong in its favour with regard to almost all the other diseases of the human frame, as with regard to gout. But Dr. Jones himself does not affect to believe the tales that have been told of its power in curing other diseases. What then can have made him so credulous as to gout? It behoved him to shew that the evidence was exceptionable in one case, and not in the other; which he has neither done nor attempted to do. He will say perhaps that physicians of competent judgment, Dr. Dejean of Caen, Dr. Chretien of Montpellier, Dr. Wolfe of Warsaw, have been convinced, and have published their conviction. Very well, Sir; we are quite willing to believe that Caen, Montpellier, and Warsaw may possess their Dr. Joneses as well as London. But besides this, we ask again, have physicians withheld their testimony with respect to other disorders? 'Husson,' we are told, 'has published a great number of cases of various disorders, performed by this remedy, many of them *apparently well attested*.' We suppose this means attested by physicians. Why then is the testimony in gout to be believed, and the same testimony in other diseases to be disbelieved?

The conduct of the chief agent, who is called the inventor of this medicine, bears the same impression of imposture, which stamps all the actions of nostrum-mongers and deceivers, who thrive by the credulity of mankind! The dose of this medicine is very small, and it is to be taken commonly but

once. This would seem like great tenderness to the patient; but then the price is enormous. Whatever, therefore, are its powers or its virtues, they will be confined to the opulent. We do not believe, however, that the being precluded from the use of the eau medicinale, will ever be reckoned an aggravation of the evils of poverty.

However, let Dr. Jones tell us his own story about the effects of his nostrum. The following paragraph, we believe, contains nearly all that is requisite to be known of its administration and alleged effects.

‘The whole contents of the bottle are intended by Husson for a dose, but there are many cases, to be presently considered where only half that quantity should be administered: but where there are no circumstances to forbid it, the full dose may be taken. It is necessary to observe, that it must be first mixt with rather more than an equal quantity of water. It should be taken on an empty stomach, and any part of the day may be chosen, but the most convenient time is certainly at night. The recumbent posture, and the warmth and quiet of the bed, seem to be favourable to its producing the desired effects, and to lessen the chance of its disturbing the stomach and bowels to any great degree. Its operation may be advantageously promoted, by an infusion of peppermint, penny-royal, or other aromatic herbs, or of ginger tea, of which the patient may drink freely from time to time.

‘It happens, for the most part, that in four or five hours after taking the remedy, the patient begins, however severe the paroxysm may be, to experience a diminution of pain. He generally falls into a quiet sleep, and awakes in the morning, nearly, or quite free from suffering; and often begins already to enjoy some returning use of the affected limb. About this time, he commonly feels a considerable nausea, sometimes accompanied by vomiting, and this is followed by some bilious stools. In the mean time, the paroxysm goes on diminishing; and on the third, or even on the second day, little more of it remains, than a swelling and stiffness of the parts, which soon go off, leaving the patient in his usual state of health.

‘The above is the common manner in which the medicine has operated in the cases I have observed. But it produces other effects no less singular and deserving attention. Together with the diminution of pain, there is an abatement of fever and irritation, and of the action of the heart and arteries. The pulse is often reduced twenty strokes in a minute, and in many instances, considerably more. At the same time, a moderate diaphoresis, not unusually takes place, and the febrile symptoms, which are often considerable in the gouty paroxysm, soon disappear altogether. It very frequently, also, acts as a powerful diuretic, and its operation, in this way, lasts, sometimes, several

days. The effects may not be, in every case apparent, but I believe that they always happen in a greater or less degree.

‘ Though the paroxysm has been removed, in a great part of the cases I have seen, in the way above described, the time in which this is effected, varies under different circumstances. Several persons have got rid of a smart fit the next day, so as to be able to walk about, and even go abroad. In others, it has yielded more slowly, and, though a single dose has, in general, been sufficient to carry off the attack, yet it does not always effect it completely. Should, therefore, any painful sensations remain, after two or three days, in the affected part, it may be advisable again to have recourse to the remedy. In such cases, half the bottle will generally be found sufficient to remove the remaining symptoms; if not, it may be repeated in the same, or in a still smaller quantity, according to circumstances.’

We are not disposed to deny, though we are by no means convinced, that the eau medicinale has a real power over the gouty paroxysm; we have heard it asserted by cool and unbiassed men, that such is the fact. But at the same time, we know how liable men are to be deceived, and that the gout is, of all diseases, that in which the sufferers deceive themselves the most frequently. We have seen repeatedly paroxysms of gout, which seemed completely formed, and threatened a long confinement, vanish by the exhibition of a warm purge (under the name of gout cordial), or even spontaneously. These occurrences are not uncommon, particularly in the decline of life. The gout, too, is greatly under the influence of the imagination. A sudden terror has been known to restore, in a moment, the use of a man's limbs. The application of cold water will take off gout, though it will not remove any fixed inflammation. It will shift about from one joint to another, or to the bowels, stomach, lungs, or brain. It is, therefore, more a nervous affection, than of a true inflammatory nature, however imposing the appearances may be. This renders very precarious the result of all experiments on the simple gouty paroxysm; and the evidence necessary to convince men of a moderate degree of scepticism, must be much stronger than any which our doctor has here produced.

Had Dr. Jones, instead of retailing the stories of Sir Joseph Banks, my Lord Essex and his butler, and Baron de Roll, taken his cargo of little bottles, which he procured from his patron, Mr. R. Craufurd, into one of the wards of St. George's Hospital, (he resides within twenty paces of it), given them as a night draught to some of the patients, and told us what himself and the medical officers of the hospital had observed, he would have acted in a manner becoming his station in so-

ciety, and the public would have heard his report with satisfaction. We have been told, by most respectable authority, that the eau medicinale, so administered, (the patient being ignorant of what he was taking), has been quite inert, even in gout. It is upon record, that much more surprising effects were ascribed to the metallic tractors, and in gout too, than any which are produced in this publication. We are exercising then no more than a proper caution, in still doubting whether the supposed beneficial effects here alleged, are not wholly imaginary.

But granting it to be proved, that the eau medicinale really relieves the paroxysms of gout, it still remains a question, whether it does good or harm to the patient. It is in vain to say, this man or the other man are still alive and hearty. So are some dram-drinkers, at the age, perhaps, of fourscore. But is it a safe experiment to the real invalid, the man of shaken nerves and feeble stamina? All analogy is against the use of remedies which prevent the gouty action from settling on the extremities. In what way the pain and inflammation operate as a relief to the constitution, we cannot say; but experience seems to have established the fact. Every medical man, and almost every gouty person, knows the mischief done by the Portland powder. It is but as yesterday that Dr. Kinglake attempted to introduce the cold immersion; and it seems unquestionable, that the practice had the effect ascribed to it. But it seemed as certain, that the health suffered, so that those who were most inclined to favour the experiment, were obliged to renounce it. We see no reason to think, that the present experiment, (taking for granted, that this nostrum has a real power), will be attended with any other result. But to determine this, the experience of some years is necessary. English experience is, with regard to this point, absolutely nothing. It has not been used in London two years; and most of the cases cited in its behalf, have occurred during the present year. If it should eventually prove mischievous, what compensation can Dr. Jones make to society for the part he is taking? In the mean time, however, 'as the speculation has turned out a good one,' some individuals will make fortunes. What signifies it then, how many families are thrown into distress?

We think that the national character is greatly affected by the support and importance given to fooleries of this nature by persons of influence in the state. The English nation possesses abundance of good sense, intellect, activity, and energy. The deeds performed by the true efficient part of the English community, our naval officers, our military men, our merchants,

and our philosophers, have not been surpassed by any nation on the surface of the globe. But it makes us blush to observe the clatter made in the first circles of the metropolis about a quack medicine, which has been well known at Paris for forty years; foreigners, we infer, will set us down as no better than a set of gossiping old wives. Indolence, luxury, and sensuality, are the true causes of the gout. Those who expect to cure it by medicines, are labouring to alter the course of nature. In the animal system, the laws of existence are as fixed, necessary, and definitive as in the material world.

P. S. Since we have written the above, two reports have reached us. The one is, that the nostrum of Dr. Jones is not the true eau medicinale; but a spurious imitation. This would be comical enough, should it be true. But the other is much more serious. In the New Medical Physical Journal, it is broadly asserted, that this medicine is at this moment prohibited at Paris, it having been observed to produce sudden deaths. Is the assertion of its being prohibited, a fact or a falsehood? We think Dr. Jones bound, as an honest man, to answer this question. The pages of the publication in which it has appeared, are open to him. The world will judge of him from the candour with which he admits, or his alacrity in refuting the charge. Silence we shall deem a confession of its truth.

ART. X.—*Northern Garlands. The Bishopric Garland; or, Durham Minstrel; a choice Collection of excellent Songs. The Yorkshire Garland, a curious Collection of Old and New Songs. The Northumberland Garland; or, Newcastle Nightingale; a matchless Collection of famous Songs. The North-Country Chorister. An unparalleled variety of excellent Songs. Edited by the late Joseph Ritson, Esq. fcp. 8vo. London, Triphook, 1810.*

ART. XI.—*Gammer Gurton's Garland; or, The Nursery of Parnassus: a choice Collection of pretty Songs and Verses, for the amusement of all little Children who can neither read nor run, fcp. 8vo. London, Triphook, 1810.*

THE growing scarcity of Mr. Ritson's publications is the best proof of their utility in illustrating the progress of the language and the manners of our ancestors; but the temper of the man is every day coming forth in a more unamiable light, since, with all his savage ravings about the inaccuracy of others, deeper research than his, is constantly proving him

to have been as inaccurate as the best of them. This ought to be a lesson to all black-letter men; and should teach them to be cautious how they set themselves above the old adage, *humanum est errare*.

The first of the volumes before us is re-edited by the laborious Mr. Haslewood, who thus accounts for its appearance:

'While the spacious pages of the county historian are too exclusively engrossed by topographical surveys, genealogical tables, statistical numbers, or agricultural refinements, the humble and amusing village strains, founded upon the squabbles of a wake, tales of untrue love, superstitious rumours, or miraculous traditions of the hamlet, are very slightly regarded, if not glanced over unnoticed. A county garland is one of those minor publications scarcely considered worthy the attention of a county editor; and from the motley basket of an itinerary mendicant, the reader is alone supplied with such an entertainment. To glean for each county its appropriate ballads might, therefore, be an acceptable task. If they neither vied for adventures with the deeds of chivalry, nor eclipsed the gallant knight and courtly dame in marvellous amours, yet their characteristics would be a just and faithful representation of domestic manners and provincial customs; they would exhibit nature without the soil of art, and "the short and simple annals" of the rustic would often be found preserved in the ditty, which at her wheel the village maiden sings.'

It may be easy to jumble together a parcel of songs, of all dates, and upon all subjects, indiscriminately, and from their historical allusions, or novelty of romantic incident, excite and partly gratify curiosity; but this medley must fail to convey an equal interest with the record of some domestic tale, founded upon the attractive scenes of youth; when, however rude the combination of language and numbers, our partiality may be said to 'grow with our growth.' To the mind that has once imbibed an hereditary love of rural haunts, fancy amid the vicissitudes of life, the toil of worldly pursuits, or the visiting of foreign climes, can mock the lapse of time, and, like the wandering Swiss, still fondly picture home, and dwell with enthusiastic delight on native strains.

'For the place of his nativity,* the late Mr. Ritson seems to have felt a strong attachment; and to that circumstance may be attributed his first collecting and publishing the following

* * Stockton upon Tees.'

trifles; though a similar attachment must also have been felt in general by his readers: for of those trifles, it can be recorded on his own authority, that "they sold better than any other of his various publications." Some of the pieces he described as gathered "orally," others were "sung in the market-place;" but in an embodied form they have been long out of print, and become exceedingly rare. By the obliging assistance of four distinguished collectors (whom it might be considered rather ostentatious to name, on so slight an occasion), I have been enabled to reprint each article from the text of Mr. Ritson.—p. v—vii.

These observations are very just, and much superior to any thing we have hitherto seen from Mr. Haslewood's pen. We think the Garlands were quite worth reprinting, and wish that some tasteful selector would present us with the cream of the largest collection of old garlands we ever saw, which is that in the possession of Mr. Gutch of Bristol. In the 'Garlands' before us, will be found the excellent Yorkshire song of 'York, York, for my money,' which is given in Evans's old ballads; and as for the ancient ballad of the Battle of Otterbourne, and the modern one of Chevy-Chase, which are given in Percy's Reliques, they are quite at home in Ritson's 'Northumberland Garland.' The sixth song in the 'North Country Chorister' is entitled 'The Bonny Scot made a Gentleman,' and is in idea and manner very similar to the rare 'old ballad' of 'Jockie is growne a Gentleman,' which we quoted in our review of Mr. R. H. Evans's new edition.* We are surprised that it should have escaped his notice; and suppose that it was before Mr. Ritson met with his ballad, that he denied the existence of Mr. Evans's. The burthen of the former is not so stinging as that of the latter;

' Ha, ha, ha, by sweet St. Ann,
Jockie is growne a gentleman;

but there is an appropriate piece of satire in its last stanza but one; which that song is without. We shall quote the whole song, that our readers may compare the two.

The bonny Scot made a Gentleman.

' O Jockey, O Jockey, before you go away,
One word with you, I pray you stay;

* Vol. xx. p. 166.

How came you now so gallant and gay,
Thou wert but a beggar the other day?

Bonny Scot, we all witness can,
That England hath made thee a gentleman.

'Thy blue Bonnet, when thou came hither,
Could scarce keep out the wind and weather;
But now it is turn'd to a hat and feather,
Thy bonnet is blown the devil knows whither.

Bonny Scot, &c.

'Thy shoes on thy feet when thou cam'st from plough,
Were made of the hide of an old Scots cow;
But now they are turn'd to a rare Spanish leather,
And deck't with roses altogether.

Bonny Scot, &c.

'Thy stockings they were made of a neat blue,
They scarce cost six-pence when they were new;
But now they are turn'd to another hue,
With silken garters down to thy shoe.

Bonny Scot, &c.

'Thy waistcoat and doublet they were but thin,
Where many a great louse has harbour'd in;
But now it is turn'd to a scarlet red,
With silver and gold lace all bespread.

Bonny Scot, &c.

'Thy shirt which thou used to wear on thy back,
Was made off the web of a coarse hop-sack;
But now it is turn'd to a rare Holland fine,
Bought with the rare [old] English coin.

Bonny Scot, &c.

'Thy bands and thy cuffs, which thou us'd to wear,
Was scarce wash'd three times in a whole year;
But now they are turn'd to a cambrick clear,
And deck'd with lace up to the ear.

Bonny Scot, &c.

'Thy gloves they were made of a threaden stitch,
Thou kept on thy hands to hide the itch;
But now they are turn'd to kid leather, I'm told,
And trimmed about with ribbons of gold.

Bonny Scot, &c.

'Thy sword at thy * * * * was a great black blade,
With a great basket hilt of iron made;
But [now] a long rapier doth hang by his side,
And huffling doth this bonny Scot ride.

Bonny Scot, &c.'

Our fair readers will be pleased to see the original of a favourite song of their's; upon which a note is written, which from its want of gallantry, we take to be Mr. Ritson's: 'This song has lately been introduced upon the stage by Mrs. Jordan, who knew neither the *words* nor the *tune*.' As for the words, we think Mrs. Jordan has judiciously altered *them*; and, pray, what is the right tune?

The New Highland Lad.

' There was a Highland laddie courted a lawland lass,
There was, &c.
He promis'd for to marry her, but he did not tell her when;
And 'twas all in her heart she lov'd her Highland man.

' Oh where, and oh where does your Highland laddie dwell?
Oh where, &c.
He lives in merry Scotland at the sign of the Blue Bell;
And I vow in my heart I love my laddie well.

' What cloaths, O what cloaths does your Highland laddie
wear?
What cloaths, &c.
His coat is of a Saxon green, his waistcoat of the plaid;
And its all in my heart I love my Highland lad.

' Oh where, and oh where is your Highland laddie gone?
Oh where, &c.
He's gone to fight the [faithless] French whilst George is on
the throne.
And I vow in my heart I do wish him safe at home.

' And if my Highland laddie should chance to come no more,
And if, &c.
They'll call my child a loose-begot, myself a common
*****;
And I vow in my heart I do wish him safe on shore.

' And if my Highland laddie should chance for to die,
And if, &c.
The bagpipes shall play over him, I'll lay me down and cry,
And I vow in my heart I love my Highland boy.

' And if my Highland laddie should chance to come again,
And if, &c.
The parson he should marry us, and the clerk shall say
amen,
And I vow in my heart I love my Highland man.'

Mr. Triphook's 'Gammer Gurton's Garland' is a collec-

tion of all the unmeaning nursery-songs, which are handed down from one gossip to another, and which we were in hopes the intelligent little books now published for the use of children, were daily superseding. Mr. Triphook has been weak enough to record the meanest of these silly slobberings of the Muse, which, however ancient be their origin, can throw not the least glimpse of light upon ancient manners, because as fast as their allusions or words become antiquated, they are carefully changed by the nurse into something more intelligible; and thus, as they were at first nothing but the shadow of poetry, they are now the merest shadow of a shade.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 11.—*A Series of Discourses, principally on the Evidences of Christianity.* By the Rev. M. J. Naylor, B. D. Vicar of Penistone, Lecturer at the Parish Church, Wakefield, and late Fellow of Queen's College, Cambridge. London, Mawman, 1810. 8vo. pp. 467.

AMONG other reasons which the author assigns for the present publication, is one, which we hope, by operating on the sympathy of his readers, will augment the sale of his book. He says, he entertained a hope that, 'by this means, he might contribute something towards supplying the wants of an infant family, for which he has always found it very difficult to provide.' These sermons are sixteen in number, and on the following subjects:

'The necessity of carefully examining the evidences of christianity.

'On the character of Jesus Christ.

'The miracles of Jesus a proof of his divine mission.

'The prophecies of Jesus a proof of his divine mission.

'Observations on the death and resurrection of Jesus.

'Observations on the death and resurrection of Jesus.

'Observations on the apostles and first witnesses of Jesus Christ.

'Observations on the apostles and first witnesses of Jesus Christ.

'Of the authenticity of the New Testament.

'The credibility of the original witnesses of christianity.

'The publicity of the first origin of christianity.

- Reflections on the rapid progress of the christian religion.
- The beneficial effects which christianity has produced in the world.
- The connection of the Christian with the Jewish revelation.
- Rectitude of conduct of more value than rectitude of opinion.
- The danger of evil habits, and the importance of a good education.

These discourses are not remarkable for any novelty of argument or illustration; but the author has put together the usual common places on the different topics in a manner which does honour to his good sense and christian moderation. Mr. Naylor enforces the leading evidences of christianity with perspicuity and earnestness; nor does he weaken the cause which he defends, by insisting, with an ill-timed zeal, on points of a doubtful nature, or of secondary importance. The following extract will show the spirit in which this volume is composed:

‘Vain, foolish mortals! think ye that the cause of God can require support from the feeble arm of man! Think ye that Almighty power and goodness cannot cause his light to shine through the world, unless its progress be directed by the glimmering ray of human wisdom! Think ye that the celestial truth, against which *the gates of hell shall not prevail*, needs the assistance of puny man to preserve it from falling! Was it by the guidance of human wisdom, or the aid of human power, that *the word of God first grew so mightily and prevailed*? Assuredly not. God, at that time, *chose the weak things of this world to confound the mighty; and the foolish things of this world to confound the prudent*. Yet, in spite of the pride and power of man, the cause of Christ triumphed over every opposition, till multitudes, of various climes and nations, became obedient to its yoke.

‘Look, too, at him who *came into the world to bear witness to the truth*, and who was himself *the way, and the truth, and the life*. Did he endeavour to repress error by railing, or drive men into the way of truth by the violence of contention? No. Mildness was the spirit with which he addressed the mistaken. Calm reasoning was the only weapon with which he assailed even the extravagance of the Sadducees. The severity of his censures was all directed against vice and hypocrisy, against them *who said, but did not*. Theirs was in his estimation the worst of errors—errors which could never be too earnestly exploded.

‘We profess that this Jesus is *the author and finisher of our faith*; do we not, therefore, acknowledge that we ought to be imitators of him? In a situation, in which passion and prejudice are liable to lead us astray, he has left us an important example which we shall do well diligently to observe. We feel zealous for the truth, and it is good, it is right, to be zealously

affected always in a good thing. Our blessed Lord himself did not hesitate to defend the truth, and to reprove the errors of the Sadducees. Neither let us forbear to do the same, with all the ability that we possess. But, when displaying our zeal in this laudable cause, let us take care that this zeal be always tempered with meekness. Jesus, who was himself the oracle of truth, suffered no bitterness of speech to *proceed out of his mouth*, even when combating opinions of the most dangerous tendency. Shall we, then, who are but weak, fallible men, assail our brother with words of acrimony? We are not ourselves exempt from all mistakes. We are not possessed of undeviating infallibility. How know we, then, that we are certainly right? How are we enabled positively to say that he has not attained the truth, and we ourselves fallen into error?

‘But, grant that his errors are ever so gross, ever so flagrant, from *us* they call for pity, rather than anger,—for winning mildness, rather than disgusting severity. We may confirm him in his errors, but we never can convince him, by abuse and railing. By mildness of language only can we persuade him to listen to our arguments, by temperance of discussion alone can we convince him that ours is the cause of truth. Were this not the case, yet as christians it is our duty to *bear with our weak brethren*, and to *love one another in sincerity*, in obedience to the *new commandment* of our blessed Lord. But anger and bitterness of contention form no attributes of this love, and bear no conformity to the pattern he has left us in his own conduct. He treated even the Sadducees with mildness, notwithstanding the extravagance of their tenets. He directed his most energetic reproofs against the not heretical, but proud and hypocritical, Pharisees. In all this, he clearly evinced how much more highly he esteemed rectitude of conduct than rectitude of opinion.’

POLITICS.

ART. 13.—*A clear, fair, and candid Investigation of the Population, Commerce, and Agriculture of this Kingdom; with a full Refutation of all Mr. Malthus's Principles, proving from infallible Documents, that our Population is rapidly decreasing, from the high price of Grain, and the long and unfortunate war; and if not remedied, England may fall. Also shewing the great Impolicy of the late Corn Bill, and that the high price of Grain has been the Cause of the late Blights.* London, Mawman, 1810.

THE title will probably lead our readers to imagine that this is rather an eccentric production. Nor will they be disappointed in this conjecture. • But amid some eccentric remarks and many violations of orthoepy and syntax, no small portion of good sense pervades the pamphlet; and many of the reflections evince such force and acuteness of mind, as induce us to over-

look the defects of the composition. We will extract a few passages. Speaking of the state of Holland, previous to the absorption of that country in the volcanic crater of the French revolution, the author addressing Mr. Malthus, says,

‘ This country,’ (Holland) ‘ cuts up your boasted system, your new lights, by the root. Sir, we have comparatively a more extensive foreign trade, and more colonial emigrations than Holland; and as to the unhealthiness of the great part of the country, according to your boasted pages, it should impoverish her more than any other cause. As in unhealthy countries the mortality must fall most upon the weak, that is children; and your laboured volumes shew, that children dying exhausts the wealth of a country; as all those that die, the expences are lost to the community, as they do not arrive at maturity to benefit the state.

‘ Yet, Sir, here is a country formed of marshes, obtained from the sea, having a population, wealth, power and commerce above any other country of the same extent; till this hydra-headed monster, war, and Mr. Pitt’s politics have almost ruined it.

‘ Sir, I will confidently tell you, that this industrious country directly overthrows your weak supercilious hypothesis, viz. that commerce has outstripped agriculture; which I find is now the cant phrase of our agriculturists. The Hollanders grow no corn, Sir, experience no famine, have bread at a regular and low price, and their industry pours wealth into their country; and happily they have no agricultural societies to keep up the price of grain. You see, Sir, the great Hume, whom such a feeble author as you should reverence, was right when he says, “ that the riches of a country consist in its industry,” though you, with your new lights, contradict it.’

‘ France calls us a nation of shopkeepers; let us glory in the name; he would give ten landholders for one shopkeeper. See what a small speck we are upon the globe, and what a figure we have lately cut upon the continent. The only power that has resisted Buonaparte. But let us become a nation confined to our barren soil and lands, purely agriculturalists, and even Holland’s barren marshes, with trade, would be superior to us. In the cool disquisition of argument, what is a land owner? a country gentleman, a respectable man, but a mere drone in the state. No; it is the merchant, the manufacturer that is the active and valuable member of the state. It is them that has given England such consequence. See in the course of history what small states in the Mediterranean, the figure they have made. Even the barren marshes of Holland have often contended alone with England.’

‘ No state can be powerful, populous, and wealthy, as an agricultural one. England, which is the best cultivated country, does not employ, according to the Population Act, one fifth of the people in agriculture. Then according to Mr. Malthus’s plan, what is to become of the other part? The poor laws should be

abolished, he says; then they must be literally starved. What will become of our revenue, and what will become of our kingdom, when it has lost its population? But the strongest argument that I can put to the land owner, what will become of his produce? there will be no home market to take off its surplus; no monopoly. It will then be an exporting nation of corn, which Mr. Malthus so anxiously wishes, and no revenue by which he can get a bounty; his corn must then be below in price the produce of the continent; as there would be the expense of shipping it for their market. Besides every country that has no inhabitants but agriculturists, must be liable to famine; for when the crops fail, as they are the only riches of the country, there will be no wealth to purchase foreign corn.'

'What makes an acre of ground of so much more value in England than in any other country? It is her commerce.'

The author among other topics argues against the imposition of a bounty on the exportation of corn. He thinks this bounty a sacrifice of one part of the community to the avarice of the rest; and he deems it hard that people should pay a bounty for the express purpose of making the article dearer. The most effectual bounty on the growth of corn is the increase of our commercial and manufacturing prosperity. During the American war, when our commerce and manufactures were comparatively at a very low ebb, corn, as the author remarks, 'though we were feeding our army in America, sold very low, so that the farmers never had so bad a market for their produce.' But in the present revolutionary conflict, when this country became in a great measure the commercial mart and manufactory for the whole world, agriculture has been prosecuted with redoubled zeal, and corn has fetched a higher price than it ever did before. The latter effect indeed, of the exorbitant increase in the money-price of corn, may be in part ascribed to the exorbitant issue of a paper currency, which has enhanced the nominal value of every article of subsistence.

The reader will perhaps be anxious to know how the author solves the paradox in his title page, that 'the high price of grain has been the cause of the late blights.' This he has done with no common ingenuity.

'Without a great stock of cattle,' says he, 'no farmer can cultivate his land to advantage; not only to breed manure, but also to eat off his mucilage crops, turnips, clover, &c. therefore instead of commerce outstripping agriculture, no country can be properly cultivated without commerce, not only to consume its produce, particularly of animal food, but likewise affording capital to improve wealth. But capital has its limits; for if the ground is pushed too much beyond its powers or strength, it will only produce an impoverished grain, which has been the case lately.'

‘Mr. Malthus, and many agricultural writers, talk as if ground might be pushed to any point; but the late failures, or blights, have directly shewn them their error. The ground must have ease, and that is best done by alternately a mucilage crop, and it eat off the ground. And to prove incontestibly that our late failures have been owing to pushing nature beyond her power, and not to the seasons, or Sir Joseph Banks’s plants; that amidst all these failures, fresh land always produced good grain. But if it had been owing to the seasons, or insects, or plants, this fresh land would also have miscarried.* Therefore, beyond a doubt, and I challenge all the agriculturists to prove the contrary, our late bad harvests have been owing to the immense price of corn, pushing the farmer to alter his regular routine of crops, ploughing up every thing, the ground having no rest; and the great price he got for his corn enabling him by forced manures to push his land too much, so that capital did harm, avarice defeated itself. The same ground having constant dry crops, principally wheat, without any ease, but receiving an abundant proportion of manure, at the expence of the other grounds, so that his regular systematic plan was broke in upon, and blights were the consequence. Good heavens! let me inform our tillers of acres that nature can only produce to a certain point, and beyond that, nothing but disease and blight will take place. And also let me inculcate into our land owner, that his acres are producing him ten rents to what they do upon the continent; (France for instance), and let him be satisfied, and not force the legislature by the corn laws to starve the people.’

The following is the concluding remark, which the author addresses to Mr. Malthus, and, considering the age of the world, and the time which has been allowed for Mr. Malthus’s great principle of population to operate, it deserves attentive consideration.

‘The great navigator, Capt. Cooke, whose extensive knowledge, observation, and penetration, I should think should awe you into silence, was so struck with the world being so thinly inhabited, that he asks this natural question, “from what cause man is so thinly scattered upon the face of the earth?”

* Whenever any vegetable has lost its energy, its circulation not being performed with activity, but sluggishly and diseasedly, animalcula, or a fresh plant will form upon it; and it is upon the upper part of the stalk or straw where these diseased spots appear, the circulation not having energy to move with vital force enough, and to feed the young forming grain or embryo, therefore an imperfect embryo or grain is formed; for it is at this crisis that the plant requires her full powers in forming the seed for future plants. It is the same with all vegetables, even fruit trees, when they do not thrive and bring forth fruit, they are covered with animalcula, but this is not the cause but the consequence of the vegetables not thriving.

ART. 14.—*A Letter addressed to the Right Hon. Lord Grenville, by a Briton.* London, 1810.

WHETHER the eulogy of '*decies repetita placebit*' will apply to this pamphlet we are not quite prepared to decide, having with great difficulty got *once* through it, and feeling no inclination to try the effect of even a *second* repetition. We have here and there a ray of sense; but it is so obscured when it appears by unapt quotations, and so bedimmed by miserable puns, that the effect is entirely lost. The following is a fair specimen of the whole:

'The passage of Earl Temple to Buckingham House was the prelude to the game that was to be played on the occasion, "*rapidis qui tonat altus equis.*" He came, the lord of Stowe, he played the game for his cousin and brother, *on perd tant de temps a meler les Cartes*; he made a small shew of honours, but he left the *odd trick* for Mr. Pitt and his youngest brother, the gentleman whom I have now the honour of addressing. Though you played at first an under game in speaking, and indeed played the deepest game when you *held your finger*, (as speaker) you dealt yourself, the *deuce* knows how, the best cards in the pack.'

Lord Grenville we are told in a note,

'counts his life by *lustra* (his *lustrum* indeed is annual) by the five thousand a year he receives from the Exchequer, this is what may be called an *illustrious* life.'

This is quibbling and pun-cutting with a vengeance.

ART. 15.—*Arguments by Lieutenant Col. Henry Haldene, Captain of Royal Invalid Engineers; shewing the Illegality of the pretended Power of suspending Articles of War, or Execution of Articles of War. To which are subjoined, Letters to the Right Hon. Sir David Dundas, the Commander in Chief, and to the Right Hon. Lord Mulgrave, Master General of the Ordinance.* London, Sherwood, 1810, Price 2s.

THE arguments adduced in this pamphlet are not of a nature to become the subject of *critical* investigation. The publication itself consists chiefly of letters addressed to the different official persons, from whom the writer solicited promotion, with complaints of his being unjustly overlooked. The answers contain the reason which rendered it not only expedient but impossible to comply with that solicitation; this reason, however satisfactory it may appear to others, is not so to him whose promotion it precludes. That it should so happen is not very wonderful. The tone and temper of the writer are not very conciliating, and do not seem well calculated to remove any obstacle that might have stood in the way of his military preferment.

POETRY.

ART. 16.—*Feeling; or, Sketches from Life, a desultory Poem, with other Pieces.* By a Lady. London, Longman, 1810. Price 5s.

THIS poem has many faults which might be pointed out, but the intention of the authoress appears so good as to claim our commendation. Her design is to place before the eye of youth some simple tales, which may impress them with the love of virtue, teach them the blessings and duty of industry and exertion, and to learn in whatever station they are placed, 'there-with to be content.'

The poem opens with a description of the influence of feeling, as operating on man in a state of innocence, &c. We have then the drowned sailor and the miner. And here we take the opportunity of making an extract, as we think the following not the worst specimen of our authoress's versification;

' Yet far from it my thoughts dejected stray,
Where the poor miner wears his youth away.
In Idria's depths, hid from the day's fair light,
He plies his toil in never ending night.
In vain for him the year's sweet changes roll,
They bring no transport to his joyless soul.
Let winter come, array'd in sombre charms,
'Tis *Freedom's* son's his awful beauty warms;
Let smiling spring pour her fresh op'ning bloom,
It glads not *him* pent in a living tomb.
The summer bow'r the path which would invite
The lover's step, the stroll at closing night,
The converse chaste, beneath the starry Heaven,
Where a pure foretaste of its joys is given,
Lost, lost to him! as vain shall autumn spread
Her yellow leaves, to form a fragrant bed,
Where, at his ease, in sweet repose reclin'd,
The child of feeling cons with pensive mind,
The awful lesson on his heart imprest,
By with'ring groves, so late in verdure drest.'

The sufferings of a bankrupt through the rigour of his creditors, are feelingly told with the natural and just remarks, which must arise in every generous breast where this species of distress is produced by unforeseen misfortunes. Our authoress thus addresses the rigorous creditor:

' Foolish man! had'st thou with gen'rous mind
Not giv'n the whole, but yet a part resign'd;
Cheer'd his sunk spirit, and with friendly pow'r
Hallow'd the gloom that marks misfortune's hour,
And led him on with more enlighten'd sense,
To shun each shoal, stand more on self-defence;

Kind to thyself! small then *thy* loss had been,
 And *he* once more life's happy vo'try seen.
 Now sadly lost!—evanish'd into shade,
 The once bright phantoms of enjoyment fade!
 His peace, the sabbath of his days, is o'er,
 And hope's bright torch shall be relum'd no more.

The sufferings of the exile and the whole of the exile's story are the next best subject that will claim the readers sympathy and attention in the first part of this poem.

The second part contains the story of Matilda, which is intended to show the hardships arising from the unequal distribution of property by the feudal system. In this story, which is rather prolix, we have the character of a good clergyman exemplified, with the sorrows and privations which are brought on his family by his death. Indeed, we know of few situations in life more distressing than that of a clergyman's widow left with a large family and a scanty pittance, obliged to leave the home that has been endeared and hallowed by domestic intercourse, the scene of tender friendship and of faithful love. All this the authoress has endeavoured to describe, and though not in lofty numbers, yet with much fidelity of delineation. She compliments Dr. Webster, and alludes to the institutions of the 'Widows Fund,' and the 'Sons of the Clergy.' This second and last book concludes with various remarks, all equally to the authoress's credit as a woman of good feeling and seriousness of thought. The other productions are *The Maniac*, *The Misanthrope*, and *An Ode on Death*, a very proper *finale* for such melancholy subjects.

ART. 17.—*Lincs on the lamented Death of Sir John Moore, suggested by reading "Moore's Narrative of the Campaign in Spain."* By E. C. London, Shury, 1810.

IF the memory of this brave and ill-fated officer could inspire no better poetry than the following, our readers will agree with us that the author has mispent his time and misapplied his talents.

To thee, great Moore, I dedicate my lays,
 To thee devote my slender meed of praise;
 To thee, while yet Britannia's streaming eyes
 Are rais'd in meek reproaches to the skies,
 While yet convuls'd beneath the stroke of fate,
 She mourns the noblest pillar of the state;
 While yet, perhaps, thy spirit hovers near,
 To catch thy fame and bless the falling tear.

NOVELS.

ART. 18.—*Egbert; or, The Monk of Penmon; a Romance. By the Author of two popular Novels, 2 vols.* London, Sherwood, 1810.

THE numerous romances, novels, stories, and tales, founded

on facts, &c. which come under our inspection, are seldom any thing more than an insipid patch-work, with a sounding title, calculated to catch the eyes of silly girls; and, if morality be respected, we are often content to overlook improbabilities, want of connection, vacuity of incident, and sterility of interest. The present performance has not any thing to boast with respect to the faculty of invention, but, at the same time, it cannot be condemned on account of any vitiating tendencies. The story is altogether well executed, the incidents are interwoven with consistency, and though the tale itself is evidently taken from, and helped out by other tales of the same description, yet, by the adroitness of the author, it carries with it a new face, and produces an agreeable effect. The moral which it inculcates, is, that sooner or later, providence arrests the progress of the wicked, and does not suffer the perpetrators of iniquity to pass unpunished. The guilt of the unhappy monk of Penmon is lost in contemplating the retributive justice which awaits a deviation from the paths of virtue. We can, therefore, so far recommend Egbert; or, The Monk of Penmon, to the perusal of the lovers of this kind of reading.

ART. 19.—*Zastrozzi; a Romance*, 1 vol. By P. B. S. London, Wilkie, 1810.

ZASTROZZI is one of the most savage and improbable demons that ever issued from a diseased brain. His mother, who had been seduced by an Italian nobleman by the name of Verezzi, and left by him in wretchedness and want, conjures her son, on her death bed, to revenge her wrongs on Verezzi and his progeny for ever! Zastrozzi fulfils her diabolical injunctions, by assassinating her seducer, and pursues the young Verezzi, his son, with unrelentless and savage cruelty. The first scene which opens this *shameless* and disgusting volume, represents Verezzi in a damp cell, chained to the wall.

‘His limbs, which not even a little straw kept from the rock, were fixed by immense staples to the flinty floor; and but one of his hands left at liberty to take the scanty pittance of bread and water which was daily allowed him.’

This beautiful youth (as he is described), is released from his confinement by the roof of the cell falling in during a most terrific storm. He is then conducted, though in a raging fever, by the emissaries of the fiend-like Zastrozzi to the cottage of an old woman, which stands on a lone heath, remote from all human intercourse. From this place he contrives to escape, and we find him at another old woman's cottage near Passau. Here he saves the life of Matilda, La Contessa di Laurentini, who, in a fit of desperation and hopeless love for the Adonis Verezzi, plunges herself into the river. The author does not think proper to account to his readers when and how these two persons had

become acquainted, or how Verezzi could know the unbounded and disgusting passion which Matilda entertains for him. It is vaguely intimated, that Verezzi loves and is beloved by Julia Marchesa di Strobazzo, who is as amiable as Matilda is diabolical; but we are left to conjecture how the connection between Zastrozzi and Matilda is brought about. But these inconsistencies need not surprise us, when we reflect that a more discordant, disgusting, and despicable performance has not, we are persuaded, issued from the press for some time. Verezzi accompanies Matilda to Passau, with whom he remains, and by whom he is informed of the death of Julia. This intelligence throws him into another fever; on his recovery, Matilda conveys him to a castella of her own, situated in the Venetian territory. Here she practices every art and assumes all the amiable appearances and fascinating manners she is mistress of, which she thinks most likely to wean Verezzi from his fondness for the memory of Julia, and to inspire him with an affection for herself. But all her arts prove fruitless, till Zastrozzi suggests the scheme of affecting to assassinate Verezzi, when Matilda is to interpose and make him believe that she saves his life. Verezzi, who is a poor fool, and any thing but a man, falls into the snare, forgets his Julia, indulges a vicious passion for Matilda, which the author denominates love, but which is as far removed from that exalted passion as modesty is from indecency, and deserves a name which we shall not offend our readers by repeating. Revelling in an inordinate and bestial passion, of which the fiend Matilda is the object, he discovers that Julia still lives. This causes momentary regret, but awakens the jealousy of Matilda, which he calms by the most indelicate professions, and whilst he is about to drink a goblet of wine to the happiness of his infamous paramour, Julia glides into the room. Verezzi is instantly seized with a frenzy, and stabs himself. Matilda is rendered furious by this death blow to her criminal gratifications.

‘Her eyes *scintillated*,’ (a favourite word with the author, which he introduces in almost every page), ‘with fiend-like expression. She advanced to the lifeless corpse of Verezzi, she plucked the dagger from his bosom, it was stained with his life’s blood, which trickled fast from the point to the floor, she raised it on high, and impiously called upon the God of nature to doom her to endless torments should Julia survive her vengeance.’

She is as good as her word; she stabs Julia in a thousand places; and, with exulting pleasure, again and again buries her dagger in the body of the unfortunate victim of her rage. Matilda is seized by the officers of justice, as well as Zastrozzi, who confesses that he had planned the whole business, and made Matilda the tool by which he satiated his revenge.

The story itself, and the style in which it is told, are so truly contemptible, that we should have passed it unnoticed, had not our indignation been excited by the open and barefaced immo-

rality and grossness displayed throughout. Matilda's character is that of a lascivious fiend, who dignifies a vicious, unrestrained passion by the appellation of love.

Does the author; whoever he may be, think his gross and wanton pages fit to meet the eye of a modest young woman? Is this the instruction to be instilled under the title of a romance? Such trash, indeed, as this work contains, is fit only for the inmates of a brothel. It is by such means of corruption as this that the tastes of our youth of both sexes become vitiated, their imaginations heated, and a foundation laid for their future misery and dishonour. When a taste for this kind of writing is imbibed, they may bid farewell to innocence, farewell to purity of thought, and all that makes youth and virtue lovely!

We know not when we have felt so much indignation as in the perusal of this execrable production. The author of it cannot be too severely reprobated. Not all, his '*scintillated eyes*,' his '*battling emotions*,' his '*frigorific torpidity of despair*,' nor his '*Lethæan torpor*,' with the rest of his nonsensical and stupid jargon, ought to save him from infamy, and his volume from the flames.

MISCELLANEOUS.

ART. 20.—*Gazetteer of England and Wales; containing the Statistics, Agriculture and Mineralogy of the Counties; the History, Antiquities, Curiosities, Manufactures, Trade, Commerce, Fairs, Markets, Charitable and other Institutions, Population and Elective Franchises, of the Cities, Towns, and Boroughs; including a complete Index Villaris, with the Bearings and Distance of each Village and Mansion from the nearest Market Town. Illustrated by Two large Maps, descriptive of the Roads and Inland Navigation. By Thomas Potts. London, Rivington, 1810.*

ALL the useful matter contained in the excellent gazetteer of Luckombe, is incorporated in this work, but with numerous additions, corrections, and improvements. It would have greatly augmented the value of this performance, if Mr. Potts had inserted the returns of the late population act, and had mentioned the number of houses and inhabitants in each village, town, &c. with the amount of the poor-rates, the nature of the living, whether rectory or vicarage, the annual value, and the name of the patron. The distances appear, in general, to be estimated too high. At least, we have found this to be the case with several which we have examined. Mr. Potts, however, deserves praise for the industry with which he appears to have accomplished this laborious undertaking.

ART. 21.—*Practical Remarks and Precedents of Proceedings in Parliament on Private Bills; comprising the Standing Orders of both Houses, to the prorogation of Parliament on the twenty-first Day of June, 1810, the Second Edition, corrected and enlarged. By Charles Thomas Ellis, Parliamentary Agent, of the Inner Temple. London, Butterworth, 1810.*

AT a period when applications to parliament for private bills are so numerous, and seem continually increasing, the utility of the present work must be very apparent. It contains all that is

requisite to be known of the practice of parliament with respect to private bills.

ART. 22.—*The Juvenile Spectator, being Observations on the Tempers, Manners, and Foibles of various Young Persons, interspersed with such lively Matter as, it is presumed, will amuse as well as instruct.* By Arrabella Argus. London, Darton, 1810, price 4s. 6d.

MRS. ARRABELLA ARGUS may, perhaps, appear to many a pettish miss, and ill-bred boy a very unpleasant and formidable personage; but we must beg leave to assure our young friends, that we have found her a very agreeable, instructive, discriminating, and good humoured lady. She will prove one of those pleasing preceptresses, in whose company they will pass some very agreeable hours. This work of Mrs. Arabella Argus, will, we trust, find a welcome place in, and be a great addition to the juvenile library.

ART. 23.—*The Moral or Intellectual Last Will and Testament of John Stewart, the Traveller, the only Man of Nature that ever appeared in the World.* London: Printed for the Author, 1810. No Bookseller's name.

MR. STEWART is a very profound writer; so profound, that we cannot comprehend his meaning. Mr. S. however, seems to contemplate this strange foetus of his brain with great self-complacency; for he calls it, p. 252, a '*stupendous essay of intellectual energy to elevate science to the dawn of sense*;' and in p. 387, he says,

'I shall conclude this work with one great effort, not to immortalize or to apotheosize, but homoothesize its author: that is to identify self and nature, by giving an extraordinary test of my intellectual powers, to turn my mind as it were, inside out, and let all the world judge of it as well as myself.'

Poor Mr. Stewart's mind is, we fear, completely turned inside out, and thrown into a state of incurable confusion.

ART. 24.—*Some Account of the Ancient and Present State of Shrewsbury, a New Edition.* London, Richardson, 1810, 12mo. pp. 557.

IN this neat and well filled volume, great pains appear to have been taken to furnish the reader with almost every species of information which he can desire respecting the former and the present state of the pleasant town of Shrewsbury. The ancient history, the topographical site, the public buildings, charitable institutions, &c. &c. are described in a manner sufficiently minute, without being prolix. The narrative is enlivened with a variety of historical and biographical details. Among the latter, we noticed, with pleasure, the sketch of the life of Dr. John Taylor, the editor of Demosthenes, who was a native of Shrewsbury, where his father was a barber. Taylor, who early discovered a decided turn for books, was indebted for his education to Edward Owen, of Condover, Esq. From the free school of Shrewsbury, he was sent to St. John's College in Cambridge. He became fellow and afterwards tutor of that learned society.

Mr. Owen, the patron of this great scholar, was, like many other country gentlemen, in those days, a strenuous jacobite, and Taylor is said to have forfeited his favour by refusing to drink the health of the pretender on his knees. This incident is said to have caused him to abandon the clerical profession for the study of the civil law; but it does not appear that he ever practised as a civilian.

'In private life, Dr. Taylor's character was extremely amiable: his temper remarkably social, and his talents fitted to adorn and gladden society. The even tenour of his employments furnished him with an uninterrupted flow of spirits. Though he was so studiously devoted to letters; though as an intimate friend and fellow-collegian of his, informs us, "if you called on him in college after dinner, you were sure to find him sitting at an old oval walnut table, covered with books, yet, when you began to make apologies for disturbing a person so well employed, he immediately told you to advance, and called out, *John, John, bring pipes and glasses*, and instantly appeared as cheerful and good humoured as if he had not been at all engaged or interrupted; suppose now you had staid as long as you would, and been entertained by him most agreeably, you took your leave and got half-way down the stairs, but recollecting somewhat that you had to say to him, you go in again; the bottles and glasses were gone, the books had expanded themselves so as to re-occupy the whole table, and he was just as much buried in them as when you first came in."

'He loved a game at cards, and we are told that he played well. He was also an excellent relator of a story, of which he had a large and entertaining collection. But, like most story-tellers, was somewhat too apt to repeat them. His friend, the facetious and good-humoured Henry Hubbard, of Emanuel, with whom he greatly associated, would sometimes, in the evenings which they used to pass alone together, use the freedom of jocosely remonstrating with him upon the subject, and when the Doctor began one of his anecdotes, would cry out, ah, Dear "Doctor, pray do not let us have that story any more, I have heard it so often:" to which Taylor often humourously replied, "come Harry, let me tell it this once more," and would then go on with his narration.'

ART. 25.—*Hamlet Travestie, in three Acts, with Annotations, by Dr. Johnson and Geo. Stevens, Esq. and other Commentators.* London, Richardson, 1810.

THE genius of our immortal bard is calculated to excite so strong and enthusiastic a feeling of admiration and reverence in every well-framed mind, that the very attempt to make it the subject of burlesque, argues a kind of intellectual depravity. We could not open the pages of this *Hamlet Travestie*, without predicting, that we should find more cause to pity the writer for his stupidity, than to praise him for his wit; and we soon found our prediction fully verified. He seems, indeed, to be aware of the

reception which will be given to his labours. 'Conscious,' says he, that any attempt to treat with levity the works of our *immortal poet*, is in some danger of being received with displeasure, the following production is submitted to the public with that diffidence which the delicacy of the subject must naturally excite.' We have looked in vain for the *diffidence* here spoken of in the writer, and we are equally at a loss to discover wherein consists the *delicacy* of the subject: to give us, in lieu of the impressive beauties of sentiment and diction which abound in Hamlet, a tissue of childish nonsense and colloquial vulgarity, and to call it a *travesty*, is really past all endurance.

Let the reader take as a sample (and it is a sample not of the worst kind), a part of the celebrated grave digging scene.

Gravedigger (sings)

"The carpenter, shipwright, and mason may boast
Of the strength of their buildings; they're nut-shells at most.

With my dig, dig, &c.

But the sexton builds stronger than all put together,
For the houses that *he* makes, defy wind and weather;
And his tenants live snug, undisturb'd, and content,
For they're ne'er teaz'd for taxes, nor troubled for rent.

With my dig, dig, &c.

[Gravedigger throws up several skulls.

Hamlet.

That skull might once have been a politician's;
And that a lawyer's, or a grave physician's.
Law, politics, and physic, now must grovel,
To bear a basting with a dirty shovel!
That sexton seems a dev'lish dry old elf:
Horatio, shall we quiz him?

Horatio. Please yourself.

Hamlet. (To Gravedigger) Do'st know whose skull
was this amongst the many?

Gravedigger. What! cant you tell?

Hamlet. Why, how the devil can I?

Gravedigger.

Of all good fellows, sure he was the best, Sir!
This skull was Yorick's once, the late King's jester.

Hamlet.

Alas, poor Yorick! Sir, I knew him well---O!

He was indeed a jolly roaring fellow.

Horatio, he would get dead drunk,---and after

Could keep the table in a roar of laughter:

The first and last was he in ev'ry row:

O th' wrong side of his mouth he's laughing now.

Now, when Miss Prim is seated at her glass,

With paints and washes to bedaub her face,

Tell her (to make her giggle at her toilette),

That paint her face inch thick, yet death will spoil it."

• What reader of common taste or common patience, can endure such trash as this!

*Alphabetical Catalogue, or List of Books published in
November, 1810.*

AGG.—Edwy and Elgiva, an historical Romance of the tenth Century, in 4 vols. By John Agg. 12mo. 20s.

Appeal (An) to the Public in behalf of Nicholas Tomlinson, Esq. a Captain in his Majesty's Navy. 8vo. sewed.

Blomfield.—Æschyli Prometheus vincetus ad fidem Manuscriptorum emendavit Notas et glossarium adjecit. C. J. Blomfield A. B. 8vo. 6s.

Balbernie.—Miscellaneous Observations for the Benefit of the Empire, with Annotations on Steam Engines, and Remarks on the Distillation of Spirits commonly called Irish and Scotch Whiskies, &c. By Arthur Balbernie, Junr. 8vo. sd. 3s.

Bosanquet.—Practical Observations on the Report of the Bullion Committed by Charles Bosanquet, Esq. 8vo. sewed 4s.

Brodie.—A History of the Roman Government from the commencement of the State to the final subversion of Liberty, by the successful Usurpation of Caesar Augustus, in the year of Rome 724. By Alexander Brodie. 8vo. 12s.

Boisgelin.—Travels through Denmark and Sweden, to which is prefixed a Journal of a Voyage down the Elbe from Dresden to Hamburgh, including a compendious historical Account of the Hanseatic League. By Louis de Boisgelin, Knight of Malta, with Views from Drawings taken on the Spot, by Dr. Charles Parry. 2 vols. 4to. boards, coloured Views, 4l. 4s. plain 3l. 3s.

Brown.—Ormond, or the secret Witness. By B. C. Brown, 3 vols. 12mo. boards. 16s. 6d.

Bath and London, or Scenes in each, a Novel in 4 vols. 12mo. 1l.

Christian Unitarianism vindicated, being a Reply to a Work by John Bevens, junr. entitled, 'a defence of the Christian Doctrines of the

Society of Friends.' By Veras, 8vo 7s.

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THE
CRITICAL REVIEW.

SERIES THE THIRD.

Vol XXI.

DECEMBER, 1810.

No. IV.

ART. I.—*Ta Tsing Leu Lee ; being the fundamental Laws, and a Selection from the Supplementary Statutes of the Penal Code of China; originally printed and published in Peking, in various successive Editions, under the Sanction, and by the Authority, of the several Emperors of the Ta Tsing, or present Dynasty. Translated from the Chinese; and accompanied with an Appendix, consisting of Authentic Documents, and a few occasional Notes, illustrative of the Subject of the Work. By Sir George Thomas Staunton, Bart. F. R. S. Cadell, 1810. 4to. 580 pp. 3l. 3s. boards.*

NO principle in human nature is more invariable in its action than that which urges men to consider ‘*omne ignotum pro magnifico* ;’ and it is accordingly observable that the progress of knowledge has a constant tendency to circumscribe the boundaries of imagination. The empire of Ptolemy quickly decayed after the voyage of Vasco de Gama ; and the first mariner who doubled Cape de Verd dissolved the enchantments of the Fortunate Islands. The region of El Dorado exists only in the brain of Dr. Pangloss, and the race of Patagonians is generally admitted to be no bigger than any race of christians or mussulmen. Still the same principle is found to operate in a thousand every-day occurrences ; nor is the impression which it makes to be immediately effaced even by the force of evidence, and the reasoning of experience. Some men will even now believe that the Russian empire is as powerful as it is extensive ; and there are many who will be apt to consider a man as very sceptical indeed in denying the Chinese to be a nation of philosophers. The hypothesis of a thoroughly wise and culti-

CRIT. REV. Vol. 21, December, 1810.

Y

vated people inhabiting the utmost extremity of the eastern hemisphere, and having attained all their wisdom and all their cultivation, like spiders, from the resources of their own bowels, without any communication from without, was too consonant with our prevailing love of the marvellous, not to meet with a very favourable reception. The prejudiced and exaggerated relations of the Jesuits, happened in the course of the last century to fall in the way of other prejudices and interests disposed to magnify them tenfold, and circulate them with avidity among the unthinking epicures of literary novelty. Nothing can exceed the gullibility of the French *philosophistes*, except that of those who were misled by them. If any man, with a tolerably grave countenance, had informed the virtuosi at Sans-Souci of the actual existence of a nation of reflecting monks, or a deliberative assembly of oran-outangs, they would have out with their portfolios instantly, and the next number of the *Encyclopedia* would have been occupied by deep discussions concerning a fact so well authenticated in itself, and so deliciously discreditable to the high pretensions of human reason, and consequently to the fictions of natural and revealed religion. Of a less consolatory nature, but nevertheless pleasing enough, were such relations of the innocence and virtues of savages, as tend to prove that the less use we make of this boasted privilege of reason, the better. But in cases where neither of these modes of inculcating pure and unsophisticated philosophy could apply, it was easy and safe to adopt as a general principle the practice of admitting every thing bad of all christian ages and nations, and every thing good of all the rest of the world, in proportion as the immediate object of panegyric was more or less removed from that of deprecation and obloquy.

With this view, it was impossible that any nation under the sun could possess higher claims to the patronage of the *Philosophistes* than that of China. In the first place, the notion of a people whose 'authenticated'* annals ascended to a period some ages antecedent to the Mosaic creation, was sufficiently tempting to the clear-sighted antagonists of monkish imposture; and then the expulsion of the Jesuits, and the absolute exclusion of foreign commerce, were measures not only calculated to fix an indelible impression of

* That is to say, 'authenticated' to the satisfaction of Voltaire. The Chinese themselves do not profess to hold for authentic any part of their annals antecedent to a period perfectly reconcilable with the history of Noah's Deluge. (See Sir George Staunton's preface, p. xviii.)

the profoundest political sagacity on the character of a nation which could conceive them; but were also remarkably convenient in preventing the detection of any falsehoods which it might be their interest to advance in defence of their philosophical theory.

In short, the world remained pretty generally persuaded of the vast perfection to which the Chinese nation has attained in the progress of the sciences, and especially in the arts of government, until the embassy of Lord Macartney, and the accounts of that embassy published by Sir George Staunton and others, contributed to open the eyes, of Englishmen at least, to the imposture under which they had laboured. It has since been rather more than suspected that the boasted wisdom of the Chinese consisted more than half in grimace and formality; and reflecting men, looking further into futurity, have begun to imagine that the peculiarities of the national character are not only such as are incompatible with any pretensions to present superiority of intellect, but such as to raise powerful, and perhaps insuperable, obstacles to future improvement.

We are ourselves strongly inclined to consider the Chinese as a much more unimprovable race than any of the South-Sea savages; and our reason for this supposition cannot be better stated than in the words of the author now before us, who (though apparently somewhat more favourably disposed in his opinion of the national character than any knowledge of it which we have yet attained, seems, in our estimation, to justify) confesses, in the very beginning of his preface, that the people had already, in the 13th century, advanced to their present degree of refinement, and that they have, ever since, been nearly, if not altogether, stationary in civilization and science. How much of this fatal absence of energy is to be ascribed to natural disposition, to that indolent self-sufficiency of character, which in nations as well as individuals, is the most hopeless of all intellectual symptoms, and how much to the institutions of government, and to that slavish principle of absolute patriarchal authority, which, however convenient in the first formation of men into regular societies, must be admitted to be baneful in the extreme to the powers and energies of a great and long-established empire, is an inquiry well worthy of investigation. We shall only say, at present, as to the last of these co-operative causes, that it is impossible to read a few pages in the code of laws now exhibited to our inspection, without ceasing to wonder that a lapse of five or six centuries has borne witness to not a single improvement in the general state of knowledge through-

out this vast empire. We have not, indeed, been able to find a positive law prohibiting, under pain of death, any Chinese subject from being wiser or better informed than his father or grandfather; but the whole tenor of the code conveys the strongest intimation that such an event is considered as impossible; and that it is the very impossibility of its occurrence, that has rendered the law silent as to the means of prevention; just as, we are informed, that the Romans were for some ages without any law to punish the crime of parricide, because they would not admit that the commission of it was consistent with the principles of human nature.

Our sense of obligation to the translator of the Chinese code, (who inherits the spirit of inquiry and intelligence, together with the title of his late respected father), is not at all lessened by the opinion which we entertain of the Chinese character; and we shall now, without further preface, make our readers acquainted with the causes to which they owe the present publication, as well as its general nature, and some of the most interesting, or remarkable of its contents.

The literature of China had been hitherto known to us only through the distorted medium of the Jesuit missionaries, a few particulars to be gleaned from the travels of our countryman, Bell, and a little novel or romance translated by 'an obscure hand,' and edited, several years ago, by the Bishop of Dromore, when the English embassy brought us a little nearer acquainted with its actual state and progress. Of this embassy, and its consequences, Sir George Staunton speaks in the following modest and unassuming terms. Preface, p. vii.

'His lordship's mission was certainly an important step towards obtaining a more accurate and intimate knowledge of the Chinese empire. *That* empire was, on *that* occasion, in some degree laid open to the view of persons, whose talents and judgment, were worthy of their country, and of an enlightened age; and who, it was natural to expect, would be disposed to describe the country, and its inhabitants, as they really found them, and to state the opinions they might be led to form on the different objects which occurred, with candour and sincerity. If, in estimating the credit due to their impartiality, some allowance for the national prejudices of Englishmen should be deemed requisite, the tendency of those prejudices would, at all events, be very dissimilar to that of the bias which had influenced their predecessors in the same field of inquiry. When also it is considered that, in passing rapidly over the narrow path to which they were confined, the opportunities of observation must have been comparatively few and limited, it will justly

be deemed a subject of pride and satisfaction, and a very material addition to the immediate advantages which that expedition produced to this country, that it has, in so short a time, and under such unfavourable circumstances, been the means of throwing an entire new light upon, and of correcting and extending our ideas of that extraordinary and interesting empire; that, in short, if it has not led to the discovery of a new world, it has, as it were, enabled us to recover a portion of the old, by removing, in a considerable degree, those obstacles by which our contemplation of it had been intercepted.

'The short residence in China of Lord Macartney's embassy, although it scarcely afforded any opportunity of either confirming or disproving the various geographical, historical, and statistical details, with which we had been furnished by the missionaries, was amply sufficient to discover that the superiority over other nations, in point of knowledge and of virtue, which the Chinese have long been accustomed to assume to themselves, and which some of their European historians have too readily granted them, was in great measure fallacious; their knowledge was perceived to be defective in those points, in which we have, in Europe, recently made the greatest progress; and to which we are therefore proportionately partial. Their virtues were found to consist more in ceremonial observances, than in moral duties; more in profession, than in practice; and their vices, when traced and discovered upon occasions where they were the least expected, seemed to deserve a more than ordinary degree of reprobation.'

From the foregoing passage it may be safely inferred that in the opinion of our writer, the peculiar circumstances in which the members of the embassy found themselves placed, inspired them with prejudices against the Chinese, according to which they erred perhaps as widely on one side of the question as the missionaries had formerly done in a contrary direction; and this sentiment he proceeds to dilate upon in the pages which follow, where he supposes that a longer residence in China would have done away much that was unfavourable in the impressions so caused. It does not become us, on a subject as to which we are practically ignorant, to argue against a writer of Sir George Staunton's experience, from theoretical principles only; all we can say, therefore, at present, is that there does not appear to us that any thing is brought forward in the present publication at all tending to invalidate the lowest estimate which has been formed of the national character and acquirements. We shall now proceed, without any comment of our own, to present our readers with Sir George Staunton's view of the benefits to be expected

from a further cultivation of Chinese literature. Preface, p. xii.

‘It is not to be expected,’ he writes, ‘that an acquaintance with Chinese literature, however intimate, can materially add to our present stock of theoretical knowledge upon natural and philosophical subjects; and in respect to the ethics and antiquities of the Chinese, it may perhaps be considered that the translations already effected by the missionaries afford a sufficient specimen: but there are many other points of research, which surely are neither uninteresting nor unimportant. As men of science, we have yet much to learn respecting the arts, which, with the advantage of long and uninterrupted experience, and a proportionate degree of practical skill, are successfully cultivated by an eminently industrious and ingenious people. As men of letters, we have yet to comprize, within the circle of our philology, the various branches of a new species of belles lettres, contained in a highly refined and most singular language; and to dive more deeply into the principles, operation, and consequences, of the civil policy, characteristic laws, and general system, of a government and constitution, not indeed the best or the purest, but certainly the most anciently, and, if we may judge from its duration, the most firmly established, and the most conformable to the genius and character of the people, of any of which mankind has had experience.’

‘The great, and indeed almost the only obstacle, which exists to inquiries of this nature, is the circumstance of the literature of China being buried in a language by far the least accessible to a foreign student of any that was ever invented by man. Among the languages of Europe, several agree to a considerable extent, even in their phraseology, and all are connected by various analogies. The languages of the Asiatic nations are indeed radically different from those of Europe, and their study is, to Europeans, proportionately difficult; but in one point at least all the written languages of the world coincide, that of the Chinese only excepted. In all, ideas are expressed by a combination of letters, representing, not the ideas themselves, but certain particular sounds, with which these ideas, either by accident or convention, have become identified. It is exclusively in the Chinese language, that the seemingly visionary scheme of a philosophical character, immediately expressive, according to an established and received classification, of the ideas as they arise in the mind, under an entire disregard of the sounds employed to give them utterance, has ever been generally adopted as the universal medium of communication; a plan of which it may justly be said, that the practice is no less inconvenient and perplexing, than the theory is beautiful and ingenious.’

He proceeds to state that experience has, nevertheless, proved these difficulties, however great, to be by no means insurmountable; and they are of a nature, however appalling to the first promoters of the study, to wear a much less formidable aspect, as the multitude of students increases, and the early obstacles to its cultivation are gradually softened by experienced practitioners. A great portion of Sir George Staunton's time and abilities has been devoted to this very object; and it accordingly became with him an object of worthy solicitude to present his countrymen with a work, the fruit of those peculiar exertions, which might tend to remove some of the prejudices (in which, after all, the greatest difficulty of most attainments will be found to consist) at the same time that it might prove most deserving of attention from the importance of its subject with a view to national character and manners. For both these objects, he judged, (and we think very rightly) that a translation of the existing code of laws by which the country is governed, was pre-eminently qualified; and the monument of well directed industry now before us is the result of this judgment.

The interpretation of the title of this code is briefly the following: 'The laws of the dynasty of Tsing, original and supplementary.' But this title requires some explanation. It appears then that, in China, every new imperial dynasty is supposed to bring with it an entirely new system of laws—in other words, the founder of every new dynasty is required to legislate for the nation and for his descendants of the same dynasty. The code thus introduced is held sacred and binding upon all the successive emperors of the same race, only that every emperor has the right, not of abrogating the old, but of adding such new laws, by way of supplement, as the exigency of the times may require. The family of Tsing is the now existing dynasty; and had its origin under the emperor Shun Chee, in the year 1644. The present emperor, Kia King, is fifth in descent from that Tartar conqueror; so that the original code of Shun Chee (the *Leu*) is now augmented by the supplementary clauses, the *Lee*, of four successive princes. In the present publication, the *Leu* only is translated entire, accompanied by a small selection only from the *Lee*, of such clauses as appeared peculiarly curious or important.

The first general remark which it seems proper to make in explaining the nature of this work and its contents, is, that, in China, the *penal* code comprehends almost every possible subject either of law or equity. There seems to be no distinction among them, as among the nations of Europe, be-

tween criminal and civil law, public and private wrongs. Every action that can by any possibility effect the interest, either of others, or even of the person who commits it, is made the object of specific command or prohibition. A trespass or a nuisance is not answered by a pecuniary satisfaction to the party injured, but by so many blows with the bamboo, a penalty to the state of so many ounces of silver, or banishment for so many months, and to a distance of so many *Lee*.

This remark will be better illustrated by a summary of the contents of each division into which the code now before us is distributed, by which the reader who, from the title of the book, expected only a list of ordinary crimes and punishments with the means of prosecution and trial, will be somewhat surprised at finding the whole substance of the four books into which Blackstone has divided his commentaries, brought into view within the boundaries which he has assigned to the fourth only.

The first division is intitled 'General Laws,' and relates to the privileges of certain orders in the state, to the offences of privileged persons, of officers of government, and of the military class (considered with reference to their stations), to the offences of *astronomers, artificers, musicians*, and women, of members of public departments and tribunals, and of foreigners. It also contains various regulations concerning the extent of acts of grace or general pardons, indulgence to offenders on certain grounds of mitigation or exemption, restitution and forfeiture of goods, errors and failures in public proceedings, the regulation of different modes of punishment, and other general and preliminary matters. Among the grounds of indulgence, we notice with pleasure the following merciful, but singular and characteristic, enactment. P. 20.

'When any offender under sentence of death for an offence not excluded from the contingent benefit of an act of grace, shall have parents or grand parents who are sick, infirm, or aged above seventy years, and who have no other male child or grand child above the age of sixteen to support them, beside such capitally convicted offender, the circumstance, after having been investigated and ascertained by the magistrate of the district, shall be submitted to the consideration and decision of his imperial majesty. And any offender who, under similar circumstances, had been condemned to undergo temporary or perpetual banishment, shall, instead thereof, receive 100 blows, and redeem himself from further punishment, by payment of the customary fine.'

The other legal indulgences are in consideration of age, youth, or infirmity.

The second division is entitled 'Civil Laws,' a title which any where else, would be used in *contradistinction* to penal law, but which in China forms only one of its numerous departments. The first book of this division treats of the 'system of government;' the second, of the 'conduct of magistrates;' and it is not to be doubted that there is much of arbitrary and despotic wisdom in several of the various enactments which they contain. At the same time we think it must be conceded, that whatever credit they may reflect on the political sagacity of the legislator, they cast disgrace, in at least an equal proportion, on the character of the people for whom they are framed, and for the government of whom we are told that they are admirably well calculated. In one section, regarding 'the due knowledge of the laws,' and which seems expressly directed to enforce the study and understanding of the laws on all officers of government, we meet with the following remarkable clause, which may in some measure illustrate the principle of our old barbarous exemption, or privilege of clergy. It occurs in p. 64.

'All those private individuals, whether husbandmen, or artificers, or whatever else may be their calling or profession, who are found capable of explaining the nature, and comprehending the objects, of the laws, shall receive pardon in all cases of offences resulting purely from accident, or unputable to them from the guilt of others, provided it be the first offence, and not implicated with any act of treason or rebellion.'

In this case, as in the 'benefit of clergy,' that circumstance is made a ground of exemption which, on the ground of merit, should be considered as an aggravation of the offence. In the Chinese instance it appears clear from the context that it was intended to encourage the study of the law among all ranks and classes of society. Is it not reasonable to suppose that our ancestors were actuated by the design of offering a premium for the cultivation of letters? We are not aware that the subject has been considered in this light before—but it strikes us as a probable way of explaining what otherwise seems to be an unaccountable anomaly in our law.

The third division is (most *strangely*,* with reference to

* We must here hazard a conjecture, which has more than once pressed itself on our minds during our perusal of this volume, that Sir George has occasionally misunderstood, or ill-expressed, the sense of his original. In

the contents) entitled *Fiscal Laws*; and it contains, in seven books, the laws relating, not only to 'The Enrollment of the People,' 'Public Property,' 'Sales and Markets,' 'Duties and Customs,' which may perhaps fairly enough come under such a denomination; but also to 'Lands and Tenements,' and 'Private Property,' which can bear only a remote and incidental reference to it, and to 'Marriages,' which have nothing to do with it whatever. This odd assemblage of discordant subjects serves well enough, however, for a specimen of what, in China, is included under the denomination of Penal Law. Among the most wise and salutary, in principle, of these regulations, but which could obtain only under a very arbitrary and punctilious government, are those which restrict all officers of state from purchasing lands, or marrying into families, within the boundaries of their respective jurisdictions. But nothing in this whole volume is so characteristic of the nation and its government, as that branch of the present division which respects the ordinances of marriage, with some of which the readers of romance are already acquainted through the medium of the Chinese novel before alluded to (entitled '*Hau-Kiou-Chooan*.)' This novel, Sir George pronounces, from a comparison with the original, to be, though not minutely accurate in all particulars, yet sufficiently so to be a genuine picture of the national manners and character.

One section of this curious book prohibits, under penalty of 80 blows, the 'lending any wife, to be hired as a temporary wife;' and the penalty is increased to 100 blows, if the lending be under a representation that she is the sister of the lender. The borrower is subjected to equal punishment. Another prohibits all persons from marrying during the term of mourning for a parent or former consort, under pain of 100 blows if the marriage is between equals in rank; the punishment to be *diminished* by two degrees in case of an *unequal* marriage. No person shall marry during the imprisonment of a parent for any capital offence, under pain of 80 blows. Intermarriages between persons bearing the same family name, without regard to relationship, are absolutely forbidden. Breaches of marriage-contract are also penal, but subject to modifications and restrictions the most whim-

a language so difficult of attainment, so rarely understood in any degree by his countrymen, and in the knowledge of which he has probably no rival in Europe, the supposition of an occasional error implies no censure. If Sir George is any where wrong, we are not acquainted with the person who can set him right.

ically minute that it ever entered into the brain of a legislator to conceive. Here follows the 'law of divorce,' p. 120.

'If a husband repudiates his first wife, without her having broken the matrimonial connexion by the crime of adultery, or otherwise; and without her having furnished him with any of the seven justifying causes of divorce, he shall in every such case be punished with eighty blows. Moreover, although one of the seven justifying causes of divorce should be chargeable upon the wife, namely, 1. barrenness; 2. lasciviousness; 3. disregard of her husband's parents; 4. talkativeness; 5. thievish propensities; 6. envious and suspicious temper; and lastly, 7. inveterate infirmity; yet, if any of the three reasons against a divorce should exist, namely, 1. the wife's having mourned three years for her husband's parents; 2. the family's having become rich after being poor previous to, and at the time of marriage; and, 3. the wife's having no parents living to receive her back again; in these cases, none of the seven aforementioned causes will justify a divorce, and the husband who puts away his wife upon such grounds, shall suffer punishment two degrees less than that last stated, and he obliged to receive her back.'

The revenue laws, 'bating their vexatious minuteness, seem to be in general equitable and politic. Some wiser and more liberal nations might derive advantage, in the way of example, from that which forbids under penalty of 100 blows and perpetual banishment, all privately lending or employing of public property by any officer of government.

All interest exceeding 3l. per cent per month is usurious, and the penalty is from 40 to 100 blows. This is a most enormous rate of legal interest, and may lead again to some suspicion of inaccuracy.

A creditor, accepting the wives or children of his debtor, in pledge for payment, is punishable with 100 blows; the penalty to be increased one degree in case of his having criminal intercourse with any of them.

The fourth division, 'Ritual Laws,' comprizes two books, relating to 'Sacred Rites,' and 'Miscellaneous Observances.' The laws under the first of these heads contain evidence of gross superstition, both in the legislator who enacted them, and in the people for whom they were intended. But at the present day they (that is, the most obnoxious part of them) are said to be rarely put in force. The following is the first among the 'Miscellaneous Observances:'

'If any physician inadvertently prepares and mixes the medicines destined for the use of his imperial majesty, in any man-

ner that is not sanctioned by established practice, or does not accompany them with a proper description and directions, he shall be punished with 100 blows. If the ingredients are not genuine and well chosen, as well as carefully compounded, the physician shall be punished with 60 blows. If the cook employed in preparing the imperial repasts, introduces any prohibited ingredients into the dishes by inadvertence, he shall be punished with 100 blows. If any of the articles of liquid or solid food are not clean, with 80 blows,' &c. &c.

How much milder are the laws of England! where, according to Peter Pindar's authority, the latter offence is punished only by the wholesome operation of shaving.

Any person having and using either house, apartment, carriage, dress, furniture, or other articles, not conformable to the established rules and gradations of their respective rank, are to be bambood without mercy. But the Abbé Grosier, told a gross falsehood when he said that 'wearing pearls,' was prohibited under pain of death. 'Evading the duty, and concealing the occasion, of mourning,' is another bamboodable offence, of a very serious complexion.

The fifth division of 'military laws,' contains five books, respecting the 'protection of the palace,' 'government of the army,' 'protection of the frontier,' 'military horses and cattle,' 'expresses and public posts.'

We must pass over all these in haste, and barely stop to notice, with great satisfaction, that unjust severity in the law, is not in China, any more than in England, a sure mode of preventing offences. The book on the 'protection of the palace,' contains more denunciations of capital punishment than any other division in the whole code.

It is death to enter the imperial apartments without licence; to enter the gates of the palace armed with sharp weapons. It is death for any labourer in the palace to remain within it after a certain hour, &c. &c. &c.; and no part of the whole code is enforced with greater rigour. Yet, Sir George Staunton informs us in a note, that

'notwithstanding the multiplicity and apparent rigour of the laws provided in this and other sections of the code, for ensuring the safety of the person of the sovereign, the present emperor, in the year 1803, very narrowly escaped assassination within the precincts of his palace, from the hand of a single, but desperate intruder.' p. 201, 2.

And he refers us to the appendix for the official report of the event alluded to, which, want of space, alone prevents us from examining more minutely in this place.

We now proceed to the sixth division of criminal laws,

properly speaking; the first of which is high treason; and it is thus defined.

‘High treason, is either treason against the state, by an attempt to subvert the established government; or treason against the sovereign, by an attempt to destroy the palace in which he resides, the temple in which his family is worshipped or the tombs in which the remains of his ancestors are deposited. *All persons convicted of having been principals or accessaries to the actual or designed commission of this heinous crime, shall suffer death by a slow and painful execution.*’ p. 270.

All male relations in the first degree are to be beheaded, and all female relations in the same degree to be sold as slaves. All privies are likewise to be beheaded; and property of every description to be confiscated.

The crime of stealing *from relations* is punishable five degrees less severely than ordinary cases of stealing.

The modifications of the crime of homicide are almost innumerable, some sensible enough, others capriciously minute and whimsical to a most extraordinary degree. Among those which are punishable capitally, are the following cases:—Murder, for the sake of plunder; killing, without premeditation, but in the execution of a robbery; killing by torture, out of cruelty and revenge (to be punished with a slow and painful death); murdering, with intent to mangle the body for magical purposes (ditto); poisoning, whether mortal or not; killing in an affray; among the contrivers of an affray, if death ensues, he who has inflicted the severest wound; killing in any dangerous play; alarming to death, by threats made for an unlawful object; in short, every case which here is left to the judgment of a jury or the discretion of a judge, is in China distinctly marked out by positive law. The design to kill a father or mother, a husband, a grand-father, &c. is capital; striking a father or mother, &c. &c. is also capital; so is using abusive language to a father or mother, &c. &c.; so is destroying, mutilating, or casting away the unburied corpse of an elder relation; and so, (to end this strange catalogue), is lighting a fire, to drive away foxes, upon the grave of a father or grand-father, and thereby burning the coffin and the body enclosed in it!!!’ p. 296. On the other hand, a father, mother, grand-father, &c. *intentionally* killing a child, grand-child, &c. is to be banished for one year; and, in case of their attributing the crime to an innocent person, to receive, in addition, 70 blows with the bamboo! The relation between slave and master is much the same, in these respects, with that of child and parent. Meanwhile, amidst this heap of monstrous

and iniquitous incongruity, we cannot help noticing one law, the non-existence of which, or of some equivalent to it, in more civilized states, we have always considered as one of the greatest reproaches to every national code in which it is found deficient. It is that which renders capital the offence of taking away the life of another by false and malicious testimony; an offence which, to our great disgrace, remains with us, on the footing of simple perjury, not more severely punishable than the breach of a custom-house or election-oath.

Under the head 'quarrelling and fighting,' we have a most truly ridiculous chapter, assigning distinct modes and degrees of punishment to almost every possible variety of personal injury, yet further diversified by the particular situation, or general rank, or near relationship of the party injured. But we have not time to dwell upon these legislative follies. Under the head 'false and malicious informations,' occurs the following example of the same species of *fidgetty* wisdom.

'When any person accuses another of two or more offences, whereof the lesser only proves true; and when, in the case of a single offence having been charged by one person against another, the statement thereof is found to exceed the truth; upon either supposition, if the punishment of the falsely alleged, or falsely aggravated, offence, had been actually inflicted in consequence of such false accusation, the difference (estimated according to the established mode of computation hereafter exemplified), between the falsely alleged and the actually committed offence, or between the falsely alleged greater, and the truly alleged lesser offence shall be inflicted on the false accuser; but if punishment, conformably to the nature of the falsely alleged, or falsely aggravated offence, shall not have actually been inflicted, having been prevented by a timely discovery of the falsehood of the accusation, the false accuser shall be permitted to redeem, according to an established scale, the whole of the punishment which would have been due to him in the former case, provided it does not exceed 100 blows; but if it should exceed 100 blows, the 100 blows shall be inflicted, and he shall only be permitted to redeem the excess.' p. 366.

A son accusing his father, a wife her husband, or a slave his master, is in all cases to be banished; if the accusation proves false, it is capital; and the person accused, making a voluntary surrender, is entitled to pardon.

Another most characteristic instance of superfluous sagacity is to be found in the book of laws against bribery and corruption, of which there is hardly any conceivable case that is not made the matter of a specific denunciation of vengeance, from the lowest in the scale of punishments up to the punish-

ment of death inclusive. And how well adapted this scrupulous and arbitrary minuteness is to the purposes of prevention, there is no Englishman who has ever visited China, but is fully competent to declare, even without Sir George Staunton's note in p. 379, which admits the fact, that there is no nation under the sun where the administration of justice is more flagrantly and systematically corrupt and profligate.

Forgery, or to use the more comprehensive phrase of the French law, the *crime de faux*, does not appear to be a capital offence in any cases except the following:—Falsification of an imperial edict, or an edict of one of the supreme courts; of any verbal orders of the emperor, or of the empress; of an official seal, or *imperial almanack*; coining; pretending to be a great officer of state.

Of the eleven books which this division of the laws contains, three are appropriated to regulations of process, arrests and escapes, imprisonment, judgment, and execution.

The seventh and last general division contains the laws relative to public works, buildings, and highways.

To the volume, is subjoined an appendix, containing such additional clauses as the translator thought peculiarly worthy of selection from the *Lee*, together with several remarkable cases, illustrative of the laws and of the manner of carrying them into execution, to which our limits will only allow us to refer our readers in this general manner.

With regard to capital punishments, such is the endless variety of cases into which the crime of murder, for instance, or that of highway robbery, is distinguished by the Chinese laws, that it would take some time and labour to institute an exact proportional comparison of the frequency with which the punishment becomes legally due in China and in England. If we take the number of capital clauses in the Chinese laws, we think that they will be found somewhat to exceed the number of distinct capital enactments in our statute book; but, subtracting from the number all such as are only modifications of some general law, the capital laws of China are certainly much fewer than those of England. For instance, by the law of England, the crime of murder is punishable with death; but it is in general left to the judge and jury to decide what combination of circumstances shall amount to that legal crime. In China, on the contrary, almost all the various circumstances under which the act of homicide can possibly occur, are made the subject of so many distinct and positive laws, some enacting capital punishment, others not; and so of other crimes. One circumstance of analogy is, however, very remarkable. The laws of China are found

much too severe in many cases, and much too particular and vexatious in all, to be strictly enforced in any. And the consequence is, that in no country are more capital crimes committed, and in none, do they more frequently pass unpunished.

In a late criticism on this very work, contained in a justly celebrated periodical review, the author of that criticism very truly remarks, that the extreme and punctilious nicety of the laws of China in affixing the exact proportion of punishments to offences, is nothing less than ridiculous; a remark in which all our preceding observations will evince that we most fully concur with him. We will go a step further, and add, that such a system is and must be wholly inefficacious, because, complex and circumstantial as those laws are, they do not, and no human laws can, extend to one hundredth part of all the imaginable shades of distinction between offences. But the critic to whom we allude, then proceeds to say, that this has always appeared to him to be the principal objection to Mr. Bentham's system; for that it is the most difficult part of the science of legislation to determine where should be the precise limit between the discretion of the judge and positive enactment. Upon reading this censure of a system concerning which we had always entertained very different ideas, (we quote it only from memory), we immediately referred to Mr. Bentham's treatise, in which the first passage that caught our eyes, was the following.

'Fifth Rule.—The same punishment ought not, without exception, to be inflicted for the same offence, upon different delinquents; but circumstances which influence the sensibility, ought to be taken into consideration.

'The same nominal punishments are not the same real punishments; age, sex, rank, fortune, and many other circumstances, ought to modify the punishment for offences of the same nature.

'There is no necessity to weigh the proportion with mathematical precision, so as to render the laws subtle, complicated, and obscure. Conciseness and simplicity are to be first considered. Something of the proportion may be sacrificed to make the punishment more awful, more adapted to excite a sentiment of aversion from vices which lead to crimes.' *Traité de Legislation.*

Nothing can be more unlike the law of China than the system which is here recommended; and no man can apply the reasoning of the reviewer to the object of those who wish for some modification of the law of England in conformity to that system, unless he is prepared to maintain that there is no occasion for any law, and that all may safely be left to the discretion of the magistrate, to hang, imprison, or banish; when and whom he pleases.

But we are now compelled to put a somewhat abrupt conclusion to this article, and to take leave, (which we do without the smallest reluctance), of a people whose notions of right and wrong in every possible instance are measured according to a precise number of blows to be inflicted with

'a straight polished piece of bamboo, the branches cut away and reduced to the length of five feet five inches, the breadth of an inch and a half, and about two pounds in weight; when used, to be held by the smaller end.' See "Specification of the Instruments of Punishment."—p. lxxiv.

ART. II.—*Travels in various Countries of Europe, Asia, and Africa. By Edward Daniel Clarke, L.L. D. Part the First. Russia, Tartary, and Turkey. London, Cadell, 1810, 4to. pp. xxviii. 759, 52 copper-plates, 32 vignettes, price 5l. 5s. boards.*

Chapter I. of this amusing volume, opens with a caricature of the Emperor Paul. This monarch has, at times, been praised as the most magnanimous of sovereigns, and at others, been reviled as the most despicable of human beings. Dr. Clarke, who appears to have viewed him as an odious tyrant, whose character was not checkered by one amiable trait, makes him the object of his unsparing and indiscriminate abuse. Dr. C. in his preface, p. ii. seems to claim some praise for the 'frankness' with which he has delineated the tyranny of Paul. We should have been more willing to concede this claim, of 'frankness,' if the doctor had published his details at an earlier period, when they might have served to enlighten his countrymen in their political relations with Russia, and had not waited till the object of his invective had been ten years in his grave; and the English public had been familiarised with accounts unfavourable to the Russian character.

Dr. Clarke ascribes some of the Emperor Paul's regulations to insanity, which were possibly only parts of a whole, though of a fanciful and ill-concerted scheme. Paul fixed the dress of all the inhabitants of the empire, whether subjects or foreigners, by a regulation of police, according to a quaint or grotesque costume. But, was Paul singular in ascribing the great change in the manners of Europe, which preceded, and perhaps accelerated the French revolution, to the relaxation of those sumptuary laws and the abolition of those artificial distinctions which served as a line of separation between the different classes of society? Now, though there might

be much absurdity, there certainly was no insanity in the attempt to restore the ancient inequality of ranks, by re-establishing those barriers which were deemed necessary for its preservation.

From some association of ideas, which it is impossible to trace, the emperor Paul was induced to prohibit 'the use of blue colours, in ornamenting sledges, and red liveries.' 'In consequence,' says the author, 'of this wise decree, our ambassador, and many others, were compelled to alter their liveries.' On reading this passage, we turned to Debrett's peerage, and were rather surprised to find, that Lord Whitworth's armorial bearings, which regulate his equipage and liveries, are not emblazoned in either of these colours.

'Mungo Parke,' says the author, 'was hardly exposed to greater severity of exaction and of villainy among the Moors in Africa, than Englishmen experienced at that time in Russia, and particularly in Petersburg. They were compelled to wear a dress regulated by the police, &c. p. 7. 'An order against wearing boots with coloured tops, was most rigorously enforced,' p. 8. 'The number of prohibitions became so numerous, and many of them were so trivial, that it was necessary to carry about manuals of obedience, and assist the memory by pocket catalogues of forbidden things,' p. 100. 'No one is permitted to pass this gate (The Holy Gate of the Kremlin at Moscow), without taking off his hat. I wished to see if the rule was rigorously enforced, and, feigning ignorance, entered beneath the arch with my hat on. A centinel challenged me, but without taking any notice of him, I walked forward,' &c. p. 114, 5. 'The great gun, which is among the wonders of the Kremlin, I measured with less facility, being always interrupted by the centinels, one of whom pointed his bayonet at me, and threatened to stab me, if I persisted in my intention; yet, by walking its length, I found it equal to eighteen feet and a half; and its diameter may be guessed, when it is known that it will admit a man sitting upright within its calibre,' p. 118.

We do not find in any of the above instances, that the emperor's severities were directed exclusively against Englishmen, or more against them than against other foreigners, or even Russian subjects. Why should Dr. Clarke, or his companion, complain of insults, which they themselves provoked? Or, why should they suppose, that because they were Englishmen, they would be allowed to set at defiance established rules? Dr. Clarke seems to have considered it as an indignity, that he was not permitted to pass the Holy Gate of the Kremlin with his head covered. But what would our lively author think either of the good sense or the decency of a Russian traveller in this country, who, 'feigning ignorance,' should

take his place at our communion table 'with his hat off,' during the celebration of the sacrament? If the inveterate antipathy which the present work of Dr. Clarke manifests against the Russian government, and indeed almost every thing that is Russian, could be sifted to the bottom, we are inclined to believe, that it would be found to have been caused by rather futile and nugatory circumstances, and to have originated less in reason than in petulance. But whatever might be the real cause of the antipathy itself, it has evidently served to discolour some of the doctor's representations, and to have caused him to view much of what he saw in his extensive route through the Russian dominions, through the false medium of prejudice and animosity. When a traveller is in good humour, his pourtraiture both of persons and things, will be found very different from what it is when he is under the influence of mortified self-importance, resentful irritability, or splenetic fastidiousness. Under the influence of this, or a similar temperament, Dr. Clarke seems to have lent too ready and rather too credulous an ear to fictitious and exaggerated details.

Thus, for instance, in p. 9. Dr. Clarke, after having noticed the absurd regulations of the emperor with respect to the different formalities of dress, says, that if Englishmen ventured, in their letters, to notice the conduct of the government, or to use any expressions of reprobation or contempt, they were liable, in a moment, to be either 'hurried off to the frontier,' or sent to Siberia. The doctor adds, 'many persons were said to have been privately murdered,' &c. The context leads us to infer, that these persons were English; but we know that this was not the case. They could not have been Russians, for despotism openly prescribes its victims. Nor could they have been foreigners of other nations, for no foreign ambassador has made any remonstrance, nor published any complaint. This is one of the calumnies which we cannot suppose Dr. Clarke to have invented, but to which he appears to have listened with too much facility of ear.

Our author left Petersburg on the third of April, 1800. We shall accompany him on his way, and occasionally notice or extract some of his details. The walls of one of the rooms in the palace of Tsarskoselo are said to be covered with fine pictures fitted together without frames, and without any attention to effect. Where the place would not fit the pictures, the pictures were cut to fit the place. Talking of the pictures of the saints, &c. in the Russian churches, Dr. C. says, p. 21.

'To protect these holy symbols of the new faith from the

rude but zealous fingers and lips of its votaries, in a country where the arts of multiplying them by imitation were then unknown, they were covered by plates of the most precious metals, which left the features alone visible.'

We think that in the above passage the purpose of these plates has been misconceived. They are, in fact, *ex voto* offerings, an expression of gratitude to the saint, for some relief afforded in a period of distress. The custom is familiar to the Greeks, who also use the same style of painting the figures in their churches.

'Every room throughout the empire,' says Dr. Clarke, 'has a picture, large or small, called the Bogh, or God, stuck up in one corner, to which every person who enters, offers adoration, before any salutation is made to the master or mistress of the house, and this adoration consists of a quick motion of the right hand in crossing, the head bowing all the time in a manner so rapid and ludicrous, that it reminds us of those Chinese mandarin images seen upon the chimney-pieces of old houses, which, when set a going, continue nodding, for the amusement of old women and children.'

Bogh, which is the Russian name of God, is not applied to their saints, each of whom has his own peculiar name. Dr. C. sometimes uses the word with too much levity for the occasion. With respect to the 'crossing,' with which a Russian prefaces almost every act, &c. (see p. 31), we will just remark, that Christians of the Greek church differ from the Catholics in their manner of performing this important ceremonial. The former cross themselves from right to left with only the thumb and two fingers, while the Catholics cross from left to right with the open hand.

The country between Moscow and Petersburg, 'is generally open, a wide and fearful prospect of hopeless sterility, where the fir and the dwarf birch, which cover even arctic regions, scarcely find existence.'

'The male peasants of Russia are universally habited in winter, in a jacket, made of a sheep's hide, with the wool inwards, a square-crowned red cap, with a circular edge of black wool round the rim, and shadowing the eyes. These, with a long black beard, sandals made of the bark of the birch-tree, and legs bandaged in woollen, complete the dress.'

We have no other remark to make on this description of the costume of the Russian peasantry, than that when the author mentioned the 'long black beard,' he seems to have forgotten that the Russians are universally sandy.

In p. 36, Dr. C. has very happily sketched the manners of

the Russian peasant, though from an individual instance; which the breaking down of his sledge at Poschol furnished him with an opportunity for observing.

The woman of the house was preparing a dinner for her family, who were gone to church. It consisted of soup only. Presently her husband, a boor, came in, attended by his daughters, with some small loaves of white bread, not larger than a pigeon's egg, which I suppose the priest had consecrated, for they placed them with great care before the Bogh. Then the bowing and crossing began, and they went to dinner, all eating out of the same bowl. Dinner ended, they went regularly to bed, as if to pass the night there, crossing and bowing as before. Having slept about an hour, one of the young women, according to an etiquette constantly observed, called her father, and presented him with a pot of vinegar, or *quass*, the Russian beverage. The man then rose, and a complete fit of crossing and bowing seemed to seize him, with interludes so inexpressibly characteristic and ludicrous, that it was very difficult to preserve gravity. The pauses of scratching and grunting, with all the attendant circumstances of ventriloquism and eructation, the apostrophes to his wife, to himself, and to his God, were such as drunken Bagnaby might have put in Latin, but need not be expressed in English.

The manners of the nobles are equally well described in p. 97. The concluding passage respecting the corporeal castigation of the Russian grandees by the mighty autocrat, was literally correct in the reign of Paul, and is probably so at present, with little variation.

The picture of Russian manners varies little with reference to the prince or the peasant. The first nobleman in the empire, when dismissed by his sovereign from attendance upon his person, or withdrawing to his estate in consequence of dissipation or debt, betakes himself to a mode of life little superior to that of brutes. You will then find him throughout the day with his neck bare, his beard lengthened, his body wrapped in a sheep's hide, eating raw turnips, and drinking *quass*, sleeping one half of the day, and growling at his wife and family the other. The same feelings, the same wants, wishes, and gratifications, then characterise the nobleman and the peasant; and the same system of tyranny, which extends from the throne downwards, through all the bearings and ramifications of society, even to the cottage of the lowest boor, has entirely extinguished every spark of liberality in the breasts of a people who are all slaves. They are all, high and low, rich and poor, alike servile to superiors; haughty and cruel to their dependants: ignorant, superstitious, cunning, brutal, barbarous, dirty, mean. The emperor canes the first of his grandees; princes and nobles can their slaves; and the

slaves their wives and daughters. Ere the sun dawns in Russia, flagellation begins; and throughout its vast empire, cudgels are going, in every department of its population, from morning until night.'

We have much pleasure in extracting the following brief but correct account of the canal of Vishnei Voloshock, and of the facilities which it affords for the internal commerce of Russia.

'Vishnei Voloshock is a place of considerable importance, remarkable for the extensive canals, on which the great inland navigation of Russia is carried on. A junction has been formed between the Tyertza and the Msta, uniting, by a navigable channel of at least five thousand versts, the Caspian with the Baltic sea. I suspect, that there is not in the world an example of inland navigation so extensive, obtained by artificial means and with so little labour; for the Volga is navigable almost to its source; and three versts at the utmost, is all that has been cut through, in forming the canal. The merchandize of Astrachan and of other parts of the south of Russia, are brought to this place. Above four thousand vessels pass the canal annually. The town or village, as it is called, is full of buildings and shops. It is spacious, and wears a stately thriving appearance; forming a striking contrast with the miserable places on the road.'

Doctor Clarke's antipathy to the Russian autocrat, infusing itself into his opinion of his subjects, seems occasionally to have led him into some erroneous statements, if not palpable contradictions. For instance, in p. 39, he says,

'When we traversed the country, kindness to a stranger, and especially to an Englishman, was a crime of the first magnitude; and might prove the means of a journey to Siberia. It is but justice to make this apology for the conduct of those under the immediate eye of government: at the same time, it must be confessed, they made the best use of an opportunity, which encouraged them to exaction, plunder, and oppression.'

It is no easy matter to reconcile this with Dr. Cs.' account of his own reception at Moscow? Do we not find (p. 57), that during the religious ceremony of the resurrection, Dr. Clarke and his companion were permitted by the *police officers* to join in the suite of the archbishop, and even to stand upon the throne? Were they not (p. 117), assisted by Russian officers in measuring the great bell? Did not (p. 64), Prince Viazemskoi procure them admission to the ball of the nobles, where they were even oppressed with the civilities which they experienced? Were not these same nobles (p. 66), so far from being afraid to acknowledge the acquaintance of Messrs. Clarke and Cripps, that they even imitated their mode of

hair-dressing? Do not our travellers tell us (p. 79), that they lived in intimacy with many of the Russian nobility? Were they not accompanied (p. 96), by parties of them in their excursions about the neighbourhood of Moscow? Did they not (p. 114), find a difficulty in escaping from the engagements of society? Were they not (p. 152), hospitably entertained by Archbishop Plato, who had penetration enough to discover (p. 156), that he was sitting for a portrait which was to be exhibited to the world? And yet, notwithstanding all these instances of the hospitable disposition of the Russian nobles, which our travellers themselves are forced to acknowledge (see p. 162); they depart from Moscow full of complaints of insults and oppressions, which, as they do not specify, we may be permitted not implicitly to believe.

P. 49, Dr. Clarke tells us, that he '*bought his poderosnoï, or travelling passport, of the emperor in Petersburg.*' This can have no other meaning, than that he paid the fees of office for it. But did he not likewise pay the fees of office for the travelling passport which he received from the secretary of state, and would he also assert, that he *bought his passport of the King of England?*

The following is the lively general sketch which Dr. Clarke draws of Moscow. On entering the gates,

'you behold nothing but a wide and scattered suburb, huts, gardens, pig-sties, brick-walls, churches, dung-hills, palaces, timber-yards, warehouses, and a refuse, as it were, of materials sufficient to stock an empire with miserable towns and miserable villages. One might imagine all the states of Europe had sent a building, by way of representative, to Moscow; and under this impression, the eye is presented with deputies from all countries holding congress; timber huts from regions beyond the ARCTIC; plastered palaces from SWEDEN and DENMARK, not white-washed since their arrival; painted walls from the TYROL; mosques from CONSTANTINOPLE; Tartar temples from BUCHARIA; pagodas, pavilions and virandas from CHINA; cabarets from SPAIN; dungeons, prisons, and public offices, from FRANCE! architectural ruins, from ROME; terraces and trellises, from NAPLES; and warehouses, from WAPPING.'

Part of the above is rather incorrect; for there is no mosque at Moscow; and the Russians did not borrow their ideas of 'dungeons, prisons, and public offices, from the French.'

Dr. Clarke has presented us with an accurate description of the Russian inn at which he lodged at Moscow; but he does not seem to know that a more decent hotel might have been found.

'We were in a Russian inn; a complete epitome of the city

itself. • The next room to ours was filled by ambassadors from Persia. In a chamber beyond the Persians, lodged a party of Kirgisians, a people yet unknown, and any of whom might be exhibited in a cage, as some newly discovered species. They had bald heads, covered by conical embroidered caps, and wore sheeps' hides. Beyond the Kirgisians lodged a nidus of Bucharrians, wild as the asses of Numidia. All these were ambassadors from their different districts, extremely jealous of each other, who had been to Petersburg, to treat of commerce, peace, and war. The doors of all our chambers opened into one gloomy passage, so that sometimes we all encountered, and formed a curious masquerade. The Kirgisians and Bucharrians were best at arm's length; but the worthy old Persian, whose name was *Orazai*, often exchanged visits with us. He brought us presents according to the custom of his country; and was much pleased with an English pocket-knife we had given him, with which he said he should shave his head. At his devotions, he stood silent for an hour together, on two small carpets, barefooted, with his face towards Mecca; holding, as he said, intellectual converse with Mahomet.'

The Russians keep Lent with great austerity, and afterwards give themselves up to gluttony and drunkenness when Easter comes. They run into every kind of excess, 'as if rioting, debauchery, extravagance, gambling, drinking, and fornication, were as much a religious observance as starving had been before.' When Dr. Clarke remarks, that the 'religious customs,' of the Russians 'are perfectly adapted to their climate and manners,' and that 'nothing can be contrived with more ingenious policy,' &c. what he says is hardly less ridiculous, that the opinion of the Russians, which is mentioned by Voltaire (*Hist. de Charles XII.*), which supposes the world to have been created in September, because at that season the fruits are ripe in their country. The following passage indicates a fundamental goodness of character in the populace and peasantry of Russia. Easter was proclaimed, and

'riot and debauchery instantly broke loose. The inn in which we lodged, became a Pandæmonium. Drinking, dancing, and singing, continued through the night and day. But, in the midst of all these excesses, quarrels hardly ever took place. The wild, rude riot of a Russian populace is full of humanity. Few disputes are heard, no blows are given; no lives endangered but by drinking.'

In p. 63, Dr. C. mentions the extraordinary powers of some vocal performers whom he heard at a Russian ball.

• Collected in other parts of the rooms, opened for this assembly, were vocal performers, in parties of ten or twelve each,

singing voluntaries. They preserved the most perfect harmony, each taking a separate part, though without any seeming consciousness of the skill thus exerted.

The chorus of the Russian soldiers, boatmen, or peasants, is one of the most surprising things which a stranger observes in Russia. Marquis Salvo, who wrote an account of Mrs. Spencer Smith's escape, describes it, in p. 271, of his travels, 'I was convinced,' he says, 'that if the climate of both countries were equally mild, the Russians would eclipse the Italians in music.'

Dr. Clarke records the imitative genius of the Russians, and mentions some surprising, and indeed almost incredible instances of their imitative powers.

'The meanest Russian slave has been found adequate to the accomplishment of the most intricate and most delicate works of mechanism; to copy with his single hand, what has demanded the joint labours of the best workmen in France or England. Though untutored, they are the best actors in the world.' 'The Birmingham trinket manufactory, in which imitations of jewellery and precious metals, are wrought with so much cheapness, is surpassed in Moscow; because the workmanship is equally good, and the things themselves are cheaper.' 'Where a patent, as in the case of Bramah's locks, has kept up the price of an article in England beyond the level it would otherwise find, the Russians have imitated such works with the greatest perfection, and sold the copy at a lower rate than the original, though equally valuable.' 'Signor Camporesi assured me, that walking in the suburbs of Moscow, he entered a miserable hut belonging to a cobbler, where, at the further end, in a place contrived to hold pans and kettles, and to dress victuals, he observed a ragged peasant at work. It was a painter in enamel, copying very beautiful pictures which were placed before him.'

'Acquaintance, says Dr. Clarke, 'with Camporesi, the architect, procured me admission at the house of PRINCE Trubetzkoi, a dealer in minerals, pictures, hosiery, hats, cutlery, antiquities, in short, all the furniture of shops and museums. Having squandered away his fortune, he picked up a livelihood by selling for himself and others, whatever came in his way. His house, like a pawnbroker's shop, exhibited one general magazine, occupying several rooms. A PRINCE presiding over it, and practising all the artifices of the meanest tradesman, was a spectacle perfectly novel. Any thing might be bought of his HIGHNESS, from a pair of bellows to a picture by Claude Lorraine. * * * *. While we bargained with his HIGHNESS,' &c. &c.

From the above, we collect, that Dr. C. does not understand the system of nobility in Russia. Military rank alone confers the *privileges* of nobility. An officer becomes noble

when he arrives at the rank of a major; a lieutenant-colonel transmits his nobility to his children to the second generation. Titles, of themselves, unsupported by military rank, neither give the rank nor the privileges of nobility. The title of *Prince*, which Dr. C. seems to consider the same as prince of the Roman empire, as he calls all his princes 'your highness,' is in Russia the *lowest* order of titular nobility. The Russian word is *knaes*, which signifies the same thing as *sheik* among the Arabs, viz. the chief, whether of a horde of vagabonds, or of a district. When the wandering tribes of the desert submitted to Russia, their chiefs were allowed to retain their ancient titles, and we even find, that in Mr. Heber's note, p. 305, the title of *knaes* was given to *great numbers of Armenian settlers*.

We fear that part of the following disgusting representation of Russian filth, will excite the nausea of our readers; but we give it from the fidelity of its resemblance; and Dr. Clarke is not to be blamed for the loathsome feelings which it will excite.

'Visit a Russian, of whatever rank, at his country seat, and you will find him lounging about, uncombed, unwashen, unshaven, half naked, eating turnips, and drinking quass. The raw turnip is handed about in slices, in the first houses, upon a silver salver, with brandy, as a whet before dinner. Their hair is universally in a state not to be described; and their bodies are only divested of vermin when they frequent the bath. Upon those occasions, their shirts and pelisses are held over a hot stove, and the heat occasions the vermin to fall off. It is a fact too notorious to admit dispute, that from the emperor to the meanest slave, throughout the vast empire of all the Russias, including all its princes, nobles, priests, and peasants, there exists not a single individual in a thousand whose body is destitute of vermin. * * * * * The real Russian rises at an early hour, and breakfasts on a dram, with black bread. His dinner at noon consists of the most greasy viands, the scorbutic effects of which are counteracted by salted cucumbers, sour cabbage, the juice of his *vaccinium*, and his nectar *quass*. Sleep, which renders him unmindful of his abject servitude and barbarous life, he particularly indulges; sleeping always after eating, and going early to his bed. The principal articles of diet are the same every where, grease and brandy. A stranger dining with their most refined and most accomplished princes, may in vain expect to see his knife and fork changed. If he sends them away, they are returned without even being wiped. If he looks behind him, he will see a servant spit in the plate he is to receive, and wipe it with a dirty napkin, to remove the dust. If he ventures (which he should avoid, if he is hungry), to inspect the soup in his plate with too inquisitive an eye, he will doubtless discover living

victims in distress, which a Russian, if he saw, would swallow with indifference. Is it not known to all, that Potemkin used to take vermin from his head, and kill them on the bottom of his plate at table? and beauteous princesses of Moscow do not scruple to follow his example. But vermin unknown to an Englishman, and which it is not permitted even to name, attack the stranger who incautiously approaches too near the persons of their nobility, and visit him from their sofas and chairs. If at table he regards his neighbour, he sees him picking his teeth with his fork, and then plunging it into a plate of meat which is brought round to all. The horrors of a Russian kitchen are inconceivable; and there is not a bed in the whole empire, which an English traveller, aware of its condition, would venture to approach.'

Dr. Clarke seems eager to embrace every opportunity of traducing the Russian nobles. Thus he says (p. 93), though Peter the Third was a greater friend to the Russian nobility during three months, than all the other sovereigns, that 'in their gratitude they murdered him.' * * * 'He gave them all they most desired, and they assassinated their benefactor.' But surely our lively author is rather unjust in imputing the crime of Catharine to those by whom it was abhorred. Even the Russian aristocracy did not contain many Orlofs. In the next page, Dr. C. accuses one of the young Russian noblemen of stealing Mr. Cripps's hat. But it seems a little strange that a man should steal a hat on purpose to spoil it, by cutting it into a cap. In another place (p. 94) Dr. C. tells us, that the Russian nobles are in general afraid of visiting their estates, for fear of being murdered by their peasants. But the tender proofs of attachment, which the slaves of Galitzin exhibited at his burial, shewed at least the amiable qualities which are often found both in the master and the slave.

Among the traits of tyranny which Dr. C. ascribes to Paul, he mentions (p. 100), that 'pug dogs, from the emperor's resemblance to them, were prohibited any other name than *Mops*.' But ought not Dr. C. to have informed the reader that *Mops* is the name of these dogs in Russia; or would this knowledge have diminished the ludicrousness, or the probability of the prohibition?

The following are some particulars of the interview which our travellers had with Archbishop Plato:

'He was much amused at a reply he once received from an English clergyman, of the factory of Petersburg, when asked if he intended to marry. If I am fortunate enough to become a bishop, I shall marry some rich citizen's daughter, and live at

my ease. He complained much of Dutens, for having published his correspondence, without his permission. He acknowledged having therein endeavoured to prove that the pope was antichrist, of which he was fully convinced; but that he much feared the resentment of the court of Rome. We told him we thought his fears might now subside, as that court was no longer formidable to any one. Oh! said he, you do not know its intrigues and artifices: it is like the ancient Romans; patient in concealing malice; prompt to execute it, when opportunity offers; and always obtaining its point in the end. He then spoke of Voltaire, and his correspondence with the late Catharine. There was nothing, said he, of which she was so vain, as of that correspondence. I never saw her so gay, and in such high spirits, as when she had to tell me of having received a letter from Voltaire.' * * * 'As he was well versed in Slavonic, I questioned him concerning its affinity to the Russian. He assured me the two languages were almost the same; that the difference was only a distinction of dialect; and that neither of them had the smallest resemblance to the language of Finland.'

We are told by Dr. C. (p. 164), that

'the notorious Sempole rose to such a pitch of celebrity in Russia, that he influenced, if he did not govern, Potemkin. He introduced a uniform for the hussars, which is still worn; and made alterations, truly judicious, in their military discipline. Thus the Russian officers derived from the hulks at Woolwich, greater advantages than if they had served there in person; an honour, which, *though well merited*, it is not necessary to assign them, as they experience very wholesome chastisement at home.'

Dr. C. then hopes that his reader 'will sympathize' 'in the aptitude of such reflections.' We confess that our sympathies would not accord with his on this occasion; and if we had been at his elbow when he penned part of the above, we should have requested him to consider whether it were not harsh and illiberal thus to asperse the character of a large body of persons, of several of whom he appears to have experienced the hospitality, and of the majority of whom he had no opportunity of appretiating the character?

In p. 167 our author says that when 'some of the nobles choose to converse upon the condition of their slaves, not the smallest reliance can be placed upon the statement they afford.' But how are we to reconcile this with what follows in the note, p. 168, line 16? In this note we have various details respecting the condition of the Russian boors, which are given as information, on the accuracy of which we may

tely, though it was 'procured in Moscow, and chiefly from Prince Theodore Nikolaiovitz Galitzin.'

In p. 171 Dr. C. asks,

'Can there be a more affecting sight than a Russian family, having got in an abundant harvest, in want of the common stores to supply and support them through the rigours of their long and inclement winter?'

Dr. C. might have beheld many such affecting sights without visiting the Russian domain. Did he never behold the family of an English peasant suffering the sad severity of hunger and cold, after having assisted in getting in an abundant harvest?

'A person, who wishes to traverse Russia, must consider it as ancient Scythia. He must provide every thing for which he may have occasion. If he can endure fatigue, with little sleep, dust, a scorching sun, or severe frost, with a couch of snow beneath the canopy of heaven, he may travel in a *kibitki*, which is the best of all methods of conveyance.'

Why should our ingenious author suppose it necessary for a traveller in a *kibitki*, in a severe frost, to sleep in the open air upon the snow, when a *kibitki* is almost always provided with a feather bed?

'The inhabitants of Dedilof are peasants, in the greatest poverty, and their sole occupation is tillage.' (What better could they have?) 'In our journey thither, we invited some of their fellow-sufferers in bondage to drink our king's health, it being his birth-day. We had reserved a bottle for the purpose of its celebration; so with hearts yearning for Old England, we drank God save great George! as we fled from despotism through a land of slaves.'

We commend our author's loyalty, but perhaps this and some other extraneous details would have been better avoided in his narrative.

Before reaching the Black Sea, Dr. C. (p. 194) seems to have made up his mind to believe, and to assert that its waters are in a state of gradual diminution. The progress of this theory may be traced through pp. 325, 584, 627, until it reaches its perfect establishment in pp. 676, 677.

The Don and Tanais are shown in p. 196 to be the same names.

'Donetz and Donsk are both names of the Don. Farther to the south, and nearer the mouths of the river, the pronunciation is sometimes Danaetz, or Danaets, and Tdanaets; hence the

transition to Tanais is not very equivocal; nor can much doubt be entertained concerning the origin of the appellation bestowed by the antients upon the river.*

Dr. C. who seems to delight in degrading the Russians, both in the physical and moral scale, institutes at p. 211 a very unfavourable contrast between them and the Malo-Russians, whom he mentions in terms of praise, which we are inclined to suspect of exaggeration.

‘They,’ (videlicet, the Malo-Russians), ‘are a much more noble race, and a stouter and better looking people than the Russians, and superior to them in every thing that can exalt one set of people above another. They are cleaner, more industrious, more honest, more generous, more polite, more courageous, more hospitable, more truly pious, and of course less superstitious. *** They have in many instances converted the desolate *Steppe** into fields of corn. Their caravans are drawn by oxen, which proceed about thirty versts in a day. Towards evening they halt in the middle of a plain, near some pool of water; where their little waggons are all drawn up in a circle, and their cattle are suffered to graze around; while their drivers, stretched out upon the smooth turf, take their repose, or enjoy their pipe, after the toil and heat of the day. If they meet a carriage, they all take off their caps and bow. The meanest Russians bow to each other, but never to a stranger.’

In the above passage we find Dr. Clarke representing the Malo-Russians as more industrious than the Russians-Proper and at the same time employing oxen in their caravans. Now we have heard a Russian gentleman remark that the character of a people may sometimes be traced to causes of apparently trivial influence, and he ascribed the greater activity and diligence of the *Russians*, when compared with that of the Malo Russians (or Little-Russians, or inhabitants of Little Russia), to the former employing horses, while the latter made use of oxen in their carts and waggons. Does the sluggish pace of the ox insensibly communicate itself to the habits of the driver?

At p. 214 we find our travellers passing the night at the village of Podulok Moscoukoy, where the ‘inhabitants were not even able to strike a light!’ At p. 270, Dr. Clarke says in a note, that Mr. Heber ‘has afforded

* ‘Steppe,’ says the author, p. 194, note, ‘is a plain, without any visible boundary, perfectly flat, but frequently covered by spontaneous and luxuriant vegetation. It is moreover uninhabited, except by Nomadic tribes,’ &c. Dr. C. might have remarked, that the word ‘Steppe,’ signifies the same thing as *landes* in French.

a most genuine tribute to the enlightened minds of the Cossacks.' When this genuine proof of mental illumination comes to be stated, in what does it consist? Have the Cossacks any improved astronomical apparatus? Have they forestalled Davy in his discovery of new chymical agents? No; but they have at Oxai 'a very decent kabak,' (which is no other than a tavern), 'with a billiard table,' &c. &c. O 'enlightened' Cossacks! how must ye make the philosophers of Petersburg hide their diminished heads!

We could not peruse our learned author's pathetic apostrophe to the Finlanders at the end of note 2, p. 295, without a smile. We wish that the Dr. had expunged this passage, as it is the most ridiculous in his book. Surely Dr. C. did not mean seriously to draw a parallel between the petty vexations which he experienced from the Russians, with the heart-rending cruelties which were inflicted on the Finlanders!

At Taganrock, we are informed, p. 323, that

'a remarkable phenomenon occurs during particular seasons, which offers a very forcible proof of the veracity of the sacred Scriptures. During violent east winds, the sea retires in so remarkable a manner, that the people of Taganrock are able to effect a passage on dry land to the opposite coast, a distance of twenty versts; but when the wind changes, which it sometimes does very suddenly, the waters return with such rapidity to their wonted bed, that many lives are lost.'

We are at a loss to discover what 'very forcible proof' the above exhibits 'of the veracity of the sacred Scriptures;' for the sacred Scriptures represent the passage of the Israelites across the Red Sea as a *miraculous* fact, but our learned traveller very ingeniously resolves it into a *natural* event.

Our traveller tells us that, at Taganrock, 'the water, as in the Don, is very unwholesome, when the winds carry off the salt water; but when a current sets in from the sea, it is more salutary.' We puzzled our poor brains a long time to make out what this means; but we fear without success; nor is the difficulty removed by what the author says at p. 342, line 3. We can readily conceive that salt water may be more salutary as a cathartic, than water which is not impregnated with salt. But how can salt water be more salutary as a common beverage?

In Mr. Heber's note, which occurs in p. 329, the commerce of Taganrock is said generally to employ from six to seven thousand vessels; but in the text above, in the same page, Dr. C. talks of 'the plains below the town' being

occupied by 'no less than *three thousand waggons*; and he adds that, 'of this number, *six thousand* arrive annually from the Ukraine.' Here is evidently a palpable mistake, but as the doctor has represented his thousands in words, and not in numerals, we are at a loss to conceive how it could arise, except the '*six*' be accidentally foisted into the place of the '*three*.'

In p. 350, Dr. C. institutes a comparison between the Russian and the Cossack, which of course turns out greatly to the advantage of the latter. Among other traits of degradation which are affixed to the portrait of the Russian, he is 'said to be rarely dignified by any elevation of mind or body;' and in pp. 571, 641, he says the Russian peasant is of a diminutive race; but we fear that the lively author's antipathy to the emperor Paul, caused him to view the Russian peasant, and other Russian objects, through an opaque medium, which made the great little, and the little great. If Dr. Clarke were to make another excursion into Russia, we think he might discover that the peasants of that country are the finest bodied men in Europe. The description of the Russian soldiers in p. 571, and the caricature prefixed to C. XXI. are disreputable to the work, and are contradicted by experience.

At Yenikale, p. 414, ships were waiting favourable winds both for Taganrock and Constantinople.' Query what wind did they expect?

Dr. C. has been a little inadvertent in describing the religion of the Tartars (p. 441). It is not *after* washing, &c. that the priest proceeds to the mosque, nor is it *after* having performed his devotions that he summons the people to join with him; nor are his *beads* a necessary part of his accoutrements; nor is it at mid-day *only* that he says prayers in public. Again in p. 464, the Dr. gives the name of *Mullus* to the Tartar priests, which is not much more correct than if he had called the curate of an English parish, the lord chief justice of the King's Bench. The error occurs again in p. 467.

At p. 446, we paused to consider what Dr. C. meant by saying that the 'integrity of the Russian empire had been pledged' for the maintenance of the religious establishments of the Tartars.

The 'Karaites Jews,' who are settled in the Crimea, and are mentioned by the author in pp. 481, 482, deserved his particular attention; as they are a remnant of the ancient Sadducees, and deny the resurrection. Dr. C. says, that 'the character of the Karaites Jews is directly opposite to that

which is generally attributed to their brethren in other countries, being altogether without reproach: Their honesty is proverbial in the Crimea; and the word of a Karaite is considered equal to a bond. Almost all of them are engaged in trade or manufacture.' 'The difference between their creed and that of Jews in general, according to the information received from the rabbi, consists in a rejection of the talmud; a disregard to every kind of tradition; to all rabbinical writings or opinions; all marginal interpretations of the text of Scripture; and, in a measure of their rule of faith by the pure letter of the law.'

But though Dr. C. says, what we believe to be true, that these Karaites reject 'all Rabbinical writings or opinions,' &c. and regulate their faith by the '*pure letter of the law*,' he asserts in the preceding page that they 'deem it an act of piety to copy the Bible, or *copious commentaries upon its text*, once in their lives.' Is it not a little remarkable that they deem it an act of piety to copy copious commentaries, when they model their creed with such scrupulous rigour by the letter of the text?

In p. 574, Dr. C. tells us, that he and his friend Mr. Cripps effected their escape from the Russian territory by means of 'a *forged* order from the sovereign,' which was procured through female interest in St. Petersburg. The learned Dr. must certainly have been a great favourite with the ladies about the court, when one of them would hazard her own safety by such a dangerous experiment, as that of forging a passport from the emperor, and sending it by the post. One of our friends on reading this was induced to look at the frontispiece, when he said nothing, but made a significant *hem*! But on arriving at p. 647, we find our adventurous travellers leaving the Russian territory under the protection of a passport, signed by the commandant of Odessa.

If our limits would permit, we should willingly extract the interesting particulars with which Dr. C. has favoured us, relative to the death of Howard, whose name will ever be recorded in the annals of philanthropy. The tomb which was raised to his memory in the neighbourhood of Cherson, was not, as we have been informed, erected by Admiral Mordvinof, but by a French merchant, as an advantageous speculation. This Frenchman was named Dauphiné, and he claimed an enormous sum for his pains from the executors of Mr. Howard, but payment was refused, owing to the representations of Admiral M.

In p. 612, 'the river Bog' is said to 'flow quite round' the town of Nicolaef. But this is rather incorrect; for the place is built in an angle formed by the Bogh and the Ingul.

It is accurately laid down in the excellent map which is prefixed to the second improved edition of Mr. Thornton's present state of Turkey.

It was with pain that we found Dr. C. at p. 634 making many sarcastic remarks on what he calls 'the barbarous etiquette observed at the Russian tables.' The Russian customs in this respect are not barbarous, because they differ from our own. They are, on the contrary, wise and even humanely adapted to the state of the country, and the circumstances of the people. Many young gentlemen in Russia are in public situations, both civil and military, and have no means of subsistence but from their pay, which is scanty beyond what can well be imagined. Men, high in rank, therefore, usually keep an open table, to which all the subalterns (to the extent of the table) have daily admission. Such a custom in Russia originates in the necessity of the case; but would it not be hard to subject the master of the house either to fare as ill as his inferior guests, or to ruin himself by treating them all with the same gratifications as are reserved for that part of the table which may be considered as his private family? Inferior officers advance towards the head of the table; and the custom must continue till the present system of government is abolished. The same custom prevailed in England, when other parts of our establishments were similar to the Russian. In the Duke of Northumberland's household book, published in 1770, we find the following passage: 'It is thought good that no plovers be brought at no season but only in Christmas and principal feasts, and my lord to be served therewith, and his *board-end*, and no other.' In the Highlands of Scotland, we believe that a similar usage still prevails, that the wine circulates to a certain depth of the table, when the ale begins, which, when it has reached its prescribed bounds, is succeeded by the small beer, which is left to exhilarate those, who are at the extremity of the board. But these things are good or bad according to circumstances and opinions; and in Russia, the '*barbarous etiquette*,' which Dr. C. so indignantly reprobates, is both enforced by circumstances, and sanctioned by opinion.

The embassy which Dr. C. p. 637, ascribes to Prince Nassau, was, we believe, executed by Prince Repnin.

In p. 638, Dr. C. talks of a route to Constantinople by the coast of the Black Sea. Gibbon makes the same mistake. But the Hæmi promontorium (Eurineh burun) is impassable. The road nearest to the Black Sea is through Aidlos.

Dr. C. in enumerating the dangers (p. 643), with which the navigation of the Black Sea is attended, asserts that 'shallows, hitherto unnoticed in any chart, occur frequently when vessels are out of sight of land.' The author has not supported this assertion by any authority; and it is, we believe, contradicted by experience. Mr. Thornton, who is distinguished both by the copiousness and the accuracy of his information, makes no mention of such dangers in his very valuable work on the present state of Turkey. Mr. Thornton was well acquainted with the navigation of the Black Sea; and he possessed more numerous and more favourable opportunities for making inquiries on the subject than Dr. C. can pretend to have enjoyed.

Want of space, rather than want of materials, now forces us to bring to a conclusion our strictures on the present work of Dr. Clarke. We have made them in perfect good humour, and we flatter ourselves that if Dr. C. will do us the honour to give them a patient and candid perusal, he will be able to improve the *general tone* of his work, to correct some of its defects, remove some of its superfluities, and to render a second edition of it much more valuable than the first. As it is, it is a book, which, though it may sometimes mislead, will often inform, and always amuse; and he, who once takes it up, will not readily lay it down.

ART. III.—*The Question concerning the Depretiation of our Currency, stated and examined.* By W. Huskisson, Esq. M. P. Fourth Edition, corrected. London, Murray, 1810.

ON the first glance of this pamphlet, it gave us great pleasure to find that the editions of it have been so rapidly multiplied. We do not indeed consider the great sale of a work any proof of its intrinsic merit; for the most flimsy productions have often a most extensive circulation. But, in the instance before us, the rapid and general dispersion of a treatise on such a dry, and, in some measure, abstract subject as the present, is a convincing proof that it has strongly attracted the attention, and excited the interest of the public. The consciousness of this was highly gratifying to us, as we regard the question itself which Mr. Huskisson has so ably discussed, as one of the most important, which can occupy the attention of any statesman, or indeed of any friend to his country at the present period.

The question whether the present novel system of an uncontrolled issue of paper money, shall be suffered to continue, or whether we shall resort to the old, legal, and constitutional mode of payments in specie, may seem of little moment to those, who are incapable of discerning the difference, as a medium of circulation, between a bundle of rags and a bar of gold; but those who can reflect, and can trace the connection between causes and consequences, must regard the subject of this luminous pamphlet as involving in its effects, the perilous alternative of being either a solvent or a bankrupt nation. There is no medium between these opposite extremes. If the national Bank have no means of redeeming its enormous issue of paper, a national bankruptcy must sooner or later ensue.

One of the things which forcibly strikes us on considering the *legalized* dereliction of cash-payments by the Bank, is the absurdity of entrusting to a corporate body of merchants, who, from their education and habits, cannot be supposed to have any more enlarged or generous views of the public good, than those which are concentrated in the narrow focus of selfish emolument, an arbitrary, discretionary power over the whole currency of the country. Does it not seem, at first sight, a species of political suicide, to commit to any body of men the power of issuing paper-money at their pleasure, without being amenable to any law, or subject to any controul? Is this such a power, as we should willingly concede to a king, however good and wise, or to any of the king's ministers, however intelligent and immaculate?—Certainly not. But, in a point, in which we would not confide a certain discretionary, unlimited, and unrestrained power to any king, or any minister, shall we commit it to the holy keeping of a corporation of merchants, whose principal rule of action is more likely to be a sordid selfishness than an enlightened patriotism? Do we entrust the king or his ministers with the power of altering the standard coin, in order to promote any sinister purposes of avarice or ambition, which they might respectively wish to accomplish? Do we permit the government to clip and debase the coin, and to make guineas with eleven parts of alloy out of twelve, instead of only one in twelve?—No, we are not so thoughtless and prodigal of the public interest and the national security. But, yet, for the last thirteen years, we have been abandoning to a mere mercantile company the power of substituting a currency of paper for one of gold; or of replacing a currency which has an *intrinsic value* by one which has no more *real value* than the rags out of which it is made. These mercantile worthies

have made such copious use of their power, and have been so liberal in their issues of paper, that it is become almost as rare to behold his present gracious majesty's face on a piece of gold, as it is that of an Otho or a Titus.

The very idea of investing any man, or body of men, with an arbitrary and uncontrolled power, must be highly revolting to the minds and feelings of Englishmen. But yet such is the power which, with respect to the issue of paper-money, has, since the year 1797, been quietly assigned to the Bank of England. The coining of money has always been reckoned the great attribute of sovereignty; but we seem to have taken this attribute from the sovereign to confer it on a junto of merchants, who with their '*promise to pay*,' on a piece of '*charta cacata*,' have completely banished into obscurity, the pleasurable golden face of 'George the Third, by the grace of God.'

'It is of the essence of *money*,' says Mr. Huskisson, 'to possess *intrinsic value*.' These few words are full of sense; and deserve to be well weighed by the noisy advocates for a paper circulation. They, in fact, decide the question between the respective merits of a currency in paper, and in specie. If it be of the essence of *money* to have an *intrinsic value*, it is plain at first sight that Bank notes do not come under that denomination. As far as they are convertible into commodities, they may be the representatives of value, but they have no value in themselves. The '*quality of representing commodities*,' as our author remarks, '*does not necessarily imply intrinsic value, because that quality may be given either by confidence or by authority*.' The following remarks are so just and perspicuous, and have such a bearing on the general question, that we quote them with peculiar satisfaction:

'The quality of being a *common measure* does not necessarily imply intrinsic value, any more than the possession of a *foot rule* implies the power of acquiring whatever it enables us to measure. *Money*, or a given quantity of gold or silver, is not only the *common measure*, and *common representative* of all other commodities; but also the *common and universal equivalent*.

'*Paper currency* has, obviously, no intrinsic value.

'A *promissory note*, under whatever form, or from whatever source it may issue, *represents value*. It does so, in as much as it is an undertaking to pay, in *money*, the sum for which it is issued.

'The *money*, or coin of a country, is so much of its capital. *Paper currency* is no part of the capital of a country. It is so much *circulating credit*,

‘Whoever buys, gives—whoever sells, receives such a quantity of pure gold or silver as is equivalent to the article bought or sold:—or if he gives or receives *paper* instead of *money*, he gives or receives that which is valuable only as it stipulates the payment of a given quantity of gold or silver. So long as this engagement is punctually fulfilled, paper will of course pass current with the coin with which it is thus constantly interchangeable. Both *money*, therefore, and *paper*, *promissory* of money, are *common measures* and *representatives* of the value of all commodities. But *money* alone is the *universal equivalent*; *paper currency* is the *representative* of that *money*.’

Nothing can be more just than the distinction which Mr. Huskisson has made in the above passage, between *money* and *paper currency*, which it has been the object of some persons, and particularly of the friends to the suspension of cash payments at the Bank to confound. But no two things can well be more different. They differ indeed as much as *value* and *no value*. That is, they differ in *essence*; and not all the metaphysics of the Stock Exchange can establish their identity. Paper currency can at best be regarded only as the shadow, of which money, ‘or a given quantity of gold or silver’ is the substance. Paper may justly be said to serve as the *local representative* of money, as long as it is convertible into money; but money alone, in the language of Mr. Huskisson, is ‘the universal equivalent.’

‘I assume, as admitted,’ says Mr. Huskisson, ‘that, in Great Britain, gold is the scale to which all prices are referred, and, since the 39th of the king, the *only* LEGAL TENDER, except for payments under 25l.

‘I likewise assume, as unquestionable, both in fact and in law,

‘1st, That a pound of gold, of our standard, is coined into 44 guineas and a half; and that any person may, at the king’s mint, procure any quantity of gold to be so coined, free of any expense whatever; the officers of the Mint being obliged to return, in coin, precisely the same quantity which may have been deposited with them, without making any charge for the conversion of it into money.

‘2dly, That, by law, these guineas which, when fresh from the Mint, weigh 5dwts. 9 $\frac{3}{4}$ grs. each, cease to be a *legal tender* if, by wear or otherwise, they are reduced below 5dwts. 8grs. which is a diminution in their value of a small fraction more than one per cent.

‘Consequently, the law of England, before the year 1797, distinctly secured to every man, that he should not be compelled to take, in satisfaction of a legal debt, for every guinea of that debt, less than 5dwts. 8grs. of gold of standard fineness; and,

as distinctly, that he should not be obliged to receive, as the *representative* of a guinea, or a guinea's worth, any article or thing which would not purchase or procure that quantity of gold.

Such was the state of our current coin before the year 1797.

From the period of the institution of the Bank up to the year 1797, its notes had never ceased to be convertible into cash at the option of the holder. In that year, owing to circumstances, to which we shall not now advert, however we may deplore, an act was passed for the suspension of payments in cash. But this act was never considered by the authors as any thing more than a temporary expedient. It was not regarded, as some of the friends of the Bank would wish us to believe, as a new and wonderful discovery in finance, which was to carry on all the operations of commerce, without the intervention of the precious metals. It was only a temporary remedy, applied to what was deemed a temporary evil. For,

‘ if in the year 1797,’ as our able author forcibly remarks, ‘ it had been foreseen that this temporary expedient would be attempted to be converted into a system for an indefinite number of years ; and that, under this system, in the year 1810, every creditor, public or private, subject or alien, to whom the law, as it then stood, and as it now stands, had secured the payment of a pound weight of standard gold for every 46l. 14s. 6d. of his just demand, would be obliged to accept, in full satisfaction, about 10½ ounces, or not more than seventeen shillings in the pound ; with a prospect of a still further reduction in every subsequent year :—it is impossible to conceive that the attention and feelings of parliament would not have been alive to all the individual injustice, and ultimate public calamities, incident to such a state of things ; and that they would not have provided for the termination of the restriction, before it should have wrought so much mischief, and laid the foundation of so much confusion in all the dealings and transactions of the community.’

Every man who, before the stoppage of the Bank, had a debt owing him of 46l. 14s. 6d. was entitled, by the law of the realm, to a pound of gold ; or, what is the same thing, to forty-four guineas and a half, into which a pound of gold is coined at the mint. But, at present, instead of a pound of gold, the person in question can obtain in payment for the same sum of 46l. 14s. 6d. only ten ounces and a quarter of gold. Such is the degree of the depretiation which the notes of the Bank of England have already reached. 56l. in paper currency, will, at present, procure only one pound of gold, or only forty-four guineas and a half, or 46l. 14s. 6d.

And yet it is contended by the infatuated votaries, or the corrupt advocates of a paper currency, that Bank notes have undergone no depretiation. We might as well say that when 12 ounces of gold are reduced to $10\frac{1}{4}$ ounces, the former sustain no diminution of weight; or that $10\frac{1}{4}$ ounces are the same as 12 ounces, as to say that Bank notes have suffered no depretiation, when 56l. in paper is exchangeable for very little more than 46l. in gold.

We cannot think so ill of the legislature of 1797, as to imagine that, when they passed the act for the suspension of cash payments, they intended to give the Bank a power of making a deduction of nearly one-sixth part from every just debt; or of making Bank notes, at their present depretiated value, a legal tender. The legislature could never have intended to sanction so gross and nefarious a fraud. No government, which respects good faith, or reveres the principles of common honesty, could deliberately force every creditor in the state to take seventeen shillings, the present worth of a pound note, instead of twenty; or to pay twenty shillings for what he ought in fairness to give only seventeen. By law, as Mr. H. remarks, a guinea, which weighs less than 5 dwts. 8 grs. is no longer a legal tender. But yet in our depretiated paper currency, a Bank note, of 1l. which will purchase only 4 dwts. 8 grs. of gold, is made to pass for 5 dwts. 3 grs. of that metal; or a man who owes another 56l. in guineas, may pay him in notes for which he cannot procure more than 46l. 14s. 6d. in gold. The evil of such a depretiated currency as that, with which the country is inundated, is so great, that Mr. H. says he would prefer a resort to 'the stale and wretched expedient of raising the denomination, or lowering the standard of our currency' to the continuance of the present system. Any definite and certain evil, would indeed be preferable to the present evil of a depretiated currency, which is not indefinite, but progressive. It has increased, it is increasing, and, God only knows, where it will stop.

“ It has a greater tendency to derange and unsettle all the transactions of society, and to depress the labouring classes, and all who derive their incomes from salary or wages of any description. It increases, at the same time, the foreign expenditure of government, in proportion to the fall of the exchange; and its domestic expences, in proportion to the increased price of all commodities at home. It adds, in the same proportion, to the amount of our annual loans and taxes. A saving, it is true, accrues to the state from paying the wages of valour, talent, industry, and labour, in a depretiated currency, and from the reduction which is thus made (really though not nominally) in the

value of the dividend paid to the public creditor. But it is equally true, that these unfair and unintended savings to the state are more than counterbalanced by its increased expenditure: whilst this increased expenditure, and the increased taxation necessarily consequent upon it, doubly aggravate the evil on those classes of the community at whose expence these savings are made, by taking from each a greater proportion of their already deprettiated income, for the payment of all the other charges of the state.'

Gold and only gold is the test by which the value of bank notes must be tried; for a bank note is nothing more than a solemn engagement to pay the holder on demand a certain specific quantity of gold. If, therefore, as Mr. Huskisson says, a one-pound note, which is 'an engagement to pay 5 dwts 3 gr. of gold, is worth in the market only 4 dwts 8 gr. as stated by Mr. Chambers in his evidence, it is equally worth only 4 dwts. 8 gr. in exchange for any other commodity.'

Mr. Huskisson shows how two different causes may effect a depretiation in the currency of a country: first, where there is a reduction of the standard coin below the quantity, which it is certified by law to contain; and secondly, where there is an excess in the amount of the currency.

In the reign of King William, the first of these causes operated with such force, that it was thought likely to endanger the very existence of the new government. At this time, it was found, that though the just weight of 100l. of silver coin was 32lb. 8oz. 10dwt. 22 gr. 100l. of the then clipped money, amounted to no more than 16lb. 8oz. 18 dwt. Guineas were sold for 30s.; and all commodities rose in price. But this evil was encountered with boldness, and remedied with equal efficacy and promptitude by the enlightened statesmen of that period. The great men, who then directed the helm of government, did not resort to temporary and fallacious expedients; nor did they, with equal ignorance and timidity, augment the difficulties, with which they had to contend, by irresolute procrastination.

At the time of which we are speaking, silver had risen considerably above the mint price, as gold has at present, though owing to a different cause. But the wise ministers of King William's time found, that the only safe and effectual means of lowering the price of silver, was to restore the silver coin to its legitimate standard. They knew, that one ounce of silver could not be worth more than another ounce of silver of the like fineness; and after the recoinage had taken place, they found that they could purchase as much bullion as they pleased with the new money, at the rate of 5s. 2d. per

ounce. It had been previously debated, whether recourse should not be had to one of those miserable expedients, which fraud has sometimes suggested to imbecility, in order to escape from some pressing exigency, or to get rid of some present inconvenience. It was proposed, that the denomination of the currency should be raised; that a crown piece should be called 6s. 3d. and a shilling 1s. 3d. without containing any more silver than before. Such a remedy, however, was rejected with indignation, as a breach of that principle of common honesty which ought to regulate the transactions of states as well as of individuals.

The present depreciation of the currency, is owing to an excess in the issue of bank paper. The agents indeed of the bank, and the advocates for an unlimited paper currency, contend, that this is not the case, and, that a pound note is still only one shilling less in value than a guinea. The fallacy of this inference is obvious, from the plain matter of fact, that a guinea contains, and will consequently purchase 5 dwts. 9 gr. of gold bullion, and that a pound note, if taken into the market, will purchase only 4 dwts. 8 gr. of gold. But we all know, that a pound note is an engagement, on the part of the bank, to pay to the holder 5 dwts. 3 gr. of gold. Why then will it not purchase this quantity of gold? The plain reason is, because the excessive issue of bank notes has caused them to be depreciated; and has excited a suspicion very unfavourable to the solvency of the bank.

A bank note, which is nothing more than an engagement to pay the holder a certain portion of the standard coin, must be considered as the representative sign of so much gold, and while it is convertible at pleasure into so much gold, it must continue to possess precisely the same value in exchange as the gold, of which it is the sign, for the representative sign and the thing represented become, to all practical purposes, the same thing. But the case is very much altered, when bank notes are no longer convertible at pleasure into cash; for as these notes have not, like *real money*, any value in themselves, they derive all the value which they possess from their convertibility into money. The '*promise to pay*,' so much standard coin, which is read on the face of a bank note, becomes a mere mockery when all such payment is withheld. As long indeed as any confidence is placed in the responsibility and solvency of the parties who issue the note, no material inconvenience may arise from the *temporary suspension* of payment in cash. But, when this period has been so long procrastinated, that the confidence in its ultimate arrival begins to be shaken, and when the bank itself seems to increase its issues of

paper, not in proportion to its means of payment in specie, but to its incapacity to make such payment, the notes themselves must experience a depretiation in proportion, not merely to the excess of such notes above the quantity requisite to supply the place of the money which they have banished from the circulation, but to the public apprehension. If the public fear respecting the solvency of the bank, or, what is the same thing, the convertibility of their notes into cash at some future period, should become very vivid and general, it is impossible to say how far the present depretiation of the bank paper may be increased. A bank note for 11. might not be exchangeable for the value of a farthing rushlight.

If the circulation of any particular country consisted entirely in gold, and the quantity of gold in that country were doubled, the price of gold would necessarily fall; or in other words one half, or a less quantity of commodities would be given for the same quantity of gold. If the circulation, instead of being entirely composed of gold, were to consist partly of gold and partly of paper, and the paper part of the circulation were doubled, the price of all commodities would rise as in the former case. For price, which is a proportion often very mysteriously, but generally very nicely adjusted between the quantity of commodities and the quantity of the currency, must vary according to the variations in that currency. But where, in a mixed currency of gold and paper, the paper should be doubled, while the quantity of gold remains unaltered, its price must rise the same as that of other commodities, although in the state of coin, of which the denomination was fixed by law, it would pass current only according to that denomination.

In this country we have, or rather had, a mixed currency of gold and paper; but within the last few years, the quantity of paper has been more than doubled. Hence the price of all commodities has experienced a considerable rise; and that of gold among the rest. But as gold in coin cannot pass for more than its legal denomination, it has been falsely supposed, that because in the purchase of commodities, a guinea would not purchase more than a pound note and a shilling, our paper currency has not undergone any depretiation. But it is not considered, that the rise in the price of gold bullion has caused all our gold coin to disappear, and that this is owing to the very cause from which the advocates for an unlimited paper currency would infer, that our bank notes are not depretiated. The gold coin, as far as any such coin comes into circulation, which indeed is so rare as to be a sort of prodigy, must be depretiated as well as the paper currency itself; for a guinea

cannot pass for more than its legal denomination. But when, owing to the inundation of paper money, the price of all commodities, and of gold among the rest, is so exorbitantly increased, who can expect that any guineas should be retained in the circulation, when a guinea, which can pass for only 21s. as coin, will sell for 24s. 6d. as bullion?

Those who contend, that the enormous issue of bank notes has not increased the price of gold, argue as if gold were dear in the general market of Europe. To say, that gold is more dear than it was, is the same as to say, that it is more scarce than it was; or that it will go further in the purchase of commodities than it did before. But is this the case? Certainly not. Every merchant knows, that a pound of gold will not purchase so many foreign commodities as it did ten years ago. But this is at least a proof, that gold is not more scarce or more dear than it was in the great European market. Why then should it have become so much more dear and more scarce in the market of this country? Why should a pound of gold, which is coined into 46l. 14s. 6d. have risen to the price of 56l? No other reason can be assigned for this but the enormous issue and consequent depreciation of our paper currency. Had not the market been overstocked with this rag-money, this country, at this moment must, from the extent of our foreign trade, notwithstanding our exclusion from so large a portion of the continent, have become the emporium of the precious metals as well as of colonial and other produce.

If gold were so really dear as the advocates for the unlimited manufacture of paper money at the bank assert, the prices of commodities in general must have fallen in the European market, and would have fallen in this, if gold constituted the national currency. For the scarcity of gold is only another term for the lowness of prices. But the fact is, not that gold is dear, but that bank notes are cheap; and as those notes constitute our *sole currency*, the increased prices of all articles are owing chiefly, and indeed almost exclusively to that cause.

Mr. Huskisson has clearly shown, that no measures, tending to prevent the enormous issue of country bank notes, would be of any avail, while the restriction on the cash payments of the bank is maintained. The excess, indeed, of the country bank notes, must be more or less proportioned to the excess of the notes which are issued by the bank of England. If in any particular district the notes of any particular country banks were withdrawn from the circulation, the vacancy would be immediately supplied by paper from some other source. Thus

the whole mischief of an exorbitant paper currency, in whatever light it may be viewed, must be ultimately traced to the sole cause of the impolitic and mischievous restriction on the cash-payments of the bank.

The author has made some excellent remarks on the nature of the exchange, and on what is called the balance of trade. He has shown, that an unfavourable course of exchange operates as a bounty upon all exports and a tax upon all imports; and he proves, that the depression of the exchange in Ireland in 1803-4, was owing to an excessive issue of Irish paper. If our currency consisted of gold, and our gold coin were greatly debased or worn, it would render the computed exchange against us in that proportion; but as, instead of coin, we have a paper currency, it is the *excess* of this currency which has rendered the exchange against us in the same degree, as if the coin were debased or worn to that amount; or so far reduced below its nominal value. Fifty-six pounds in notes are now worth in exchange only 44l. 14s. 6d. because, from the depretiation of the paper currency, they will not purchase more than that quantity of gold in the market.

Some persons have talked of not paying bank-notes in specie till the exchange is in our favour. But to wait for this, would be only to perpetuate the depretiation. For the unfavourable exchange can never cease, while we continue to have a paper currency, which is not like gold, or silver an *universal equivalent*, and is not convertible at pleasure into specie.

It has often been asserted, that bank-notes are not a forced currency. But where is the difference between a sole currency and a forced currency? If a man will not receive bank notes, in payment for his commodities, or in discharge of his debts, what else can he obtain? It is absurd to talk of no compulsion being used where no option is left.

‘May I be allowed to ask,’ says Mr. Huskisson, ‘whether the bank do not pay the public dividends, and whether, under the law for raising the property tax, they do not pay them at the rate of eighteen shillings for every twenty shillings stipulated for in the contract? What would be thought of the logic of any man who should tell the public creditor, that he is not compelled to take eighteen shillings in the pound, because he is at liberty to abstain from receiving his dividend at all? But if he does receive his dividend, he is compelled to leave two shillings in the pound, or ten per cent. in the hands of the bank, in trust for the use of the state. He is equally compelled to receive the remaining eighteen shillings in bank paper, subject, however, to the same option of not receiving them at all. A payment in such paper

is, at this moment, a virtual deduction from his dividend of three shillings more, or of 15 per cent.; just as much a real and a forced deduction, as if it were made directly from eighteen shillings of *standard* money, under all the powers and penalties of the property act. The public creditor, therefore, receives fifteen shillings in the pound of *standard sterling money* and no more. If the Bank of England were, to-morrow, to issue such an amount of notes as would reduce the *paper pound* in value to one shillingworth of gold, every man would be *compelled*, just as much as he is *now*, when it is still worth seventeen shillings, to receive those paper pounds for twenty shillings each.

‘Preposterous as this extreme case may appear, there is no security, as the law now stands, against such an issue, except in the discretion of the bank.’

When a great and alarming evil, like that which we are describing, is ascertained actually to exist, and to be in a state of progressive increase, it is the part of wisdom not to procrastinate the remedy. In the time of King William, when some narrow minded politicians expatiated on the *immediate inconvenience* which would arise from calling in and recoining the old and diminished silver money, Mr. Montague, who was then chancellor of the exchequer, argued, that the longer the evil remained unremedied, the more fatal it would prove. But if any evil be likely to prove fatal from the delay of obstructing its further progress by adequate means, it is this of an immoderate issue of paper currency. The evil has indeed only just begun to be felt, but it is of that nature that it cannot remain stationary. If it be not checked, it must and will rapidly increase, till it terminates in the destruction of all confidence and the subversion of all property. To suppose, that the bank will spontaneously diminish their issues of paper, while they are released from all obligation of paying that paper in specie, is to suppose, that a body of merchants will act in opposition to their interest. It is the interest of the bank, while the restriction on their cash payments is continued, to make their issues of paper as large as possible. If, before such restriction was imposed, the issues had been larger than they ought, the evil would soon have corrected itself. The superfluous paper would have been returned for cash. The bank must have purchased bullion and converted it into coin at a loss, till the proper level of the paper circulation was gradually restored. But at present, we have no protection against the evil of an excessive paper circulation. The interest of the bank is placed in direct opposition to that of the community. The public lose in proportion as the bank gain. Indeed, considering the ordinary selfishness of mankind, we

think, that the bank deserve some praise for their forbearance in not having more largely used the arbitrary and discretionary power with which they are invested, of issuing paper money and of enriching themselves, while they impoverish the country. Suppose the bank company to be seized with the ambition of becoming the greatest landed proprietors in the kingdom, what is to prevent them from realizing such a scheme of territorial aggrandizement? They have the means of executing this or any other scheme which pride or avarice might suggest. What should prevent them from buying every estate which is offered for sale? Are they not rendered by act of parliament absolute sovereigns of the currency of the country, and are not the property, the comfort, and happiness of his majesty's subjects placed at their disposal?

But, however great may be the integrity, the liberality, or the forbearance of the bank, ought any corporation, either of merchants or of saints, to be entrusted with such uncontrolled and unlimited power? Why should we give the bank a degree of absolute, discretionary authority, which we refuse even to the king? Is not absolute power of every description as unsafe and dangerous in a corporation of merchants as in a single sovereign? That the bank company have not abused their power to the extent which they might, though it may argue in favour of their forbearance, is no proof of the wisdom of the legislature, which gave to any individual or corporation of individuals, powers which are susceptible of being so extensively and so dangerously abused, and which it would be hardly possible for any human being to exercise with proper moderation.

We think, that the country at large is greatly indebted to Mr. Huskisson, not only for his labours in the bullion committee, but for the present able pamphlet, in which he has so luminously exposed an evil which threatens such fatal consequences to the vital interests of the country. Mr. H. has treated the question in such a manner as to render it intelligible to all capacities; and we think, that his strenuous exertions on a subject of such incalculable importance, cannot be too highly extolled, nor too generally known.

ART. IV.—*The Works of the English Poets, from Chaucer to Cowper; including the Series edited, with Prefaces, Biographical and Critical. By Dr. Samuel Johnson; and the most approved Translations. The additional Lives by Alexander Chalmers, F.S.A. 21 vols. large 8vo. pp. about 600 each. London, all the Booksellers, 1810, 25l. boards.*

THIS is one of the greatest literary undertakings of the age; and we confess, that we reviewed the regiment of its volumes with a trembling anxiety to find the poets well selected and accurately edited; for a work of this magnitude issues from the press only once or twice in a century; and cannot be flippantly dismissed by the critic, with an enumeration of errors to be corrected in a second edition. The price of these 21 large octavos is a little fortune, and almost deserves the name of purchase-money: it reminds us of those old times, before the art of printing was invented, when an illuminated manuscript used to be bartered for a landed estate, and when men ‘sold the pasture to buy the book.’ Of this work, as many copies have doubtless been printed, as are likely to be wanted for many years; and a second edition is scarcely looked forward to. ‘As the tree has fallen,’ therefore, ‘so it must lie; and it would be cruel mockery to talk to the editor of corrections to be made in a future edition.

Let us first hear what Mr. Chalmers says in his preface.

‘There are perhaps but two rules, by which a collector of English poetry can be guided. He is either to give a series of the *best* poets, or of the most *popular*; but, simple as these rules may appear, they are not without difficulties; for whichever we choose to rely upon, the other will be found to interfere [with it.] In the first instance, the question will be perpetually recurring “who *are* the best poets?” and as this will unavoidably involve all the disputed points in poetical criticism, and all the partialities of individual taste, an editor must pause before he venture on a decision, from which the appeals will be numerous and obstinately contested.

‘On the other hand, he will find much more security in popularity, which is a criterion of uncertain duration, sometimes depending on circumstances very remote from taste or judgment, and, unless in some few happy instances, a mere fashion. Any bookseller can tell an editor, that popularity will frequently elude his grasp, if he waits for the decision of time; that authors, popular within the memory of some of the present generation, are no longer read, and that others, who seemed on the brink of oblivion, if not sunk into its abyss, have, by some accountable

or unaccountable revival, become the standing favourites of the day. It has often been objected to Dr. Johnson's collection, that it includes authors, who have few admirers, and it is an objection which, perhaps, gains strength by time; but it ought always to be remembered, that the collection was not formed by that illustrious scholar, but by his employers, who thought themselves what they unquestionably were, the best judges of vendible poetry, and who included very few, if any, works in their series, for which there was not, at the time it was formed, a considerable degree of demand.

Aware of the difficulties of adding to that collection, without reviving the usual objections, what is now presented to the public, could never have been formed, had I imposed on myself the terms either of abstract merit or of popular reception. When applied to, therefore, by the proprietors, and left at liberty, generally, to form a collection of the more ancient poets to precede Dr. Johnson's series, and of the more recent authors to follow it, I conceived, that it would be proper to be guided by a mixed rule, in admitting the addition from these two classes. Although the question of popularity seemed necessary and decisive, in selecting from the vast mass of poetical writers since the publication of Dr. Johnson's volumes, yet, in making up a catalogue of the older poets, it was requisite to advert to the only uses, which such a catalogue can at all be supposed to answer. Popularity is here so much out of the question, that however venerable some of the names are which occur in this part of the work, it will probably be impossible by any powers of praise or criticism to give them that degree of favour with the public which they once enjoyed.

For these reasons, in selecting from this class, it was the editor's object to give such a series as might tend, not only to revive genuine and undeservedly neglected poetry, but to illustrate the progress and history of the art, from the age of Chaucer to that of Cowley. What has been done so excellently by Mr. Ellis, in *Specimens*, it was the intention (of the present editor) to execute more amply by *entire works*, copied from the best editions, and as nearly as possible in a chronological succession; and a plan of this kind, to him who does not attempt to execute it, will appear to have every advantage and not many difficulties.

On trial, however, it was soon discovered, that some limits must be set to such a collection; that it would be in vain to attempt to revive authors whom no person would read, and to fill thousands of pages with discarded prolixities, merely because they characterised the dulness of the age in which they were tolerated. It was also discovered, that the plan of giving entire works, would be objectionable in another point of view, and that the licentious language of some of our most eminent poets, whether their own fault or that of their age, must necessarily be omitted. In this dilemma, therefore, a *Selection* has been

attempted, with less severity of rule than in the case of the modern poets, and it is presented to the public with the diffidence in which it was made, and with the deference due to superior judgment.—pp. v—vii.

In the first place, we are sorry that Mr. Chalmers did not impress upon the booksellers, that they had now a good opportunity to obviate the just objection to Dr. Johnson's collection of poets, which Mr. Chalmers himself allows to 'gain strength by time.' Surely such names as Sprat, Duke, Stepney, and Halifax, have disgraced the list of *poets* quite long enough. The most important consideration, in reviewing the present work, however, will be to inquire what *ancient* poets Mr. Chalmers has preserved; for there is more truth in the observation, that Dr. Johnson's work ought to be called 'a collection of poets, from the decline of poetry in England,' than is generally to be found in so poignant a remark. This objection was first obviated by Dr. Anderson, in a body of poetry, which, though very incorrect, had become exceedingly scarce, and upon the model of which Mr. Chalmers's work is evidently edited. Dr. Anderson embodied among our poets the valuable works of Chaucer, Howard, Wyat, Sackville, Spenser, Daniel, Drayton, Shakspeare, Davies, Donne, Hall, Jonson, Carew, Drummond, G. and P. Fletcher, Browne, Davenant, Suckling, Crashaw, and Brome; and to this list Mr. Chalmers has added the names of Gower, Skelton, Gascoigne, Turberville, Warner, Stirling, Corbet, J. and F. Beaumont, Habington, Cartwright, Sherburne, and C. Cotton; but alas! he has deprived us of Sackville, a poet who was our first regular dramatist, and whose induction to the mirror for magistrates not only foreran the fairy queen, but even surpasses any passage of similar length in that immortal poem. We agree with Mr. Chalmers, that it would be impossible, in any work, to be conveyed by one cart, 'to execute more amply by *entire works* what Mr. Ellis has done by *specimens*;' nor would it be necessary; but still there appear to us to have been a few more early poets, whose works would not have disgraced the same shelf with Chaucer, Hall, Fletcher, Ben Jonson, Suckling, and Waller: we allude to Langland, Lydgate, Hawes, Marlowe, Marston, Wither, King, Herrick, May, Lovelace, Marvell, Sedley, and Oldham, none of whose works have yet been preserved in any edition of the English poets. We think some of the works of Langland, Lydgate, and Hawes, whose names Mr. Chalmers has not noticed, would have been much more worthy of preservation than the whole of Gower's tedious '*Confessio Amantis*,' which Mr. Chalmers has re-

printed. If any one writer comes more than another under his description of an 'author whom no person will read,' and who would 'fill thousands of pages with discarded prolixities,' surely it is Gower; and, would it not be in law a *nudum pactum*, we would present any body with ten guineas, who would read through, with attention, the 'Confessio Amantis.' The works of Gower are certainly of value in tracing the progress of poetry; but before the insertion of more than 30,000 of his verses should be allowed to oust his betters from a collection of English poetry, surely it would become an editor to consider how far every purpose of the poetical student might not be answered by re-printing solely those passages of the poet which are recommended for revival by Mr. Ellis.* Some beautiful extracts might have been made from the prophet and poet, Langland's 'Vision of Pierce Plowman,' and Lydgate is a much more readable poet than Gower; the flow of his versification is far beyond what might have been expected from a writer of his day; and his invention seems to have been exhaustless: let Mr. Chalmers listen to what Mr. Warton has elegantly said of him, in his history of English poetry.

'To enumerate Lydgate's pieces, would be to write the catalogue of a little library. No poet seems to have possessed a greater versatility of talents. He moves with equal ease in every mode of composition. His hymns and his ballads have the same degree of merit; and whether his subject be the life of a hermit or a hero, of Saint Austin or Guy Earl of Warwick, ludicrous or legendary, religious or romantic, a history or an allegory, he writes with facility. His transitions were rapid from works of the most serious and laborious kind to sallies of levity and pieces of popular entertainment. His muse was of universal access; and he was not only the poet of his monastery, but of the world in general. If a disguising was intended by the company of Goldsmiths, a mask before his majesty at Eltham a may-game for the sheriffs and aldermen of London, a mumming before the lord mayor, a procession of pageants from the creation for the festival of Corpus Christi, or a carol for the coronation, Lydgate was consulted and gave the poetry.'

From Skelton's poems, which we do not quarrel with him for reviving, Mr. Chalmers has, it seems, 'removed the indelicacies,' although he owns that, 'they are of no very seductive kind, and are obscured by cant words and phrases no longer intelligible, or intelligible but to few.'

* Specimens, vol. 1. p. 180.

Gascoigne is the next poet, whose works are here for the first time reprinted; and well worth the labour they appear to us to be. Mr. Chalmers accurately appreciates their merits, when he says:

‘ If we consider the general merit of the poets in the early part of the Elizabethan period, it will probably appear that the extreme variety of Gascoigne’s works has been the chief cause of his being so much neglected by modern readers. In smoothness and harmony of versification, he yields to no poet of his own time, when these qualities were very common; but his higher merit is, that in every thing he discovers the powers and invention of a poet, a warmth of sentiment, tender and natural, and a fertility of fancy, although not always free from the conceits of the Italian school. As a satirist, if nothing remained but his “Steele Glass,” he may be reckoned one of the first. There is a vein of sly sarcasm in this piece, which appears to me to be original; and his intimate knowledge of mankind, acquired indeed at the expence probably of health, and certainly of comfort and independence, enabled him to give a more curious picture of the dress, manners, amusements, and follies of the times than we meet with in almost any other author.

‘ There are three respects, in which his claims to originality require to be noticed as merits in a history of poetry. His “Steele Glass,” is among the first specimens of blank verse in our language: his “Jocasta,” is the second theatrical piece written in that measure; and his “Supposes,” is the first comedy written in prose. Vol. ii. p. 455.

The great fault of Gascoigne’s poetry is, in our opinion, its tautology: we have not been able to discover the ‘original vein of sly sarcasm,’ which Mr. Chalmers sees in the “Steele Glass:” we wish he had told us in what it consists: the poem is curious, however, as an early English satire; and still more curious as an early specimen of blank verse. The ‘Steele Glass,’ is mere *blank*, as Dr. Johnson delighted to call it: it is verse, to which the rhymes appear not to have been yet put: it has none of the variety of pauses of modern blank verse; but the sense ends with the line, as in rhymed poetry. It is wearisome reading.

For the installation of Turberville among the lasting English poets, we are sufficiently grateful to Mr. Chalmers:

‘ He has a place in these volumes,’ says the editor, ‘as a sonneteer of great note in his time, although, except Harrington, his contemporaries and successors appear to have been sparing of their praises. There is a considerable diversity of fancy and sentiment in his pieces: the verses in praise of the Countess of Warwick are ingeniously imagined, and perhaps, in his best style,’ vol. ii. p. 578.

This is perhaps as much as can be said of Turberville; the extracts from him in Mr. Ellis's specimens, consist rather of the beauties, than of fair samples, of his muse: his poem in praise of Lady Warwick appears to us rather stiff and conceited; and his versification is often behind the time in which he lived.

Warner's 'Albion's England,' was well worth re-printing. Mr. Chalmers has preserved the poem quite entire, although he has quoted the judgment of Mr. Headley, who is of opinion that 'his tales, though often tedious, and *not unfrequently indelicate*, abound with all the unaffected incident and artless ease of the best old ballads, without their cant and puerility. 'The pastoral pieces that occur,' he adds, 'are superior to all the eclogues in our language, those of Collins only excepted.' This appreciation of Warner appears to us to be correct; and Mr. Chalmers has, we think, done wisely, in giving the whole of Warner's poem: 'the uncouthness and quaintness of the expressions, so peculiar to his time, and which,' as Mr. Chalmers justly observes, 'he had not the courage to abandon,' will effectually prevent his indecencies from being read by those, whom such a perusal might injure or corrupt.

The next 'novus homo,' in Mr. Chalmers's list is William Alexander, Earl of Stirling, a courtier in the reign of James II, whom the monarch is said to have called 'his philosophical poet,' on account of certain tragedies which the poet calls *monarchic*, 'written for the sole purpose of teaching sovereigns how to rule, if they would' render their subjects happy and loyal, and their reigns prosperous and peaceful.' *Chalmers's Life*, vol. v. p. 290. What Mr. Chalmers has now re-printed, are principally the author's 'Aurora,' a collection of his early songs and sonnets, and his 'Doomes-day,' a long religious poem, of which the first two books were re-printed in 1720, in consequence of Addison's favourable opinion of them. We could have been well contented with even a shorter specimen of it now. Stirling was just such a poet as King James would be supposed to admire. Learned and conceited, as was said of Propertius, he makes love like a schoolmaster. He seems to write to shew his wit, rather than his passion; his verses come from his head rather than his heart.

The reprinter in 1720 of the first two books of Stirling's 'Doomesday,' says in his preface, that

'he had the honour of transmitting the author's works to the great Mr. Addison for his perusal of them, and he was pleased to signify his approbation in these candid terms: that he had read them with the greatest satisfaction, and was pleased to give

it as his judgment, that the beauties of our ancient English poets are too slightly passed over by the modern writers, who, out of a peculiar singularity, had rather take pains to find fault than endeavour to excel.

We cannot help doubting whether Addison underwent the fatigue of reading Stirling's poems through, and whether he did not hazard the first of these remarks, for the sake of ap-
positely introducing the second, the truth of which is undeniable. For our parts, we could sacrifice much of Stirling, for the pleasure of reading Marston's excellent satires, called 'the Scourge of Villainy;' or the poems of Marlowe, whose 'Come live with me, and be my love,' ought to atone for whole pages of inferiority; or the elegant 'Juvenilia' of George Wither (notwithstanding Pope chooses to call him 'wretched Withers,' and to class him 'among the dull of ancient days'); or the vigorous poems of Bishop King, or parson Herrick: or some of the highly poetic passages of May's *Chronicles of Henry II. and Edward III.*; or the little volume of Colonel Lovelace, the author of that exquisite poem 'To Althea, in Prison.' All of these poets flourished not long after Stirling, and none of them are noticed in Mr. Chalmers's selection.

The next poet, whom the present editor has for the first time incorporated among the English poets, is Bishop Corbet, of the reign of James I. whose works are here printed from Mr. Gilchrist's late excellent edition of them. The merits of Corbet's verse are the strong vein of satiric humour which runs through almost every line, the manly sense of almost every idea, and the strong originality of almost every expression. In his few pathetic poems, too, he is not without real feeling. We see Corbet take his seat among the poets of Great Britain with real pleasure.

Mr. Headley having declared his opinion that Sir John Beaumont's 'Bosworth Field' merited re-publication for the easy flow of its numbers, and the spirit with which it was written, Mr. Chalmers has presented us with all the baronet's poetical works. Among his 'other poems,' we find some good translations from the classics; and a vein of sense pervading every thing which he has written. Mr. Chalmers has also now first reprinted the poems of Sir John Beaumont's brother Francis, the dramatist, including 'prologues, epilogues, and songs to severall plaies, written by Mr. Francis Beaumont and Fletcher.' Those who confine the genius to Fletcher, and give only the judgment to Beaumont, should read these poems. They show an over fertile rather than a

sterile fancy; and it is truly wonderful how the poet could contrive to write so many score of good verses in praise of 'good ale,' as are to be found in the song called 'The Ex-ale-tation of Ale.' Beaumont's *Chansons à Boire*, however, seem to have called forth his most congenial powers. His translations from the classics were juvenile productions. Mr. Chalmers has not noticed that his poem, called 'the Shepherdess,' consists merely of the first six lines of his brother's long poem, with the same title.

'The admission of Habington's poems into this collection,' says Mr. Chalmers, 'has been suggested by many modern critics, and will unquestionably be sanctioned by every man of taste and feeling.'

Here we perfectly agree with the editor: Mr. Headley, we recollect, is of opinion, that 'some of Habington's pieces deserve being revived;' and Mr. Ellis remarks 'their unaffected tenderness and moral merit.' The poems all take their title from the poetical name of his 'mistress,' and afterwards 'wife,' 'Castara.' Habington's 'Castara' is divided into three parts, the first addressed to the lady, while she was his 'mistress,' the second while she was his 'wife,' and the third not addressed to her at all, but comprehending the poet's religious effusions. Each of these parts is introduced with a prose character, the first of 'a mistress,' the second of 'a wife,' and the third of 'a holy man.' The second part too contains eight elegies on the death of 'a friend,' preceded by a prose character under that head. The great peculiarity of Habington, as an amatory poet, is certainly his chastity: virtuous, *unitarian*, love, and conjugal affection, are the themes of his muse: his affection for Castara appears rather to increase, than to diminish, upon his marriage to her; and the poet presents the rare spectacle of a man writing sonnets to, and in love with, *his own wife*. Many of Habington's effusions are undoubtedly tender and delicate; but we think they display more of conceit than Mr. Chalmers is inclined to give them credit for. The little prose characters, which delineate the *perfect mistress, wife, friend, and holy man*, are equal to any efforts in that style, which we have ever seen from the pens of Sir Thomas Overbury, or any other of our old 'character' writers.

Mr. Chalmers is also the first preserver of the poems of Cartwright, a young man, of whom Ben Jonson used to say, 'my son Cartwright writes all like a man,' and who was otherwise much bepraised in his time. For our parts, we are inclined to agree with Mr. Headley, that he is 'deficient

in elegance or even neatness of style,' and that 'good sense and solidity are the most prominent features of his poetry.'

We think somewhat more highly of the poetical talents of Sir Edward Sherburne, the next new poet in Mr. Chalmers's muster-roll. Mr. Ellis has said that 'his poems exhibit marks of considerable genius, which however is not sufficiently regulated by judgment;' and Mr. Chalmers is of opinion, that 'in his sacred poems, he seems to rise to a fervency and elegance, which indicate a superior inspiration.' To our thinking, the few 'sacra,' which he has tacked to all the profanities of his other poems, are not a whit better than the religious verses, with which most of these 'wits of either Charles's days' sought to atone for the licentiousness of their temporal poems.

The last of the more ancient poets, whose works Mr. Chalmers has endeavoured to perpetuate, is Charles Cotton, the author of 'Virgil Travestie.' 'His poems, published in 1689,' says the editor, 'have never been reprinted until now. The present, indeed, is but a selection, as many of his smaller pieces abound in those indelicacies, which were the reproach of the reign of Charles II. In what remain, we find a strange *miature* of broad humour and drollery mixed with delicacy and tenderness of sentiment, and even with devotional poetry of a superior cast.' Vol. VI. p. 701. To waive the question of the elegance of these remarks, they appear to contain some truth. Mr. Ellis calls Charles Cotton 'a pleasing and elegant author;' and we are glad to see his fame revived.

Next to this poet in Mr. Chalmers's selection, follow Dr. Johnson's fifty-two, some of whom we could have gladly seen make way for the 'Wounded Fawn' of Andrew Marvell, the songs of Sir Charles Sedley, or the poems of John Oldham, of whom his friend John Dryden wrote thus:

'Farewell, too little, and too lately known,
Whom I began to think, and call my own;
For sure our souls were near ally'd, and thine
Cast in the same poetick mould with mine,' &c.

And indeed Oldham's 'Ode against Virtue' has all the lyric fire and inspiration of Dryden.

The later poets, which are to be found in Mr. Chalmers's edition, are E. Moore, Cawthorne, Churchill, Falconer, Cunningham, Grainger, Boyse, W. Thompson, Blair, Lloyd, Green, Dodsley, Chatterton, Cooper, Smollett, Smart, Wilkie, P. Whitehead, Lovibond, Harte, Langhorne, Goldsmith, Armstrong, Johnson, Glover, W. Whitehead, Jago, Scott, Mickle, Jenyns, Cotton, Dogan, T. Warton, and Blacklock,

who are all to be found in Dr. Anderson's edition; and Mr. Chalmers also presents us with Byrom, Hamilton, Fawkes, Brooke, J. Warton, Cambridge, Mason, Sir William Jones, Beattie, and Cowper, whose works are not to be found in the rival edition, while that has Browne, Somerville, Pattison, Bruce, Græme, Shaw, and Peurose, more than Mr. Chalmers's edition. We cannot find room to enter into the merits of all these 'sidera minora.' They have all flourished so recently, that the few who are worth knowing are in no danger of escaping the admiration of the public; and for the many, we cannot help thinking how their names, together with several in Dr. Johnson's collection, will vanish before the Southey's, the Campbell's, the Crabbe's, the Rogerses, and the Scotts, of our own times.

The last three of Mr. Chalmers's volumes consist of translations. These are Dryden's Virgil and Juvenal, Pitt's *Æneid* and Vida, Francis's Horace, Rowe's Lucan, Grainger's Tibullus, Fawkes's Theocritus, &c. Garth's Ovid, Lewis's Statius, Cooke's Hesiod, Hoole's Ariosto and Tasso, and Mickle's *Lusiad*. Of these Dr. Anderson gives Dryden's Virgil and Juvenal, Pitt's *Æneid*, Rowe's Lucan, Grainger's Tibullus, Fawkes's Theocritus, &c. and Cooke's Hesiod; and adds to them Dryden's Persius, Creech's Lucretius, West's and Pye's Pindar, Hole's Homer's Hymn to Ceres, and C—'s Coluthus *Lycopolites*. The third volume of Dr. Anderson's translations contains Francis's Horace, Garth's Ovid, and Lewis's Statius.

The works of each of Mr. Chalmers's poets are preceded by his biography, by Dr. Johnson, where the poet is one of his collection, and where this is not the case, by Mr. Chalmers himself. Mr. Chalmers's research for biographical facts has been sufficiently deep; but he seems too fond of writing afresh, what has already been well written; and what Mr. Chalmers himself pens we can seldom call well written. Mr. Gilchrist, for instance, had very lately ushered into the world his edition of Corbet, with what Mr. Chalmers cannot help calling 'an excellent life;' and yet Mr. Chalmers must needs re-write the biography of the poet, although all his data come from Mr. Gilchrist's book. The same gentleman, too, had, in the *Censura Literaria*, written a life of Gascoigne, to the materials of which Mr. Chalmers has certainly been able to make a few additions; but still although Mr. Chalmers has quoted whole paragraphs from Mr. Gilchrist's biography, it is 'The Life of George Gascoigne, BY MR. CHALMERS.' One of these new materials for the life of this poet, is, indeed, to *black letter men*, the most striking

novelty in Mr. Chalmers's book. To such, it is well known that at the sale of Mr. Voight's books, of the Custom-house, a unique black-letter tract, of the existence of which doubts were entertained, called

'A remembravnce of the wel imployed life, and godly end of George Gaskoigne, Esquire, who deceased at Stalmford in Lincolne Shire, the 7 of October, 1577. The reporte of Geor. Whetstons, Gent. an eye witness of his godly and charitable end in this world,'

was purchased by Mr. Malone for 42l. ! This, it was thought Mr. Malone intended to preserve uncopied, as a *bonne bouche* for his projected new variorum edition of Shakspeare. But lo ! here it is.

'It consists,' says Mr. Chalmers, 'of about thirteen pages small quarto, black letter, and contains, not much *life*, but some particulars unknown to his biographers, which are now incorporated in the following sketch, and a *transcript* of the whole is subjoined.' Vol. II. p. 448.

The tract was not worth reprinting, except for its rarity. It tells us nothing of Gascoigne, which we did not know before, and serves only to confirm two suspicions which were always entertained of him, the first, that he died at Stamford, and the second, that he wrote the 'book of *hunting*,' commonly ascribed to Turbervile. The third verse, in Mr. Chalmers's reprint of the tract, is so unintelligible, that he says in a note, 'I suspect some inaccuracy in *transcribing* this line. C.' Could not the original have been referred to, in order to correct it, then ?

Upon the whole, we cannot help thinking this large work a failure ; since he who looks to find every thing in it that is valuable of English poetry, will be equally disappointed with him, who expects it to exclude every unworthy poet. The omission of Sackville, is a sad piece of remissness, at starting ; and of many of the obsolete poets, judicious selections would have enabled Mr. Chalmers to have introduced us to more poets, and consequently to a wider acquaintance with the history of poetry. Of the really good poets, we have some objection, in a work like this, to castrated editions. We are extremely sorry that a book of this magnitude should not meet our views more exactly, since we cannot, for some time to come, look forward to its being improved :

'We weep the more, because we weep in vain ;'

but we trust the day will still come, when the *corpus* of Eng-

lish poetry shall fall into the hands of an abler editor than Mr. Chalmers.

Time alone can decide with what accuracy the press-correctors of this work have executed their task : we know that the gentleman who performed this office for the volume containing Chaucer, has an accurate eye ; but, in our hasty glance over some of the other volumes, we have noticed several errors of the press.

ART. V.—*Lectures on Painting, delivered at the Royal Academy of Arts; with a Letter on the Proposal for a public Memorial of the Naval Glory of Great Britain. By the late John Opie, Esq. Professor in Painting to the Royal Academy. To which are prefixed, a Memoir by Mrs. Opie, and other accounts of Mr. Opie's Talents and Character.* 1809. Longman. and Co.

TO some minds it is an advantage to acquire an art unconstrained by the prejudices of a teacher. A knowledge of the practice of former masters undoubtedly clears a way for the student, and their accumulated experience renders his progress more easy and more certain. At the same time, this smooth road to information operates against a spirit of inquiry, and induces him to acquiesce in a system which may be very far from the best. We do not mean to infer that the principles of earlier artists are not worth the trouble of inquiring after ; but that they are better learned by examination than by precept.

It will occur to every one acquainted with the history of painting, how very few artists have acquired the first rank in their profession who have not deserted the track into which they were introduced by their masters—and it becomes rather a matter of astonishment that any one who has patiently worn their trammels should have arrived at a moderate degree of excellence than that many who have struggled through the difficulties of the art without any, or with incompetent assistance, should be distinguished by a forcible and original style.

We venture to lay it down as an axiom, that the painter, the statuary, or, we are not afraid of adding, the poet, who pursues any style in preference to that, to which he is led by his own idea of perfection, will never produce any thing worthy of immortality. Who can pass through a gallery of pictures without admiring the bounty of nature in the un-

limited variety of style and subject, in which a reflecting observer may read the mind of each individual artist; and acknowledging how insipid and monotonous such a collection would have been, had every painter adhered to one standard of excellence, though that were the most engaging.

People wonder when uneducated men burst forth upon the world with a display of talent which obscured the lustre of their most learned contemporaries, not considering that nothing but a most powerful genius can force its way through the '*res angusta domi*,' and over that barrier which impotence and pride have placed between the man of obscure birth and public favour. When such a man has once emerged, the difficulty is overcome, and those who had not virtue enough to lend a hand to raise him from obscurity, are proud to be ranked among the patrons of aspiring merit; and justly think, that their character derives a reflected lustre from the fame of the man whom they protect.

When Mr. Opie first made his appearance in the metropolis, he was considered, as he was wont to observe, as a sort of painting Chatterton: too much, however, was expected from this youthful adventurer, and after having excited unreasonable astonishment, he began to sink into undeserved obscurity. It is more difficult to recover the applause of mankind than to gain it, and it was only by unremitting attention and industry that his talents a second time attracted the attention of the public, and realised the expectations which a few men of taste and sedate judgment, had indulged from the promise of his youth.

In a short and affectionate memoir of her deceased husband, Mrs. Opie thinks it necessary to state her knowledge that his lectures were entirely the production of his own pen. There are certainly many narrow-minded people, who entertain an opinion that an artist can only think with his pencil in his hand, and is unable to arrange his ideas except upon canvass; but we wonder that Mrs. Opie should judge them and their absurdities worth her notice. Those who are acquainted with the history of the arts, and with the literary productions of its professors, need not be informed that their society and conversation have been courted by princes and learned men of all ages; and, as authors, they have afforded examples of every excellence in style and composition. It is not our intention to wound the sensibility of this amiable lady, when we remark that she has said too much in praise of Mr. Opie. Not more than he deserves—but more than was necessary, and much more than the world will feel interested in reading, or is consistent with the dignity of his character.

We allude particularly to the repetition of compliments paid to his abilities and understanding. The public ought not to form their opinion of merit from the diction of Mr. Tooke or Mrs. Siddons; and Mr. Opie was not so obscure an individual, nor his talents so ill appreciated, as to require such a passport to their esteem. Every man who has succeeded in a very moderate degree in any attainment, has had handsome things said of him; and might, if that were a criterion, imagine himself an extraordinary personage. But Mr. Opie's fame is built on an immovable foundation, it is the offspring of great talents united with great energy, and will live as long as well cultivated genius shall continue to claim respect.

The author of this interesting memoir (interesting to us, though probably not generally so) was, it seems, afraid that part of the wreath which adorns his brows, might be considered as transferred from her own. Being too generous to receive any applause to which she has not a just claim, and too much interested in the celebrity of the man whom she 'respected and loved,' she has been more anxious than was necessary to prove him capable of that literary eminence which the prejudiced part of mankind were unwilling to attribute solely to himself.

The observations of some of his brother artists, and of other friends, which succeed the 'memoir,' only confirm what was already believed of his character and professional excellence.

It is well known that Mr. Opie succeeded to the chair of professor of painting, vacated by the appointment of Mr. Fuseli to another academical office; and that the four discourses which are the subjects of our animadversions, were delivered in conformity with the custom of his predecessors.

The first lecture commences with a short account of the antiquity of painting; and after discussing the terms 'nature,' 'beauty,' though without pretending to settle the various opinions which exist in regard to their extent, and legitimate application; the author attacks the extraordinary doctrine, held by some, that the grand style of painting is inconsistent with good colouring. This idea has received an imaginary sanction from some of the remarks of Sir J. Reynolds. He, in fact, affirms no such thing, though he hesitates in giving the opinion a decided contradiction.* Mr. Opie keeps no terms with this absurd fancy.

* Note 54 on Du Fresnoy and elsewhere. B.

‘How colouring and effect may and ought to be managed, to enliven form, and to invigorate sentiment and expression, I can readily comprehend, and, I hope demonstrate; but wherein these different classes of excellence are incompatible with each other I could never conceive: nor will the barren coldness of David, the brick-dust of the learned Poussin, nor even the dryness of Raffaele himself, ever lead me to believe that the flesh of heroes is less like flesh than that of other men; or that the surest way to strike the imagination, and interest the feelings, is to fatigue, perplex, and disgust the organ through which the impression is made on the mind.’ P. 18.

This excellent observation is succeeded by a paragraph, explaining how ideal perfection may be combined with an exact imitation of nature, so as to become subservient to the highest style of painting.

Even so late as the year 1802, Mr. Opie found himself almost without employment. His reputation was then established, but ‘there is a tide in the affairs of men;’ and till fashion seconded public conviction, his genius and application were unrewarded. This was sufficient to overturn a less powerful mind, and the melancholy forebodings which he then entertained, remained deeply impressed on his memory, and without doubt inspired him with the following striking address to young artists. It would be well for themselves and the public, if all young men who choose painting as a profession, were obliged to read it every morning. A very large proportion would then pursue a line of life in which they might be useful and respectable; and the shop windows of every large town would no longer teem with blue and yellow pictures most mechanically painted, and (we cannot refuse the performer the praise of judgment and modesty), marked with most mechanical prices.

‘Impressed as I am at the present moment with a full conviction of the difficulties attendant on the practice of painting, I cannot but feel it also my duty to caution every one who hears me, against entering into it from improper motives, and with inadequate views of the subject; as they will thereby only run a risque of entailing misery and disgrace on themselves and their connexions during the rest of their lives. - Should any student therefore happen to be present, who has taken up the art on the supposition of finding it an easy and amusing employment, any one who has been sent into the academy by his friends on the idea that he may cheaply acquire an honourable and profitable profession—any one who has mistaken a petty kind of imitative, monkey talent for genius—any one who hopes by it to get rid of what he thinks a more vulgar or disagreeable situa-

tion, to escape confinement at the counter or the desk—any one urged merely by vanity or interest, or, in short, impelled by any consideration but a real and unconquerable passion for excellence; let him drop it at once, and avoid these walls and every thing connected with them as he would the pestilence; for if he have not this unquenchable liking, in addition to all the requisites above enumerated, he may pine in indigence, or skulk through life as a hackney likeness taker, a copier, a drawing-master or pattern-drawer to young ladies, or he may turn picture cleaner, and help time to destroy excellencies which he cannot rival—but he must never hope to be, in the proper sense of the word, a painter.' P. 20.

Our limits will not admit the insertion of the whole of this friendly caution, the remainder of which is not in any respect inferior to the part which we have quoted.

We are inclined to doubt the lecturer's judgment on the subject of drawing; on which he affirms too great stress has been laid; that is, in reference to the other component parts of a picture, '*chiaro scuro*, colouring and composition.' 'A man,' (he observes) 'who has obtained a considerable proficiency in one part, will not like to become a child in another; he will rather pretend to despise and neglect, than be thought incapable, or take the pains necessary to conquer it.'

All this is very probable, but the contrary evil is in our opinion more to be dreaded. The delights of colouring and composition will be so overpowering, especially to a youth of a strong imagination and enthusiastic mind, that the dry and mechanical exercise of drawing will be neglected as insipid and tiresome, and it is not likely that these branches of study will long be cultivated together. We entirely subscribe to the succeeding remarks on drawing, and especially admire the author's precautions against a vicious imitation of ancient statues. His criticism on the extravagance of the French school in this respect, is so judicious, that we cannot refrain from making our readers acquainted with a small part of it. The excellence of David especially has been so much exaggerated by the French, and mistaken by the English, that we recommend the whole most strongly to the attention of reader.

'It seems, indeed, to be the fate of this school to be ever in extremes. Formerly they were tawdry coxcombs; now they affect to be the plainest quakers in art; formerly they absurdly endeavored to invest sculpture in all the rich ornaments of painting; now they are for shearing painting of her own appropriate beams, and reducing her to the hard and dry mono-

tony of sculpture; formerly their figures were obscured by splendid colours, buried under huge masses of gorgeous drapery, flying in all directions, and lost amid columns, arcades, and all kinds of pompous and misplaced magnificence; now they glue their draperies to the figure, paste the hair to the head in all the lumpy opacity of coloured plaster; nail their figures to a hard unbroken ground, and, avoiding every thing like effect and picturesque composition, often place them in a tedious row from end to end of the picture, as nearly like an antique bas-relief as possible,' &c.

The first lecture concludes with a short notice of the revival of painting in Italy, and with most masterly characters of Leonardo da Vinci, M. Angelo Buonaroti, and Raffaele.

In the work before us there is so much to admire and so little to censure, that our office seems to call upon us merely to enumerate the contents, to notice some of the most striking observations, and to point out a few passages which in our opinion indicate error in judgment, or want of reflection.

The second lecture treats of invention. Mr. Opie claims the privilege of the poet, for his art, in its greatest extent.

'Such therefore as is his subject, such must be the artist's manner of treating it, and such his choice of accompaniments. His back ground and every object in his composition, animate or inanimate, must all belong to one another, and point to the same end; and under these restrictions he tramples with impunity on all vulgar bounds, and scruples not on great occasions, to press the elements into his service, or even to call in the aid of imaginary beings and supernatural agency, to heighten the terrors of his scene, and more perfectly effect his purpose.' P. 74.

Though we readily admit the exercise of this licence where it is introduced with propriety, and is essential to a striking effect, we cannot concede that a goblin in a picture is, like a goblin of the earth, to be conjured up for no purpose in the world, except to frighten women and children. We are indeed surprised that the demon in Sir J. Reynolds's exquisite painting of the death of Cardinal Beaufort should find a champion in the strong and reflecting mind of Mr. Opie. Were its introduction defended by him as a mere matter of taste, we should hesitate to oppose an opinion so much respected. But he calls it a 'necessary expedient,' to inform the spectator that the dying man's sufferings are not merely the pangs of death, but that 'his agony proceeds from those daggers of the mind, the overwhelming horrors of a guilty

and an awakened conscience.' On this ground then we are at issue with him.

Every one who sees the picture either is acquainted with Shakspeare's history of its subject, or is not. A man who has read the story receives no new information from the introduction of the fiend, but probably feels a doubt whether he has a perfect recollection of the scene. An ignorant man is not assisted by it, for he must hear the story before he can understand the picture. It creates confusion where every thing was clear and appropriate; and violates that excellent rule of Horace, by the interference of a preternatural being where no such agent was wanted.

We are disposed to think, that Sir Joshua, having given his principal figure an expression of agony almost more than human, availed himself of the countenance of an imaginary being, whose diabolical features might by contrast, restore the distorted cardinal to the race of mortals. This supposition would be confuted or established by the production of the original sketch, if it be in existence. We have treated this subject rather at large, because it has been long under public discussion; and we are desirous of tracing the intrusion of this infernal being, into one of the president's finest pictures, to the necessity* of the painter, rather than to his perversion of judgment. We cannot believe (however we may admire Mr. Opie's generous concern for the reputation of a brother artist), that 'this most poetical incident,' 'will be felt and applauded with enthusiasm in a more advanced and liberal stage of criticism.' P. 76.

The author's comments on the cartoons of Raffaele are very valuable. The disproportionate smallness of the boat in the *Miraculous Draught of Fishes* has long afforded petty connoisseurs an opportunity of displaying their knowledge; and of exulting over the inadvertency of '*poor Raffaele*.' Richardson has defended this impropriety, by observing that if the boat had been of its proper dimensions, it would have filled the picture. Mr. Opie, more ingenious, will not allow this error to be converted into a proof of skill; for the evil, he remarks,

'might have been easily avoided two ways; first by not bringing the whole of the boat into the picture; and secondly, which would have been the most masterly, by giving a fore shortened view of it, in which case it would have appeared of the proper

* Of course we mean *necessary*, only to the expression of the cardinal's features. R.

capacity, without occupying more space on the canvas than it does at present.'

He continues,

'This and a few other trifling errors, such as his making a house on fire in the back-ground of one cartoon, and the introduction of a naked child in the fore ground of another, may be mentioned, not as detracting any thing from the superlative merits of Raffaele, against which, had they been ten times more numerous, they would be but as dust in the balance, but merely to shew, that no authority, however gigantic, ought to be made a cover to negligence, or a sanction to impropriety.' p. 88.

The want of encouragement which British artists experience has given rise to some severe and not unmerited animadversions on public patronage, which form the exordium of the third lecture. We cannot resist the temptation of giving the reader a few of the concluding lines of this eloquent remonstrance, especially as they relate to Barry, whose admirable works are now before us.

—— 'Barry, who, scorning to prostitute his talents to portraiture or paper staining, was necessitated, after the most unparalleled exertions, and more than monastic privations, to accept of charitable contribution, and at last received his death-stroke at a six-penny ordinary! It may however afford some consolation and some *hope*, to observe, that the public felt for Barry, that they acknowledged his abilities; subscribed readily to his necessities, and at least

"Help to bury whom they helped to starve." P. 97.

The professor is particularly happy and original in treating of *chiaro scuro*; this was to be expected, for he eminently excelled in it. We are, notwithstanding, inclined to lean rather to the opinion of Sir Joshua Reynolds on the subject of *deception in painting*, than to subscribe implicitly to the praise which he bestows on the portrait of Alexander by Apelles, because 'the fingers seem to shoot forward, and the thunder to be out of the picture.' If our memory does not deceive us, Sir J. Reynolds cautions a young artist against too great a fondness for deception, as the easiest attainment of the art, and particularly captivating to the ignorant and vulgar. We do not mean to set up the opinion of this great painter as a law; but we refer our readers to the cats, loaves, knives, bottles, and cheeses, which they have met with in cottages and public-houses, so naturally represented, as at a small distance to appear realities. Mr. Opie's closing re-

mark on this account of Pliny's, is the only instance of empty declamation which we have met with in our perusal of the work. It is unlike himself.

‘ This passage is too striking to need a comment. What more could we say of the finest examples of modern art? What more could we expect from the pencil even of Rimbrandt or of Reynolds!’

‘ It is but just to observe, that the author is here engaged in proving the universal excellence of the ancient painters, and not in recommending deception as a high attainment, though he certainly infers as much.’

A luminous account of the continental schools renders this lecture very interesting and very valuable. The Bolognese school endeavoured to unite in their works the various excellences of all the others. Though the Carraccis did not entirely succeed in their attempt, the author thinks this union no impossibility.

‘ Can it be supposed,’ he observes, ‘ that the hours leading out the horses of the sun, painted by Julio Romano, would have been less poetical and celestial had they possessed more harmony, brilliancy, and truth of colouring? Yet this has been supposed, and by a writer whose name I revere, and whose works will be an honour to this country as long as taste and genius continue to attract admiration.’

We question the correctness of this statement. It alludes to an opinion, which, as we have before remarked, is supposed to have been entertained by Sir J. Reynolds, and refers to the following passage :

‘ In heroic subjects it will not I hope appear too great a refinement of criticism to say, that the want of naturalness or deception of the art, which gives to an inferior style its whole value is no material disadvantage : The hours, for instance,’ &c.

Then follows the observation to which Mr. Opie alludes, and afterwards this qualifying acknowledgment.

‘ In these things, however, I admit there will always be a degree of uncertainty. Who knows that Julio Romano, if he had possessed the art and practice of colouring like Rubens, would not have given it some taste of poetical grandeur not yet attained to?’ Note 54 to Du Fres.

It seems to us, from this conclusion, that the writer did not really entertain a conviction that good colouring was incompatible with the grand style, but that his mind was fluc-

tuating on the subject, and that he considered it as a matter of doubt and speculation.

We have arrived almost at the limits which we had prescribed to ourselves in this article, without noticing one half of the most striking pages between which we had placed our papers of reference. The fourth lecture, on colouring, is equal to any of the former, and abounds with instances of judicious criticism, and with the most refined distinctions. The characteristics of the styles of Titian and Rubens are drawn with a delicate and powerful hand, but in the account of the Flemish artist we were surprised at a great deal of unacknowledged quotation (not verbal but nearly so), from the 'Character of Rubens,' by Sir J. Reynolds. What makes it more remarkable, is, that some of it is referred to the original author; we should suspect some mistake from the inadvertency of the gentleman who prepared the lectures for the press. Mr. Opie was too honourable, too proud, and too rich in talent, to seek, or to need, reputation by appropriating to himself the works of any man. And, had he not been so, all attempts at concealment would have been fruitless, delivered as those lectures were, before those who must almost have known Sir Joshua's works by heart.

We have read this publication with delight, and we had almost said with veneration. It bears the stamp of genius, of a mind working into itself, disdaining prejudice, and rejecting error, though annexed to the most imposing names; and yet, too conscious of its own dignity to turn against common opinion from a dread of losing the reputation of originality.

If we have discovered any imperfections in these lectures, it must be allowed they are insignificant ones: we will only observe, in the author's own words, that compared with their beauties, 'had they been ten times more numerous, they would be but as dust in the balance.'

ART. VI.—*Illustrations of Madness; exhibiting a singular Case of Insanity, and a no less remarkable Difference in Medical Opinion, developing the Nature of Assaultment, and the Manner of Working Events; with a Description of the Tortures experienced by Bomb-Bursting, Lobster-Cracking, and Lengthening the Brain; embellished with a curious Plate. By John Haslam, 8vo. Rivington, 1810.*

THIS curious little tract is the offspring of a singular controversy, which has occupied the attention of the Court of

King's Bench concerning the intellectual sanity of a man confined in Bedlam, of the name of James Tilly Matthews. The medical officers of the hospital of course considered the man to be a lunatic, nor could they have any other motive for continuing his detention. The relatives of the man, and the officers of his parish considered him to be recovered; and demanded his release. To support their demand, they employed two physicians, Drs. Clutterbuck and Birkbeck, who made affidavits, that they thought the man to be of sound mind. This step was somewhat hardy, in opposition to the judgment of persons so well versed in cases of this nature.

‘But aware,’ says Mr. Haslam, ‘of the fallibility of human judgment, and suspecting that copious experience, which sheds the blessings of light upon others, might have kept them in the dark: perhaps startled at the powerful talents, extensive learning, and subtle penetration which had recorded in the face of day the sanity of a man whom they considered as an incurable lunatic: and flinching at an oath contradictory of such high testimony, the medical officers prudently referred the determination of the case to the constituted and best authorities in the kingdom.’

These authorities were the commissioners of the College of Physicians for visiting private mad-houses, viz. Sir Lucas Pepys, and Drs. Budd, Amsley, Haworth, and Lambe; Dr. Powell, secretary to the commissioners; Dr. Robert Willis, son of the celebrated Dr. Willis; and Dr. Simmons, physician to St. Luke's hospital. These gentlemen unanimously pronounced ‘the patient to be in a most deranged state of intellect, and wholly unfit to be at large.’ Under the weight of these combined opinions, the court, we believe, (for Mr. Haslam has neglected to inform us of the fact), decided that the governors of the hospital were justified in the detention of the patient.

Such is the history. It having become an affair of considerable notoriety, Mr. Haslam has chosen to detail the peculiar extravagances of this man's conceptions and ideas. They certainly excite some surprise, that there should have been any question upon the real state of his intellect; and teach a useful and somewhat humiliating lesson on the fallibility of human judgment, and the uncertain evidence afforded by human testimony. Mr. Haslam has animadverted with considerable severity (couched under a strain of irony), on the conduct of the two physicians, whose opinions were in opposition to his own. But we see no reason to impute their conduct to corrupt or improper motives, and as the man had deceived the judgment of unprofessional observers (his relatives and

the parish officers), it is but candid to suppose that it required to be put in possession of the particular train of the patient's ideas, in order to detect his hallucinations. It would seem that on these points these two gentlemen were in the dark. They did not touch the proper key; and failed therefore to produce the sound, which disclosed the imperfection of the instrument.

It falls to our lot to read nonsense enough. But we have not frequent opportunities of producing specimens of absolute insanity. Perhaps our readers may not be displeased with an example of this nature. We shall select the following, which Mr. Haslam informs us is the composition of the lunatic himself.

'The assassins opened themselves by their voices to me about Michaelmas, 1798, and for several years called their infamies, *working feats of arms*, but seldom using the term *Event working*: though, after four or five years, when I, by perseverance, had beat them out of their insolence of assumption, (for they assumed the right of interfering with every body having heraldic bearings particularly, and for this part of their villanies called themselves the *efficient persons* to all those having titles to colleges of arms), and by such titles also they used the term *event-working* for their actions. It is an easy matter to define fully any regular instance of such, their called *event-working*, because they in every thing introduced the names of some, or other personages, as concerned therewith, but who certainly, were not only ignorant of their very existence, but more or less victims to their abominations. However, to shew what the nature of such *event-working* is, namely, how infamous human beings, making a profession of pneumatic chymistry, and pneumatic magnetism, hire themselves as spies; and by impregnating persons, singled out by them as objects for interfering with, obtaining their secrets, actuating them in various ways, in thought, word and deed, as well as they can, to model their conduct, ideas, or measures to favour the ends of assassin spies or *event-workers*, or their employers, &c. in bringing about which ends they sometimes are years and many years, varying from mode to mode from stratagem to stratagem, and sometimes partially fail at last, according to the difficulty of getting near the object to operate upon, the strength of such persons nerves, brain, and personal affections, as well as nature of soul, &c. &c. The following, divested of their offensive introductions may suffice, being a few instances out of numberless events.

'While I was detained in Paris by the then existing French government, during the years 1793-4-5, and beginning of 1796, I had even in the early part thereof, sufficient information, to be certain that a regular plan existed, and was furthering by persons in France, connected with persons in England, as well for sur-

rendering to the French every secret of the British government, as for the republicanizing Great Britain and Ireland, and particularly for disorganizing the British navy, to create such a confusion therein as to admit the French armaments to move without danger.

My sentiments having been resolutely hostile to every such plan, idea, and person assisting therein, proved, (as the assassins have ever avowed), the real cause of my having had gens d'armes placed with me to prevent my return, and their having by such magnetic means of workers in Paris ascertained, that my said sentiments were so determined for the counteracting such plans, as well as others more dreadful in their nature, that I should persevere even to the loss of my life in my efforts to expose them. They have even avowed also: that my having immediately on my return set about exposing the quoted infamies, occasioned a magnetic spy to be appointed from each gang of event-workers in London, specially to watch and circumvent me: for that the chiefs of such gangs were the real persons who were cloked under certain names and titles used in the information given me, and which I have for years found such vile spy-traitor-assassins called by among their fraternity.'

Our readers will see that the strange terms in Mr. Haslam's title page, assailment, event-working, bomb-bursting, &c. are coinages of the brain of this poor lunatic. If this circumstance be not understood, the acute and intelligent writer of this pamphlet runs some risk of being suspected to be the *subject* of the inquisitions of the conclave of doctors assembled on this occasion.

ART. VII.—*An Inquiry into the Nature and Extent of Poetic Licence.* By N. A. Vigors, jun. Esq. London, Mackinlay, 1810, pp. 388. 8vo.

THE boundaries of poetic licence, though often the object of discussion, have still been left vague and indefinite. Poets themselves are usually unwilling to circumscribe their own privileges, and critics, who have attempted it, have either not explained their precepts with sufficient perspicuity, or have not supported them by such cogent reasons as to force conviction and to produce obedience. The line indeed, where poetic licence ought to end, must be rather fugitive and transient. Like that of the sensible horizon, it will often elude our grasp and recede as we approach. We know when poets become extravagant and absurd, but it is difficult previously to define what are the precise constituents of absurdity and extravagance,

or where they begin and end. Those sentiments or that language which may be turgid or absurd in one state of mind, may be perfectly natural in another. The rules of taste are founded on the deductions of good sense, and harmonize with the general feelings of mankind, but still it is almost impossible to circumscribe them within the distinct boundaries of geometrical truth.

Poetry presents us with the picture of an ideal world, and often more fair and beautiful than what we find in the material universe. The poet communicates to his objects a higher charm than they possess in reality. He raises up moral and intellectual agents of higher faculties and greater perfections than they ever possessed in this mortal coil.

‘The power of a poet over his materials,’ says Mr. Vigors, ‘is nothing less than enchantment.’ He can transfer the properties of one object to another. He can personify inanimate substances, or metaphysical abstractions. He can make the dumb speak, and the blind see. He can give sensation and motion to the particles of stiff and torpid nature. All this is within the possibilities of poetical effort; but if probability be grossly violated, or those congruities be disturbed, which are as applicable to the fictions of the mind as to the realities of nature, the poet, instead of beauty, will produce deformity, and instead of pleasure, will excite disgust.

Poets are, by common consent, allowed to expatiate in the regions of fiction; but, even in exercising the magic wand of fiction, the poet must consider himself bound in a great measure to regulate his conduct by the analogies of nature in the external world, and keep within the limits of a reasonable probability. The poet may form a new world of ideal forms; but these ideal forms, in order to interest the attention of the reader and to produce a pleasurable effect, must not only to a certain extent harmonize with each other, but bear a sufficient resemblance to those in the material world to render them objects of sympathy.

What is called poetic enthusiasm, must, as far as it is calculated to absorb the attention, to engross the interest of rational beings, and to carry the reader along with it, as down a torrent of delight, which at once overpowers the will and the affections, be kept in a certain degree of subordination to the rational faculty, or it becomes poetic madness, and the mere incoherent raving of a distempered brain.

Poetry would soon lose its power of enchantment, if it were confined to the cold realities of life, or to the rigid severity of truth. But how difficult is it to fix the point where the deviation from either should cease? It certainly must not pro-

ceed till all resemblance to the physical universe or to actual verity is lost. Verse constitutes one of the most palpable marks of difference between poetry and prose. But verse is no licence. It is fetters rather than liberty. The licence then must principally relate to the quantity or the quality of the ideal ingredients, or the creations of the fancy and the embellishments of the diction which may be introduced without any offensive violation of probability, or without outraging our highest conceptions of possible existence.

The poet is not confined to the straight line of historical truth. His pourtraits are often such as are not found in the living world. They may be more beautiful or deformed, more elevated or abject; but still they become faulty when they rush into irreconcilable contradictions, and pass as it were the verge of conceivable reality. The language of poetry, particularly of the higher species, is not such as is used in common life; but still it must be such as will excite a notion of fitness by its congruity with the subject, and will thus increase the pleasurable effect of the perusal. Our author defines poetic licence to be 'that liberty whereby a poet, in order to render his compositions more striking, deviates from what is considered true in science.' The author would perhaps have been more clear, if he had said that liberty, whereby a poet to increase the pleasurable effect of his compositions, deviates from what is historically or physically true. 'To render his compositions more striking,' is too vague and indefinite. A composition may be 'striking,' both by its beauty and deformity. But the great object of poetry is to please. Even instruction is subordinate to pleasure. As far as mere instruction is concerned, this can never be effected so well by the most embellished poetry, as by the plainest prose. Prose is the most proper vehicle for conveying truth to the mind or for increasing intellectual information. But when we sit down to the perusal of a poem, we expect to be entertained by fiction rather than instructed by truth. Amusement is our main object, and we think that poem the best which most interests the attention, or by the perusal of which on the whole the greatest quantity of pleasurable sensation is produced. Good poetry may, and often has a scientific or ethical effect; it may tend to augment the stock of knowledge or of worth; and when this intellectual and ethical excellence is added to its pleasurable power, it certainly augments the value of the piece. But if the great, indeed the greatest, end of poetry be to please, that end must not be sacrificed to secondary or subordinate considerations.

What is called poetic licence therefore must be principally circumscribed by its tendency to increase the pleasureable effect of the composition.*

Human nature affords various anomalies or individual exceptions to general rules. But however men may differ from each other, they all accord in a wish to be pleased. Notwithstanding particular discrepancies of taste, the nature of individuals has so many common properties that what will greatly please one, will seldom fail to please many. What is highly pleasing is almost always generally pleasing. Hence the general sentiment of approbation or disapprobation which any particular work excites in the average of individual minds, is no bad test of the excellences or defects of poetical composition. The rude or the literate, or persons of more or less cultivated understandings, are delighted even to rapture by the masterly representations of individual and of general nature, which are found in Shakspeare. They strike forcibly and almost irresistibly on that sympathetic cord, which is placed in the bosom both of the peasant and the sage.

If the leading object of poetry be to please, the great efforts of the poet should be directed to that end; and whatever harmonizes with it, without violating propriety, must be considered within the boundaries of poetic licence. But this licence must not in general deviate from that verisimilitude which is necessary to the interest even of a fiction. What in some species of composition is improbable in itself, considered with respect to the realities of the external world, or in others is incongruous in itself, considered with respect to parts of the same fiction, will be found generally displeasing; or to outrage that resemblance to truth of which the poet ought never to lose sight even in the varied combinations and forms of that ideal world which his fancy creates. Poetic fiction excites the most lively interest, or works with the most potent spell upon the mind, where, even in the wildest flights of fancy, the appearance of truth is so far preserved as not to offer any violence to belief, while the impression of the fiction itself is in unison with the general feelings of our nature.

Mr. Vigors examines poetic licence with respect to the fable, the manners, the sentiments, and the diction. In common with Aristotle, he regards the fable as the most considerable part of the higher poetry; and this he considers with

* We ought perhaps to remark, that the highest pleasure which poetry can impart, is usually produced by those subjects which are capable of the greatest ethical effect.¹

respect to the incidents, and 'their structure in composition.' In chapter 1. the author treats 'of the HISTORICAL EPOS.' He asks 'what may be the liberties which a poet is permitted to take with the truth of the incidents on which he founds an historical poem?' or, in other words, 'how far in taking any such liberties he will be justified by poetic licence.' A poet cannot alter the incidents which form the basis of his subject, without weakening the effect of his composition. For, as these incidents are received truths, to alter them is to violate general belief. We do not stay to debate with the author how far what he calls an HISTORICAL EPOS, which consequently ought, consistently with its designation, to adhere to the truth of history, be compatible with the end of poetry, or whether, by excluding in a great measure the embellishments of fiction, it must not be more or less only a chronicle in verse. The *Pharsalia* of Lucan, the merits of which Mr. V. estimates more highly than many other critics, is certainly one of the most happy instances of what he calls 'The Historical Epos;' but its success is not such as ought to induce the imitation. Lucan has indeed occasionally let loose the reins of poetical fiction, and deviated from the truth of history; but the instances in which he has done this, seem in general to deduct from the interest of the work, and to pall rather than to stimulate the attention. The pleasure with which we peruse the *Pharsalia*, arises rather from the splendour of particular passages, the vigorous traits of character, and the occasional bursts of energetic sentiment, than from the general effect of the composition.

Mr. V. says,

'The authors of the *Pharsalia* and the *Campaign*, who have been so often censured for a rigid adherence to reality, appear rather to merit applause than to need justification. Nor am I of opinion, that their practice in constructing their works with that historic fidelity which we discover in them, is to be attributed more to choice than to necessity. As living near the period which produced those illustrious actions which their respective poems were intended to celebrate, they saw them in that strong point of view, in which great and recent events take hold of the recollection. The splendid objects to which their admiration had been turned, had indeed gone down, but their departed glories still continued to illuminate the horizon. The poet and his readers must thus have stood in the same view with respect to the circumstances of his poem: both must equally have seen the impropriety of confounding in detail, the boundaries of truth and falsehood; and writing under this impression, the artist naturally drew from his own feelings, a production suited to the feelings of his readers.'

‘Voltaire objects to certain dryness in his style, arising from a close adherence to history; and observes, that his title to being a poet, is secured only by the uniform elevation discoverable in his work. Tasso, going still farther, declares that he is no poet, because he adheres so closely to particular truths, that he pays no attention to universality; and because he relates things as they happened, not as they ought to have happened. But these censures seem to affect the poet only when the particular character of his composition is not taken into consideration; and amount to no more, than his not having embellished his subject with ornaments incompatible with its nature.’

On part of the above passage we shall remark only, that if what the author calls the ‘Historical Epos,’ exclude from the nature of the subject those ornaments which seem essential to the legitimate end of poetry, it is not a fit subject for the exertions of the muse, and it seems of little consequence to inquire, what licences may be allowable in this department of the art. The author thinks that in the historic epopee no *important* incidents are to be introduced which are the mere products of invention. The licence therefore in this species of composition is at most to be confined to the subordinate incidents. These incidents must not be too prominent, nor occupy too much room, nor excite too much interest in the piece so as to render the main subject insignificant.

The romantic epos next engages the attention of the writer. If the licence of the historical poet, (there seems a little incongruity in the terms), extend only to the minor incidents, that of the romantic embraces the principal events of his composition. The author thinks a purely historical subject incompatible with a poetical romance.

‘The essence of the poetical romance,’ says he, ‘consists in a wildness of fiction, which derives its appearance of truth, not from our knowledge, but credulity: the fictitious parts of such compositions can of course derive little improvement from a forced alliance with that science which possessing no varieties of change, is confined to the straight line of real occurrence. Over facts which have once occurred we have no power of alteration; we may misrepresent, but we cannot virtually change them: it must of course pervert and destroy the nature of such materials, in any production whatever, to blend them with fictitious circumstances. When we join these discordant ingredients, not by incorporation, but in succession, such an union must be equally unpromising of a successful issue; as it must tend rather to bring discredit on that part of the composition which we must believe as being true, than give probability to that part which we must doubt as being preternatural. In this mixture, we can be as little said to improve the general effect

which arises from the verisimilitude of the entire subject, as the verisimilitude produced in any of its parts; for what is partially fictitious, cannot be collectively true.'

The third chapter is entitled 'of the poetical epos'. The object of the poetical epos is such as to admit the alliance of facts and fiction, or of the marvellous and the true. In the epic poem, as in a novel, we may dispense with the want of truth, but never with that of verisimilitude, or the appearance of truth. In the conduct of the story, the writer should be careful not to step beyond the verge of probability. For in this respect, where probability ends, indifference begins. The interest flags, and those emotions become torpid or quiescent, which are excited by a well combined and probable fiction to rouse the attention and agitate the heart. Where a high degree of verisimilitude is preserved in the management of the fable, the progress of the incidents, wearing a close resemblance to the realities of life, or according in their operation with the sympathies of our nature, will not suffer the reader coldly to pause, till the illusions of poetry vanish and the delight evaporates in the apathy of scepticism.

'It is,' says the author, 'the mixed sensation of delight which arises from a happy union of both (truth and fiction), that is to be sought in the poetical epopee; and this species of composition, being thus constituted of contrary qualities, becomes capable of imparting that greatest degree and highest kind of gratification of which the art is susceptible. And this union of such discordant ingredients, the works of some favourite artists have not only enabled us to know are capable of being realized, but have taught us to feel in the most exquisite perfection.'

The author recommends the choice of a subject in a remote period, so that though the general outline is defined, the peculiarities of form, colour, and local circumstances, are left so indefinite and obscure, as to allow ample room for the imagination to interweave its own various forms and hues with the materials of history. A subject thus chosen, blends the charm of truth with that of invention.

'That intervening point in the history of any people between the suppression of fabulous narration, and the establishment of authentic record, when the mind is suspended between reason and credulity, seems to be the most promising period from which a poet is likely to be furnished with such a subject. As this is a period which must be necessarily semi-barbarous, it is not only freed from the restraint of that affectation and refinement in manners which are so incompatible with the general nature of the higher poetry, but it seems most calculated to produce those

important and daring exploits, which are best adapted to a species of composition professedly heroical. And as the character of such a period is that of being credulous, it must receive from this circumstance such a tincture of superstition, as will give it a connection with those supernatural agents, and that marvellous imagery, which add so much to our delight, by blending with that emotion a mixture of admiration. In the consideration of the antiquity of such a subject is included all that sacred awe which the mind feels in recurring to times that are past, all that solemn delight which it experiences in contemplating the venerable interest that surrounds and rests over human grandeur its decline.'

The drama forms the subject of the fourth chapter. In the drama the accompaniment of theatrical representation, embodies the ideal creations of the poet in a sort of real temporary existence. This the author thinks one of the chief circumstances

'which characterize the peculiar licences of the drama, as opposed to those of the epopee. By such powerful auxiliaries to narration as dramatic gesture and visible representation, more spirit and animation are added to the effect of the piece, under cover of which the poet is enabled to take many liberties with the truth of the incidents on which his subject is founded. For though it may rather appear that poetry, in descending from her ideal state, and submitting herself to the test of the senses, may thus expose to observation those deviations from science which constitute all licences, yet this is far from being the case. On the contrary, with respect to those rules which are to regulate the dramatic poet in detailing his incidents, they may be generally pronounced to stand exempt from those limitations which circumscribe his practice who engages in epical compositions.'

Mr. Vigors thinks it difficult to conceive how any advantage can accrue to the drama from its union with history. The dramatic effect is so much heightened by sensible representation, that the artificial reality seems a sufficient substitute for that of historical reminiscence. Whether indeed the persons represented and the events described be real or fictitious, it seems of little consequence as long as the progress of the plot carries our sympathy along with it, and our sensations are kept in unison with those of the supposed actors in the scene. We do not suppose the player to be the person he represents; nor is this necessary; but it is necessary that the illusion should be sufficient to absorb the attention in the conduct of the piece. Thus it will not be suffered to pause in order to question the realities of the story, or to calculate the probabilities of its details. In the tragedies of Macbeth or Richard the Third,

it is not the historical personage, but the fictitious hero, the creation of the poet, which engages our attention and agitates our hearts. If no such person as Macbeth or Richard had ever existed, the interest of these performances would not have been less.

The author argues that the exhibitions of domestic distress and of private characters are not less conducive to the ends of tragedy, than of persons and occurrences in more exalted life.

‘The “Romeo and Juliet,” of Shakspeare, and the “Venice Preserved,” of Otway, may be deduced, from among many of equal pertinency, as instances of dramas whose actions are founded on domestic distress, and whose characters are deduced from the private and middle sphere of life; and which, nevertheless, comprehend not only every effect of action and incident that heightens tragic interest, but also every embellishment of sentiment and diction that dignifies poetical composition.’

With respect to the deviations from historical truth, when the fable is taken from history, the author is not willing to impose such restrictions on the dramatic as on the epic poet. The artificial reality and busy movements of theatrical representation afford little leisure for scrutinizing those defects, which we easily remark when we peruse a poem in the closet. ‘There are some tragedies, which ‘rather lose than gain by representation,’ or which afford less pleasure when they are acted, than when they are read. The author mentions Cato and Irene as exemplifications of the remark. These pieces are more cold and declamatory than busy and impassioned; and where a tragedy is not impassioned, the scenic representation seems insufficient to overcome the listlessness of the audience and to supply that interest in which the composition itself is deficient. The author infers that ‘passion, from being calculated to counteract the effect of exhibition, is the necessary end of the drama.’

In those plays, which consist principally of cold declamation the subject itself operates less powerfully on the mind than the theatrical exhibition, and ‘the idea of the performer engages us more than the character which he personates.’ No incident or description seems capable of exciting a vivid interest, of which the strongest impression that it makes is that it is a fiction. Here can be none of that pleasureable illusion that complete absorption of the heart and mind in the incidents of the piece which evinces the strongest charm of the drama and is the highest effort of dramatic skill. The dramatic writer, like the writer of a romance, should endeavour to divert the mind from the thought that the representation is

untrue, 'by occupying it with other and more powerful considerations.'

'The means by which the dramatic poet is enabled to secure this end consists, as is admitted by common consent, in throwing more passion into the dramatic effect. And the sufficiency of such means in accomplishing such an end is easily evinced. The impression which we receive from feeling what is pathetic in the subject is that of powerful emotion: while that which we derive from observing what is untrue in the representation is nothing more than cold perception. The weaker sense becomes of course involved in, and superseded by, the stronger.'

'This position must be the more readily admitted on considering the effect of passionate language and sentiment when aided by action and gesture. which is not merely powerful, but overcoming; and which has the direct tendency to engross the bosom so fully as to leave it insensible to all lesser considerations: of which we need no other proof than the agitation of our own breast, and the visible emotion betrayed by others.'

It is not then the scenic representation, nor that most important part of it, the action and gesture of the performer, which constitute the principle of dramatic effect, but it is the theatrical exhibition, animated by the busy incidents of the piece, and the gesture and action proceeding as if spontaneously from the passion within, and harmonizing with the pathos, sentiment, and language of the composition. Then the assault which the poet intended on the heart and affections is made under cover of the most powerful sensible impressions, and the effect on our sympathy is irresistible.

The second principal division of this work treats 'of marvellous incidents.' A belief in the marvellous is not necessary to its effect. What reader in his senses believes in the machinery of the *Iliad*? But yet there is such a congruity in this machinery itself, considered not merely with respect to the opinions of the age in which the poet lived, but, in the structure of the whole, considered as a work of fancy, and in its adaptation to the incidents and characters of the story, that it adds to the pleasureable effect.

'It was neither probable nor true that Garrick was Lear or Othello, or that he suffered any of those sensations which he is allowed to have expressed with so much truth of nature; and yet our being able to make this remark did not prevent him from moving the sympathies of the most crowded audience. It is neither probable nor true that such persons as Fielding's Amelia, or Richardson's Clementina, ever existed or acted as we are told; yet this circumstance does not prevent us from feeling ourselves deeply interested in all they are represented to have done and suffered.'

We readily dispense with the want of truth and reality in the fictions of poetry, while they preserve such a semblance of truth, and congruity considered with regard to the structure of the composition itself, and to the opinions and manners of the times, as not to offend by absurdity and extravagance. Where the marvellous, of whatever nature it may be, is so managed as powerfully to affect the mind and add to the pleasurable effect, its introduction seems authorized by the end at which poetry aims or ought to aim.

‘From the insatiable avidity,’ says the author, ‘with which we are hurried through those wonderful descriptions in which the modern romance abounds, and from the extreme gratification with which we confess ourselves to be conveyed to that eventful moment, when the charm is dissolved, and our expectations answered, it may be surely inferred that our sense of the falsehood or improbability is not prominent in the pleasure we take in their wildness and marvellousness. Were this the case our inducement to proceed in the story would be irreconcilable with what we experience and admit to be the case: we should in fact lay down such works as finding less to delight than to displease us in continuing the perusal.’

The pleasure with which we peruse those recent productions, which unite the fictions of the old romance with the aesthetic effect of the modern novel, seems to be principally made up of the sensations of surprise and admiration. These feelings are excited to such a degree, or wrought up to such intensity, as, in a measure, to make us lose sight of the realities of life, and to suspend the functions of the memory. The impression is so strong that the sense of improbability is not felt or does not recur with troublesome importunity to the mind. Where the attention is enrapt by the beauty of the story, the mind readily reconciles itself to the marvellous. But, whenever in such productions the improbability of the incidents becomes a predominant feeling, the spell is broken and the sweet illusion is gone. The licences which are authorized by the marvellous poetry must be determined by their subserviency to the agreeable influence which that poetry is designed to exert on the mind. In common with the drama, the object of the marvellous poetry is to produce pleasure by exciting powerful emotions, and as the author remarks, ‘frequently without regard to truth or reality.’

Mr. Vigors contends, in opposition to a great authority, that it is not necessary that fictions should be incorporated in the popular belief, or that their effect depends on their conformity to the general creed. What Mr. Vigors indeed, says on this subject, seems ratified by experience.

We have not space to follow our able author into farther detail. We will, as an additional specimen of his work, extract the defence which he has offered for the introduction of the allegory of Sin and Death in the ‘Paradise Lost.’

‘This episode, which is purely of the romantic kind, both by its nature as an allegory, and by the process of its conduct, seems to me perfectly reconcileable to the principles of epic poetry, as embracing at times a mixture of that imagery which excites surprise and admiration. In thus expressing my sentiments in favour of its author, I do not forget the high judgment from which has proceeded so opposite a decision. Yet, though I feel cautious in differing from such high authority, I must confess I think my dissent sufficiently supported by the practice of those eminent masters of the art who have been shewn to have adopted a conduct similar to that of Milton. And further I must express my opinion, that the critic’s censure, though perfectly just in its fundamental principles, appears to fail in its application to this episode. We must consider Satan’s adventure with Sin and Death as but an appendage to the action of the poem, and no part of the means by which its progress is advanced. Of course the poet cannot be said to have “ascribed effects to nonentity,” such effects at least as the critic’s reasoning is intended to proscribe, when these unsubstantial beings produce none which are of consequence to his fable. They are merely the agents of an episode; and of an episode which is peculiarly calculated to produce the effects appropriate to marvellous poetry. As such the whole allegory appears to me not only consistent with the principles of the epopee, but to form one of the brightest ornaments of that truly splendid poem.’

ART. VIII.—*Poemata præmiis Cancellarii Academicis donata, et in Theatro Sheldoniano recitata.* Oxonii, apud, J. Munday. Londini, apud, Longman, 1810. 2 vols. 12mo. pp. 319.

IT is remarkable that while at Cambridge there are so many prizes open to the competition of the junior part of the university, in almost every branch of composition, so little attention should be paid to the establishment of these encouragements to literary distinction at Oxford, which is the largest institution of the two. We understand that the only public prize open to the under graduates is an annual one for Latin heroic verse, of which these volumes contain specimens. Two essay prizes, the one English, and the other Latin, for Bachelors of Arts, the latter of which has

been instituted only by the present chancellor. The prizes for English verse are from occasional private donations.

The first volume contains the annual poems from the year 1772 to 1788 inclusive, with the omission of the years 74—81. Who the editor is, we know not, or whether the compositions have received any revision since they were recited.

The first, Jackson's '*Ars medendi*,' is among the best. After deducing the origin of all disease from our Creator's anger with our first parents, he proceeds to the immediate causes of the various kinds. The infection by the air is instanced by the plague at Athens.

' Sæpe et trans pelagi fluctus, sejunctaque longè
Littora, pestifero infecti spiramine venti
Semina morborum varia, et contagia secum
Dira ferunt; sic olim Ægypti advectus ab oris
Littoribus latè Ægeis atque Hellados arvis
Incubuit, sacrasque Auster vastavit Athenas.'

The use of '*Auster*' for the plague, which it seemed to generate, is rather bold. From infection we are led on to the diseases consequent on luxury and indulgence. The plants, minerals, &c. which form the *materia medica*, are described in a very good Latin didactic style. The effect of the moon on lunatics is well done, and the consumption which introduces an account of the salubrious air of Lisbon and Marseilles, closes the composition. There is a great deal of plan visible throughout the whole. We are sorry to notice the combinations '*Atque statim*,' and '*Exiguæque scatent*.' In Lowth's '*rei nauticæ incrementa*,' the subject is introduced in a very trite manner, equally applicable to almost every thesis, that of going back to the '*Primi homines, genus incultum*.' Indeed the writer of Latin verse has two, by no means trifling difficulties to surmount; attempts at originality are apt to lead him into unclassical combinations of words, and ideas not congenial with the language in which he writes; on the other hand, the imitation of the best models, and the fear of being betrayed into the idiom of his own language, renders him frequently a plagiarist, and the composition becomes more a work of elegant imitation than of imagination. Vida, in his poetics, with all his beauties, has fallen into this latter fault; many parts of his poem are nearly as much a cento of Latin verses, as Dr. Parr's prose Latin is of Latin phrases.

Lowth, with the exception of Columbus, confines himself to British navigators, and their discoveries, and runs through all the improvements in the arts of navigation in about a

dozen lines. The poem has little of thought or fancy to recommend it. As it will be impossible for us to discuss the merits of so many poets, in so short a space, we shall content ourselves with noticing those most deserving our attention.

The 'Petrus Magnus' of Abbot is a very classical composition; we will quote a few of the lines on the defeat of Charles the Twelfth. The author had Johnson's tenth satire of Juvénal in his eye.

' Illa dies primum mutato numine vidit
Suecorum fractas adverso Marte phalangas,
Et Carolum elatumque animis, nimiumque tumentem,
Terga dare. Ille adeo sortem indignatus acerbam
Trans Danaprim in sylvas, atque in deserta ferarum
Reliquias secum miseris servavit; et orbe
Exul ab Arctoo, solioque extorris avito,
Achmetæ fastus supplex, et jura superba
Pertulit, hospitio vix demum exceptus iniquo.'

P. 70, vol. 1.

We observe that Mr. A. makes *antehac* a word compounded of *ante-hæc*, a dactyl. This seems contrary to the rules of prosody; we believe however there is an authority for this licence in Lucretius. We must attribute likewise to poetical licence the mention of the *virtues* of Catharine. Mr. Alcock, in his poem on canals, commences *ab ovo*, with that said to have been cut by Xerxes through Mount Athos, and concludes with the Grand Junction Canal. This is bathos with a vengeance; he must excuse us from accompanying him through so many centuries. Lord Grenville's 'Vis Electrica' is an elegant didactic poem, without affecting the antiquated style of Lucretius. Of Bacon he spiritedly says,

' Ille Decus patriæ, noctem indignatus iniquam
Extulit æternam doctrinæ lampada.'

From Bacon we are led on to the discoveries of Newton, after enumerating many of which, he proceeds:

' Auspice non alio demum conamine sero
Dum varias formas et inertia corpora rerum
Lustrabant homines, terram sensere per omnem
Perque maris tractus cœlique immania regna
Subtilem fluitare ignem, penitusque per orbem
Misceri, et moles se in cunctas insinuare. P. 88, v. 1.

* * * * *

'Ergo ille intus agens per crebra foramina rerum
Diditur omnigenum penetrabilis, et sibi constans,
Exercetque illic tacitas circum undique vires.'

This author never shrinks from the more difficult parts of the subject, an early indication of that habit of mental industry, which he has always been supposed to possess.

Lord Wellesley 'In mortem Jacobi Cook' follows; we think he excels more in his exercises published in the 'Musæ Etonenses' which are written in elegiac, or lyric metres, than in heroic verse. We observe that he uses the first syllable, in 'Britannia,' long, of which we do not recollect an instance; Lucretius in the sixth book has *Britannis* for the people, on which Wakefield remarks, '*propria nomina indulgentiam numerorum flagitant, nec sunt ad morosiores regulas exigenda.*' As so great a name countenances the indulgence, it would be presumption to dissent. Mr. Richards, in his poem on 'Rex a violentâ manu Regicidæ ereptus,' has no less than eight instances of the concluding vowel made short before the initials *sc*, &c. six of these in the word 'sceptrum.' This gentleman should have been very severely 'imposed' (which is, we fancy the classical word for punished), instead of being honoured with a prize. If he will allow us to quote a very old university pun upon him, for making so many faults with this unfortunate word 'sceptrum,' he seems to have been one of the *Bacalaurei*, *baculo potius quam lauro digni*.

Vaughan's 'Ars Chemiæ,' though not a work of much thought, is an elegant composition. We do not recollect where he could have found the first *a* in the word 'acacia' used long. This is the last poem in the first volume; of which Jackson, Abbott, Grenville, Wellesley, and Vaughan, are the greatest ornaments. The author of 'Globus Acrostaticus' is likewise an elegant and correct scholar, but is rather a copyist than an imitator of the Lucretian style of versification.

The second volume, which contains the prizes from 1789 to 1805 inclusive, opens with a poem of Mr. Canning's. Surely Mr. C. never wrote,

'Alta domus, lautæque Epulæ, et madentia fuis
Vina favis—P. 13.

The editor should have been more cautious when he printed his errata. We presume 'manantia' was meant, though it is not noticed as a typographical error,

Richardson's '*Maria Scotorum Regina*' opens with considerable spirit,

'Quo disrepta feror? neque erit concessa voluptas
Te, longe patriis, mihi, Gallia, dulcior oris,
Te rursus rursus complectier? hâc vice saltem
Perfruar—heu gratæ æternum memoranda Mariæ,
Æternum deflenda, vale! vale, hospita Tellus!
Et rupta ante diem felicitis fœdera tædæ!'

'Talia jactabat lacrymans, projectaque puppi
Fixa oculorum acie fugientis littora terræ
Captabat, cum jam puero viduata marito
Mœsta Caledonias Regina reviseret oras.' P. 45, vol. 2.

The four last lines remind us of a beautiful picture in English verse, which Mr. Richardson had probably admired as well as ourselves.

'So Scotia's queen, as dawn'd the early day,
Rose on her couch, and gazed her soul away.
Her eyes had bless'd the beacon's glimmering height,
That faintly tipt the feathery surge with light;
But now the morn with orient hues pourtrayed
Each castled cliff, and brown monastic shade,
All touched the talisman's resistless spring,
And lo what busy tribes were instant on the wing.'

Pleasures of Memory, l. 209.

Mr. Rogers availed himself most successfully of the simple words in his note, '*Elle se leve sur son lit, et se met à contempler la France encor, tant qu'elle peut.*' Brantôme, tom. 2, p. 119. The repetition of the three words, '*rursus*,' '*æternum*,' and '*vale*,' severally, in the space of so few lines, had better have been avoided.

We presume Mr. R. had some good authority when he wrote '*impulērunt*' for *impulērunt*.' No passage at present occurs to us with that usage.

The '*Marius in Tugurio Carthaginensium ruinarum*' is a very classical performance. The writer, Mr. Copleston, is the reputed author of some pamphlets, which have of late excited considerable attention, on the nature of the system of education at Oxford, and a reply to its assailants. The countenance of Marius, when discovered by the emissary sent to find him, is well depicted.

'Prodit eum impavidus, generosæ mentis imago,
Vultus, et assiduis quamvis obnubila curis,
Frons augusta viri, ut vero gravis occupat aures

Nuncius, ecce statim, veluti quum carcere clausus
 Minturnis, stricto instantem mucrone repressit
 Carnificem solo obtutu, tremulâque coegit
 E dextrâ jacere innocuum sine vulnere ferrum,
 Sic nunc horrificâ scintillant lumina flammâ
 Clamantis.'—P. 72, vol. 2.

In the following poem, 'Classis Britannica,' by a Mr. Baker, the author gives it as his opinion, that if the Britons had only had a few three deckers in the Channel, at the time of Julius Cæsar's invasion, the Romans would, in a vulgar phrase, have come off second best. We perfectly coincide with him in this assumption, and inform him, in return, that if Spain was an island, the French would have some difficulty in crossing the sea to get to it. But seriously, why did not some friend of Mr. B.'s expunge such an absurdity? In the following poem we have the words

'Littora, qua Carthago stetit.'—P. 104.

The letter 'o' is at all times very inharmonious, when used short, but in such a position doubly so.

The 'Religio Bramæ' of Mr. Conybeare of Ch. Ch. deserves considerable praise. He supposes it to have been derived either from the Egyptians, from the similarity of some of the carvings on the temples, or from the eastern magi. This leads him to a description of the four casts as arising from their religion. The only one on which he dwells long is that of the priesthood. Of this he says,

'Primos merito sortitur honores.'

In Ceylon, we fancy, the priests occupy the second post of honour among the four general casts. An account of the mythology succeeds, and the self-inflicted punishments that are resorted to, to appease the angry deities; among these says Mr. C.

'Grandiaque infigunt præaculis vulnera clavis.'

but what these sharp and polished instruments are, we are left to guess. We wonder too that Mr. C. should have made use of the word 'lucla,' which is only once to be found in a classical author, and that in a passage where there are several readings proposed.

Mr. Heber, in his 'Carmen seculare,' written at the commencement of the new century, in reviewing the events of the last, confines his attention chiefly to the

'addita vitæ

Commoda, et inventas artes.'

Among these the steam engine, and balloon, the one as an invention of utility, the other of curiosity, bear a conspicuous part. Among the other poems, the 'Fodinæ' of Lipscombe, 'Hortus Anglicus' of Cooper, and 'Rhenus' of Herbert, are most deserving of notice. We will conclude our extracts with a passage from the 'Hortus Anglicus,' the author of which seems to have had no small pretensions to the character, of what is modernly styled, a landscape-gardener. We have selected a passage on water, and ruins, as applied to these purposes; the lines on woods, and the art of blending different foliage, are perhaps superior; but that passage is too long for an extract, and we should be sorry to mutilate it.

'At qua fœda situ jampridem ulvaeque palustri
 Stagna jacent, alto quæ colles undique vallo
 Includunt circum, et densæ nigra ilice sylvæ
 Hic adeo fluvios, et collectum agmen aquarum
 Deducit, ripisque imâ tellure cavatis
 Dat spatium pelago, et fluctus vasto excipit alveo
 Scilicet hic sero errantem sub vespere sæpe
 Suaviter aspirans Zephyrus lenesque susurri
 Ventorum et cœlo tempestas pura sereno
 Invitent melius; tum sole micantia saxa
 Occiduo, et sylvas tremulâ sub luce coruscas
 Spectanti, placidique lacus spatia ampla tuenti
 Expleri nequeunt oculi, et nova gaudia sensus
 Mulcent, ingentique animum dulcedine tangunt

Præsertim si forte alto de culmine saxi
 Projectæ jamdudum arces, et mœnia bello
 Fracta olim immineant; aut si qua in valle virenti,
 Quas sibi Religio quondam sacraverit ædes,
 Delubra antiquæ jam nunc vestigia famæ
 Ostendant; adeo veterum monumenta virorum
 Fataque, fortunasque, eversaue nomina rerum
 Respicere, et tacito juvat indulgere dolori.'—Vol. 2, p. 38.

There are but few pieces of artificial water to which the sixth line of this extract will apply, without some stretch of imagination. It has been objected to landscape gardeners that their maxim is, to cut down wood, if the employer has it, and to plant, if he has it not; so that at all events there must be an alteration. Mr. Cooper it seems is inclined to this system.

'Principio veteres lucos, et opaca parentum
 Molitur ferro nemora, et concedere retrò
 Imperat.

In another passage,

‘ tepidos si qua conversus in Austros
Collis amet facili sese demittere clivo;
Hic nemus extendat late.’—P. 32.

We repeat that we have been a good deal gratified with reading many of the parts of this collection. A few of the poems, which we have not noticed, might have been spared, not from incorrectness, for they are generally correct. When we say correct, however, there is one general exception to them all, to which we have before alluded, we mean the custom of shortening the final vowel, before an initial of two consonants. This is carried to an astonishing extent; there are not four compositions in the whole entirely exempt from it. Had there been merely a few scattered instances, evidently arising from necessity, not choice, we should not have noticed them; but, in fact, the judges of these compositions do not seem to have conceived them as any blemish.

A few regulations might, we think, be advantageously introduced, when subjects are proposed for these Latin verse exercises. Firstly, to exclude peremptorily all addresses to Britain, which are so convenient for a finale; and this more especially, wherever Britain forms no part of the subject. Secondly, to banish all half lines from Virgil, such as ‘*laudumque immensa Cupido,*’ &c. They are a greater proof of memory than taste, and the introduction of them gives an idea of triteness, which is too apt to accompany Latin verse, to a much larger space than they occupy themselves.

Thirdly, *pace quod fiat Oxoniensium*. We would intercede in favour of the river Isis, who because he or she, for the sex is not agreed upon by our poets, is the friend nearest at hand, is unjustly called in on every occasion, one while as a witness, another time as a prophet, or a convenient hearer for a hundred lines. We cannot, with Mr. Alcock, in his poem on canals, indulge in the probability, that from the increase of inland navigation, fleets ‘*longinquâ ex urbe*’ will be seen disposing of their cargoes on Christchurch meadows. Baker in his ‘*Classis Britannica,*’ and Vaughan in his ‘*Ars Chimiæ,*’ have left unfinished lines in the manner of Virgil; but as these poets have lived to put a finishing hand to their works, previous to publication, which we are told the Roman did not, we cannot but consider these hiatus as culpable marks of negligence.

Much has been said of late years of the custom of making Latin verse occupy so large a portion of time in the system of classical education. We mean at school, for it is not, we understand, very much cultivated at the universities. And this question involves more particularly the method of

instruction pursued in public schools, where Latin verse is most taught, and brought to the most perfection; for, to omit former publications of the nature of the one before us. The authors of these volumes have, with a few exceptions, formerly had their names on the rolls of Eton, Westminster, Harrow, or Winchester. If accurate instruction in the dead languages is requisite in the education of a gentleman, wherever future prospects in life will admit of it, the composition of Latin verse presents many advantages in the pursuit of that object. It creates an inclination for studying the poets of antiquity, and for attempts at imitation of their style, which cannot fail of having a good effect. And when the drudgery of the elementary part of it has been dispatched, it is always found to be that exercise in which the boy of any talent takes most pleasure. In this light therefore it acts as a stimulus to classical pursuits. There is also a technical exactness in Latin verse, which our own language does not possess, which renders it more suitable to a boy; to this should be added the vast command of words, and the nice discriminations of their meanings, thus acquired, without which he would be unable to substitute one for another, as the verse may require, and the sense permit. Again, we know that education must not always look to the practical utility of the thing learnt, but frequently to collateral advantages; for where is the practical utility of having studied a few books of Euclid to the man who will never penetrate further into the depths of science? a collateral advantage there is, that of opening the mind to the nature of demonstrative proof, and strengthening it by exercise. In the same manner this combination of dactyls and spondees claims some attention as an exercise, and no trifling one, of the ingenuity, and is therefore adapted to the younger student.

There may be many points in public education, though undoubtedly superior to that exercised at smaller seminaries, open to objection; we do not think the system of verse-making one. Many of our most distinguished men in political life, are first rate classical scholars: and of these no few have distinguished themselves in these performances; we have noticed the names of Lords Grenville and Wellesley in these volumes; on their political capabilities men may differ; they are, we believe, generally allowed to excel as scholars. We have said nothing, nor is it a part of our present purpose, on the question, whether too great a portion of time is not employed on classical education itself. One striking indication of the benefit of the existing system must occasionally occur to all. At no period has classical in-

struction been so much encouraged as the present ; for at no period have public places of education been so much frequented ; and as the apparent consequence of this, we can instance no time in our history, when the English gentleman stood so high for mental attainments, as he now does. Liberality of manner and of character *may* arise from our nature, from our constitution ; the cultivation of intellect *must* arise from education. In our distant provinces, the fox-hunting squire has mostly given place to the well informed gentleman, and a good collection of books embellish those shelves, which half a century since, were the receptacle only of the wife's books of cookery. Many no doubt are the shades of difference and degree in this improvement, in various places ; the general existence of it is certain.

ART. IX. — *Family Pride, and humble Merit, a Novel, founded on Facts, and partly taken from the French.* By E. Senate, M. D. 3 vols. London, Sherwood, 1808. Price 18s.

DOCTOR SENATE obligingly informs us in his preface that we are indebted to the want of practice in his medical profession for the present delectable morsel, and hopes that he may be forgiven for ‘relaxing from severer studies, and deviating from the usual routine of medical authorship,’ by commencing novel writer, in which respectable character the doctor makes his débüt with ‘Family Pride and Humble Merit’ in his hand.

The doctor, who appears extremely well satisfied with his own ingenuity, insists that the moral which this novel conveys is unexceptionable. From this however we must beg leave to differ from the doctor ; and, however astonishing this may appear to the doctor's all-wise head, we do not despair of pointing out such passages as are the very reverse of moral, and not at all calculated to befriend the cause of virtue or of modesty.

The next circumstance, which we are obliged to notice, is the very stale and unworthy piece of pomposity of which the doctor is guilty, along with many of his cotemporary book-making fraternity, in announcing a paltry and stupid performance, as *founded on facts*, and partly taken from the *French*. We cannot compliment the doctor on this clumsy piece of finesse ; for it is notorious to every one, who takes the trouble of wading through his three dull and uninteresting volumes,

that the doctor has made up his novel, as he styles it, out of the old newspapers which give an account of the proceedings of the different factions which disgraced the French revolution. The doctor has rummaged these said papers, and made a tedious and deformed patchwork of events, which were revolting to the mind when they occurred, and are now almost buried in oblivion. The detail of them, as they are brought forward in making out this book called 'Family Pride,' is vapid and disagreeable in the extreme.

When the doctor says that this precious production is *partly* taken from the French, we see no great objection to his owning that it is all French; for the scenes are French, the characters French, and the incidents French. However we will not quarrel with the good doctor for a trifle, though we cannot accord him much good will for imposing so irksome a task on us as that of analysing a performance, in which the story is so confused, the style so lifeless and formal, the dialogues so quaint and disgusting, so totally unworthy a man of common education, or of one who had been used to genteel life, and been accustomed to associate with good company.

We will now endeavour to trace the outline of the story, though we assure our readers that this will by no means be an easy task, from the extreme difficulty of discovering any clue which can connect it into any thing like a consistent tale. But we will do our best. The doctor opens his novel in the following manner: 'In a pleasant valley six leagues from Poitiers, watered by a beautiful river,' &c. In the centre of this delectable site an ancient castle reared its venerable walls. We will omit the description of its architecture with which the doctor has indulged us, and it shall suffice to say that like other ancient buildings, this castle had its moat and draw-bridge, its square court and lofty tower, embrasures and loop-holes, and was defended by a portcullis, &c. The owner of this majestic edifice is the Marquis of *Grand Terre*, whose family consists of his wife and two daughters, with whom he lives very happily, allowing for a little regret that he has not a son to inherit his immense property, as well as his family pride. The eldest of his daughters is called Constance, whose person is thus described at the age of sixteen.

'In forming her nature had been extremely liberal of her favours; she was tall and majestic, and possessed of a captivating and exquisitely proportioned person; large brilliant black eyes, white teeth, and beautiful vermilion lips, around which a sweetly bewitching smile constantly played. Her long flaxen hair waved in luxuriant tresses over the most delicately formed neck and

bosom imagination could depict, and her *tout ensemble* bespoke candour and amiability of disposition by which she was pre-eminently characterized.'

So much for the person of the lady whom Doctor Senate has chosen for his heroine; though we must own that we cannot reconcile large black eyes with flaxen hair as the most beautiful combination. But as beauty is a matter of taste, and tastes are diverse, we will allow the doctor his predilection for black eyes and white flaxen hair. The father of this black eyed and flaxen hair'd nymph had educated her in the same manner as he would have done a son, had accustomed her to ride out on horseback with him, to hunt and to shoot, in all which accomplishments she excelled prodigiously. In the evening we are told that she handled the scissors and the needle with the same facility and alacrity which she displayed in the morning in the destruction of a covey of partridges, or in the chase of a hare. The marquis also endeavours to instill into this nonpareil of a daughter, a proper respect for hereditary rank; and as the doctor assures us that he was descended from the famous Guy de Lusignan, King of Jerusalem, it is no wonder he should bid his daughter look on high birth

as the greatest of all earthly advantages; and that it contained the germ of every virtue and every talent, which the other inferior classes of society could never arrive at the possession of, but by mere chance.'

This piece of advice seems to be thrown away on Mademoiselle Constance, as will be seen in the sequel. It so happens that news is brought to the Marquis of *Grand Terre* that an immense boar had been seen in the forest; and all prepare to chase this fierce and terrific animal. Constance of course is of the party; she vaults into the saddle, and places her fowling piece by her side, which is already armed with a *couteau de chasse*. The fleetness of her steed enables her to outstrip her companions in the chase; and when almost out of hearing of the sound of the horses, she finds herself in company only with *Monsieur Sanglier*, who takes refuge in a thick bush impenetrable to the hounds. Constance places her fusil to her shoulder, and wounds the boar, who enraged no doubt at being so unhandsomely treated by the fair hands of a lady, from whom he might have expected more gentle and lady-like behaviour, springs out of the thicket, and frightens the horse on which she is mounted, who takes French leave, and sets off, on full gallop, across the thickest part of the forest. The fair Nimrod is unable to

stop her hunter, and at length her habit getting entangled, she is pulled from her seat, and dragged over the rugged forest with her head and part of her person trailing on the ground. Most opportunely, a young (and of course handsome) gentleman comes across the path; and at the hazard of his own precious life saves the beautiful black-eyed and flaxen-haired maid from destruction; though, as the doctor tells us, not before her clothes are torn from her back, and she makes much such an appearance as the Lady Godiva who so obligingly favours the good folks of Coventry, by riding through the city, as peeping Tom in the farce says, 'with not a rag upon her.' This gentle youth very kindly and very decently wraps his coat around the luckless maid, and conveys her to his father's house, who proves a very worthy gentleman; and though Constance was much battered about the head, and bled profusely, yet it seems that her scull was made of such good materials, as to set at defiance all the thumps and bruises she had received. In this gentleman's house every care is taken of the fair invalid; and the young man, who has been so fortunate as to rescue her, tumbles, as our readers no doubt are prepared to hear, so deeply into love with her, that he is in danger of losing his wits. From extreme anxiety and apprehension, and after fidgeting about all night, he sinks, poor soul into a gentle slumber towards morning, on hearing a satisfactory account of his Dulcinea.

Here we will leave him to take his nap out, and inform our readers that a servant is sent off to the marquis de *Grand Terre* as soon as the good people can get a direction to inform him of the state of the fair huntress. The marquis sets out for Beaupré, and is attacked by robbers in the forest. However he manages to shoot two, and run a third through the body; but as he fears that he may be assailed by others, he very wisely hides himself in a chesnut tree, where he is in danger of being starved for want of food, and crippled by numbness and the cramp. He is however at length rescued by a hunting party, though not before he discovers the retreat of the banditti, who are assailed by the military and officers of justice, and rooted out. The marquis repairs to the chateau of Mr. Legrange, the hospitable gentleman, who affords an asylum to his wounded daughter. Here he finds an amiable family; but alas! they are not noble, so that the marquis, though he is all gratitude for their attention, can only look on them as plebeians vile. Constance recovers slowly; and Mr. Frederick Legrange, the love-smitten youth, whose person is represented as modelled from the Belvidere Apollo, is made happy by being able to be constantly with

the lady of his heart, who appears to him the model from which Phidias might have taken his celebrated statue of the Ephesian Diana.

After this, we need scarcely trouble ourselves to go farther, as our readers will naturally suppose an *éclaircissement* takes place; and that after a few love intricacies and difficulties on the part of this Apollo, and a little demur on the part of his Diana, all's well at last. But as the doctor has thought proper to sound his trumpet on the *unexceptionable* morality of his performance, we are compelled to proceed a little farther.

Be it known then, that Frederick, who is the constant companion of Constance in all her walks and leisure hours, avows his love, and though the lady returns his passion, she thinks it necessary to repulse him, 'with an air of assumed firmness.' The love-sick youth exclaims that 'he is undone for ever, and that nothing remains for him but to die.' Constance, however, not seeing the necessity of that, tells him, she had rather he would not die; and, of course, like a well bred gentleman, he continues to live.

Another interview in their favourite and convenient arbour, makes Mr. Frederick happy, by Constance telling him with very little preface that he may be satisfied, for that she loves him. At the same time she apprizes him that he has nothing to hope from her father, whose hereditary prejudices are not to be surmounted; but that time and prudence may bring affairs about to their wishes. So far, so well; but the lady thinks it necessary to prescribe certain rules to her lover, which we are persuaded would never enter the mind of a modest woman; and shows, however highly the doctor may appreciate the *morality* of his story, that the mind of Constance is not quite so pure as might have been formed. 'Whenever we have a mind to communicate with each other,' says she, 'you must engage never to forget that the most scrupulous *decency* must preside.' She solemnly pledges herself to become his wife and no one's else; and,

'impelled by an involuntary movement, she leaned towards him, and taking his *head* between her hands impressed a kiss on his forehead. This kiss had nearly led to dangerous consequences, when, luckily, the voice of Clara at a short distance recalled them to themselves, and in some degree abated the ferment of their senses.'

This is one specimen of the doctor's love-scenes; the next which we will select, may serve as a further proof of that *morality*, which constitutes the doctor's boast. Frederick

Legrange is made a commandant of the republican forces of a certain district, and has some opportunities of assisting the marquis and his family in many awkward circumstances of danger and distress, as the marquis is of course a firm loyalist. Then follow dull details of military movements, imprisonments, dungeons, subterraneous caverns, firing of cannon, seizing of prisoners, and scampering about the country, hair-breadth escapes, &c. &c. The doctor, who is so anxious on the score of his morality, is not content with giving us a distant hint of the outrages of the atrocious Carrier, and of his treatment of the unfortunate females who fell into his power; but he very plainly proceeds to describe *certain scenes* of brutal violence, which, in our old-fashioned ideas, instead of publishing, we should most scrupulously have hid from the eyes of our daughters. However we suppose that this grave doctor of medicine understands these things better than we do.

We must now return to our lovers, who, after various troubles brought on by the confusion of the times, and the ravages of war, meet again at last; and one of the doctor's moral scenes takes place. The lovers had strolled into a delightful orchard, impervious to the rays of the sun. 'A fine green turf watered by a rivulet,' &c.

'The lovers were in raptures with this delicious spot; they seated themselves beside each other, and gave free scope to their mutual effusions of tenderness and love. By imperceptible degrees, their conversation become more *interesting*, and their caresses more ardent, till at length Frederick ceased to remember his promises, (of *behaving with decency*), and as for Constance,

" Her wishing bosom heaves
With palpitations wild; kind tumults seize
Her veins, and all her yielding soul is love!"

'In a moment the illusion of their senses was dissipated, and the fair one had nothing but tears to bestow, on reflecting on the event which had taken place. How wretched am I! she exclaimed, in a tone of agony; and you, Frederick, is it this conduct I ought to have expected from you? As the reward of my love and confidence you have ruined me, &c. Frederick considered himself at the summit of earthly bliss; he had gathered the fruits of his constancy, and thought himself amply rewarded, &c. &c.

However Constance soon comforts herself for this *very moral* conduct. Frederick, who is now a general in the republican service, leaves her; and after being proscribed and hunted about from pillar to post, he at length rescues the

marchioness and her daughters from a horrible dungeon into which they had been thrown by the wretches who were in power. He restores them to liberty; as he is again in favour with government. Another of the doctor's 'moral scenes' ensues, in which Constance informs him that she has presented him with a son, the fruit of the orchard scene. The black-eyed and flaxen-haired lady is then made his wife. The marquis, whose hereditary prejudices had stood in the way of their union, dies *one day*; and all ends in riches and happiness. Such are the heads of the doctor's *moral novel*. It is on the whole a compilation very ill put together, very dull, very vulgar, without any indemnifying portion of sprightliness or wit. We can make no extract that will give an adequate idea of its stupidity, and none that will do the doctor any credit in point of composition.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 10.—*Reflections on the shortness of Time; a Sermon, suggested by the general Mourning for her Royal Highness the Princess Amelia, and delivered at the Octagon Chapel, Bath, on Sunday, Nov. 11, 1810.* London, Rivington, 1810. 8vo. 1s. 6d.

THIS is an edifying sermon, on which those moral considerations which are suggested by the fragility of human life, are feelingly expressed and practically enforced. Dr. Gardiner has not profaned the pulpit by any fulsome adulation on the deceased princess; by whose untimely death this discourse was occasioned, and whose many virtues, are a proper topic of eulogy in any place but in the sanctuary. There, we never wish to hear the praises of any mortal sounded in our ears. In that place, we regard kings and queens only as dust and ashes, as well as the most humble of their subjects.

ART. 11.—*A Funeral Discourse, occasioned by the Death of the Rev. Dr. Barnes, preached at Cross Street Meeting House, in Manchester, on Sunday, 15th July, 1810. By John Yates.* London, Johnson, 1810. 2s.

THE life of Dr. Barnes combined great mental activity with great moral usefulness. Few men have showed more unremitting attention to the performance of their duty. He was learned,

temperate, beneficent, ardent in the pursuit of knowledge, and zealous in the practice of charity. As a religious teacher, he excelled in making devout impressions on the minds of his audience, and in convincing them that genuine happiness was to be found only in the paths of virtue. The spirit of piety, which warmed his affections, and exalted his thoughts, was manifested not only in his religious discourses, but in the ordinary actions and general habits of his life. Mr. Yates has not more than done justice to his memory in the present discourse; he has been guilty of no deviations from truth, but has described him as he was, and noted with impartial discrimination not only the resplendent traits of his character, but those small and venial defects, which, where there was so large a portion of worth, could cause no sensible diminution of merit in the general estimate of human conduct. Mr. Yates has made many just reflections in this funeral discourse; he has forcibly shewn the solace and the instruction which are to be derived even from what are commonly thought the untimely ends of the wise and good.

• It pleases God often to take men of distinguished characters out of the world in the midst of their usefulness and honours; and thus vice is checked in her secret plans for stealing the fruits of virtue, and the "wisdom of the world" is shewn to be "foolishness with God." Those who are but infants in the moral world must indeed be attracted by the present rewards of virtue, and God gives a sufficient portion of these rewards to win the hearts of those who cannot look far into futurity. But as we advance in knowledge and in goodness, we become fitted for more profound views of the ways of providence; and in the deaths of great and good men we perceive that the riches, the honours, and pleasures, which even the most favoured children of God obtain, are of short duration, and that none of the effects of virtuous actions are of a durable nature, but those which are wrought upon the mind.

• It is by the death of great and good men in the vigour of their faculties and the height of their enjoyments, that God affords the world the only complete means of seeing the formation, the improvement, and the finishing of moral character. When we have observed the influence which christian principles inculcated in early life have had in forming those dispositions and habits which have placed a man amongst the first of his species; and, after having attended to their precious fruits for a considerable number of years, are then called to witness their power in producing the most perfect resignation to the divine will amidst the pains of sickness and the presages of death, we become convinced of their inestimable value. When a man dies in extreme old age, even in the most interesting and dignified manner, those who behold him, not having seen the character formed, cannot be competent judges how far the composure and serenity manifested at death are the result of religious

principle, or of blunted feeling; and they can scarcely wonder that he should rise from the feast of life with contentment whose appetite is sated. But when a great and good man is taken away from the enjoyment of all that his heart can wish, at a time when he is surrounded with kind relatives and faithful friends, when at every step which he takes he meets the eye of some one who smiles upon him with gratitude and delight, and yet he receives the summons to depart, not only with submission, but with hope and joy, then he finishes his course with decent triumph, and in a manner that is adapted to produce the happiest effects upon all beholders.'

ART. 12.—*A Scriptural Education the Glory of England; being a Defence of the Lancastrian plan of Education, and the Bible Society, in answer to the late Publications of the Rev. C. Daubeny, Archdeacon of Sarum, the Rev. Dr. Wordsworth, the Rev. Mr. Spry, &c. &c. By Joseph Fox.* London, Black, &c. 1810. 8vo. pp. 81.

ART. 13.—*A Letter to the Society for promoting Christian Knowledge, and particularly to the Rev. Charles Daubeny, LL. B. Archdeacon of Sarum, occasioned by the Attack on Mr. Lancaster's System of Education, contained in his Sermon preached before them on June 1, 1809. By a Barrister at Law.* London, Mawman, 1810. 8vo. pp. 23.

THOSE who object to the Lancastrian system of education, must think that knowledge is a commodity, which may become too general, and be had too cheap. They wish therefore to preserve the monopoly; and to render mental instruction inaccessible to the lower ranks of society. These gentlemen would willingly draw us back beyond the line of ignorance and superstition, at which our ancestors stood before the reformation. They imagine, like Alexander the copper-smith, that the emoluments of their calling will be in danger if the old mummery of idolatrous worship be relinquished for a more rational and christian scheme, and the people are instructed as well as the priest.

If vice be an evil, ignorance cannot be a good; for all vice may ultimately be resolved into ignorance. Virtue in theory is the knowledge of duty enlightening the mind; virtue in practice is the same knowledge influencing the conduct. Man, as an accountable being, cannot be said to act virtuously, when he has no knowledge of what his duty is; for virtue consists not in mechanical compulsion, or blind propensity, but in intentional agency. A man may know the right way, and yet from the impulse of passion may occasionally take the wrong; but the tendency of moral knowledge always is to give the most correct notions of interest, and to make duty the rule of life. But how can a man be expected to act agreeably to a rule, where he does not know the rule? The object of the Lancastrian scheme of education, is not to make all men and women philosophers, but to diffuse such a degree of moral illumination

among the inferior ranks of society, as must tend to elevate them in the scale of existence, as rational beings, and to make them see and feel with more clearness and force than they otherwise could, the strict agreement which there is between their duty and their interest. In proportion as the Lancastrian scheme is extended, the great virtues of truth, honesty, and mutual benevolence, will be more general in the lowest states of life. Our peasants and mechanics, our domestic and other servants, will become a more sober, industrious, tractable, and in every respect improved race of beings. Civilization, which, if analysed into its various particulars, will be found the greatest of blessings, will be raised to a higher and more equable scale through the several gradations of society; and, though there may be less craft and mystery in religious systems, there will be more real piety and devotion, more tolerance and good will among religionists of every denomination.

If the present condition of human society be susceptible of any great and general amelioration, that amelioration can be produced by nothing but the principle of education, rendered so universal and efficacious, that no one individual in the community shall be left totally destitute of instruction. Such a scheme of education would, both from the expense and the labour, have been impossible, if Mr. Lancaster had not formed a plan, by which both the labour and the expense might be abridged to a great and indefinite degree, so that its benefits may be dispersed with the utmost facility over the whole surface of the empire, and communicated to every portion of the community. That a system, so infinitely salutary, and promising such glorious results, should be attacked by narrow-minded bigots, need excite little astonishment; but that a man of so much learning and urbanity, as the present Archdeacon of Sarum, should make it the object of violent, coarse, and illiberal invective, did both impress us, with surprise, and affect us with regret. One of the charges which Mr. Daubeny has brought against the Lancastrian plan of education, is, that it 'is calculated to answer no one purpose so much as that of *amalgamating* the great body of the people into one great *deistical* compound.' This kind of invective is similar to that which the Romish priests of a darker age uttered against the attempts of Luther and others, to render the scriptures more generally understood. If the benefits of the Lancastrian plan of education, which consist in rendering moral knowledge more general, and truth, honesty, and other virtues more prevalent, form the *compound of deism*, we would beg to ask what are the particulars which, in the mind of the archdeacon, make the 'compound' of christianity?

Both Mr. Fox and the 'barrister at law,' have made some very pertinent and pointed remarks on the attack of Mr. Daubeny on the Lancastrian plan of education. Mr. Fox has entered more at large into the subject, and exposed the calumnies of other writers, besides those of the archdeacon.

POLITICS.

ART. 14.—*An Account of some recent Transactions in the Colony of Sierra Leone; with a few Observations on the State of the African Coast. By John Grant, late Member of the Council in the Colony of Sierra Leone. To which is added, an Appendix, containing Official and other Papers.* London, 1810: Printed for the Author. No Bookseller's name.

MR. GRANT informs us, that in December, 1808, he was nominated to the office of third member in council in the colony of Sierra Leone. Owing to circumstances, which it is needless to detail, Mr. Grant did not arrive at the place of his destination till the 16th of February, 1810, when he found Commodore Columbine in possession of the government. On his application to take the usual oaths, in order to enter on the functions of his office, Mr. Grant found some unexpected obstacles to the recognition of his appointment to a seat in council. Mr. Grant had now no resource but to write home to the secretary of state for the transmission of some document to support his claims. But before time had elapsed for the arrival of any such document, Mr. Grant was condemned to be sent to England on a charge, but a groundless one, as he asserts, of a treasonable design to usurp the government of the colony. On his return to England, Mr. Grant informs us, that he laid all the particulars of the case before the Earl of Liverpool, secretary of state for the colonial department. He also tells us, that he requested several of the gentlemen, who had been instrumental in procuring his appointment, among whom we find the name of Mr. Wilberforce, to assist in procuring 'an impartial inquiry into the truth of his extraordinary story.' Some time after this, he received official information, that his return to Sierra Leone was 'not deemed expedient for the public service,' and that he 'was not to expect any redress.' Such is the brief outline of Mr. Grant's case, as stated by himself, on which it would ill become us to offer any opinion, till we have heard what there is to be said on the *other side*.

The settlement of Sierra Leone was established in the year 1788, with the humane and laudable design of making the new colony a focus of knowledge and civilization, from which the salutary light might be communicated to the contiguous, as well as more distant parts of the African continent. But the scheme seems to have failed rather than from want of good sense and cool discrimination, than from that of zeal on the part of its patrons, or of funds to carry it into execution. The agents, who were employed by the company, appear to have been too generally selected from a class of religionists, who are always more eager in disseminating confessions of faith than in teaching the arts of civilized life. Instead of conciliating the affections of the

neighbouring chiefs by a mild and liberal policy, they seem to have shocked their prejudices and excited their animosity by their proselyting indiscretion. The government of Sierra Leone remained in the hands of the company for twenty years, when it was transferred to the crown in 1808. 'The settlers at this hour,' are said to 'depend on imported produce for the whole of their subsistence.' The whole produce of the colony is asserted to consist of 'a small quantity of inferior coffee and a few common vegetable roots.' The knowledge of handicraft trades is confined to the imperfect execution of a few of the most indispensable.' 'The inhabitants have made no progress in any valuable pursuit.' But can all this, or more than this excite any astonishment when we are informed, that the great work of civilization is postponed to the mystery of Methodism?

ART. 15.—*Miscellaneous Observations for the Benefit of the Empire, with Annotations on Steam Engines; and Remarks on the Distillation of Spirits, commonly called Irish and Scotch Whiskies, analyzed and compared with illicit Distillation of Whiskey; containing a Dialogue between the Emperor Buonaparte and the Author, concluding with Remarks to prevent Forgeries on the Governors and Directors of the Bank of England, and the Public in general. By Arthur Balbernie, jun. London, Johnson, Cheapside, 8vo. pp. 117.*

BEFORE Mr. Balbernie writes any more 'observations for the benefit of the empire,' we would advise him to put himself under the salutary discipline of some of the physicians in St. Luke's.

ART. 16.—*An Appeal to the Public, in behalf of Nicholas Tomlinson, Esq. a Captain in his Majesty's Navy, &c. &c. &c. London, Baldwin, 1810.*

CAPTAIN TOMLINSON was accused by the commissioners of the navy of being a party concerned in a fraudulent overcharge on the government with respect to some repairs for the ship *Pelter*, which were performed in the year 1795. The accounts had been audited in the usual way, fourteen years before the present prosecution; but one of the vouchers to a blacksmith's bill was supposed to be forged. Captain T. was arraigned at the Old Bailey Session in July, 1810, but the judge (Mr. Justice Le Blanc), saw no cause of action, and dismissed the prosecution. The present pamphlet is written with a view of detailing the particular hardships which Captain Tomlinson has experienced, and of vindicating his character from the aspersions which it has undergone.

ART. 17.—*Hints to the Public and the Legislature, on the Prevalence of Vice and on the Dangerous Effects of Seduction. London, Wilson, Cornhill, 1811. 12mo. 2s.*

FROM the style in which this work is written, we have no

doubt of the humane feelings and the good intentions of the writer; but we much doubt whether the evils which he deploras, are likely to be remedied by the menace or the vigour of legislative interference. The history of all countries and all ages will prove that vice is not diminished by the multiplication of laws; and that the severity of the statute usually prevents the infliction of the punishment. A penal code which is written in blood, soon becomes a nullity. The sensibility of the people defeats the indiscriminate cruelty of the legislator. There are many questions of morality, which are best left to the influence of public opinion, operating in the diversified intercourse of social life; and in which the legislature can seldom interpose its prohibitions or penalties, without aggravating the calamity.

POETRY.

ART. 18.—*The Genius of the Thames, a Lyrical Poem, in Two Parts.*
By Thomas Love Peacock. London, Hookham, 1810, price 7s.

MR. PEACOCK'S muse has taken a wide range and journeys over desert sands, Afric's burning clime, Egypt's fruitful plains, and different parts of the Continent, to sing the several ornaments of its rivers, and the scenery which they pass through; and though he allows their various beauties, he can find none to compare with Father Thames for the tranquil attractions of his stream or the lovely smiles of Runymede, Twickenham meadows, Richmond banks, Windsor, Cooper's Hill, Godstow, &c. &c. Mr. Love Peacock seems to feel with much complacency that Thames and its banks are far removed from the theatre of war and desolation, and that it bears on its waves the rich produce of various climes which are wasted to this happy isle. Mr. P. tells us, that whilst

'The embroider'd north triumphant roars,
Thy stream scarce ripples in the breeze,
That bends the willows on thy shores:
And thus, while war o'er Europe flings
Destruction from his crimson wings;
While Danube rolls, with blood defiled,
And starts to hear, on echoes wild,
The battle-clangors ring;
Thy pure waves wash a stainless soil.'

All this is very true; and we ought to think ourselves very happy. We cannot be too grateful for being so far removed from the horrors of deadly strife. Mr. Peacock is an enthusiastic admirer of the banks of the Thames, and points out their distinguishing beauties in some pretty lines, particularly that part which will be ever dear to the admirers of Pope. The author

laments, as every body of taste and feeling must lament the shameful folly of destroying his sweet retirement.

‘ Now open Twitnam’s classic shores,
Where yet the moral muse deplores
Her Pope’s unrivalled lay:
Unmov’d by wealth, unaw’d by state,
He held to scorn the little great,
And taught life’s better way.
Though tasteless folly’s impious hand
Has wreck’d the scenes his genius plann’d;
Though low his fairy grot is laid,
And lost his willow’s pensive shade;
Yet shall the ever-murmuring stream,
That lapt his soul in fancy’s dream,
Its vales with verdure cease to crown,
Ere fade one ray of his renown.

The gothic and tasteless mind of the present possessor of the site of Pope’s villa, will be execrated by posterity. Who indeed can speak a word in extenuation of such sacriligious violence?

Mr. Love Peacock displays his geographical knowledge of the different rivers in the universe; but neither the Tago’s golden river, the wildly-falling Alphæus, the rapid maze of Tigris, the swift Euphrates, nor the giant-stream of the Mississippi, can in Mr. Peacock’s mind vie with the silver Thames. We extract the following as a specimen of the peaceful beauties in which the author delights, and as one of the best passages in the poem.

‘ The field, where herds unnumber’d rove
The laurell’d path, the beechen grove,
The oak, in lonely grandeur free,
Lord of the forest and the sea;
The spreading plain, the cultur’d hill,
The tranquil cot, the restless mill,
The lonely hamlet, calm and still;
The village-spire, the busy town,
The shelving bank, the rising down,
The fisher’s boat, the peasant’s home,
The woodland seat, the regal dome,
In quick succession rise to charm
The mind with virtuous feelings warm,
Till, where thy wid’ning current glides
To mingle with the turbid tides,
Thy spacious breast displays unfurl’d
The ensigns of the assembled world.’

Here we must bid adieu to Mr. Thomas Love Peacock and his *Genius of the Thames*, which, though not altogether without merit, is very deficient in spirit and interest.

ART. 19.—*The Poetical Class Book; or, Reading Lessons for every Day in the Year, selected from the most popular English Poets, ancient and modern, for the use of Schools.* By William Frederic Mylius, Author of the Junior Class Book, and School Dictionary of the English Language. London, Godwin, 1810.

ART. 20.—*The First Book of Poetry for the use of Schools, intended as Reading Lessons for the Younger Classes.* By W. F. Mylius, with Two Engravings, London, Godwin, 1811, price 3s.

THE above are very judicious and pretty selections for young people. Mr. Mylius deserves the thanks of his juvenile friends, their parents, and guardians, for thus extracting and blending the agreeable with the instructive.

ART. 21.—*The Penitentiary; or, The Battles of Pentonville, a Mock-Heroic Poem* London, Hatchard, 8vo. 1s. 6d.

THE preface to this trifle contains some keenness of remark, but the verse cannot be commended for its wit or sprightliness.

NOVELS.

ART. 22.—*Edwy and Elgiva, an Historical Romance of the Tenth Century*, 4 vols. By John Agg, Author of *Mac Dermont*, &c. &c. London, Chapple, 1811, price 20s.

IF the lovers of romance can find time, and are possessed of an uncommon share of that estimable virtue, yeilded patience, they may, in the old and hackneyed tale of Edwy and Elgiva, murder a few precious hours, in the perusal of the four volumes with which Mr. Agg has thought fit to favour the world. The story of Edwy and Elgiva is so well known to every school girl and boy of the age of twelve years, that it would be a waste of time to enter on the merits of the performance, further than to assure the reader that Mr. Agg has very faithfully detailed what every one knew before of this unfortunate couple, and told us in as dull a way as the subject would admit; *how, and all about* the insolence of those very malignant gentlemen, St. Dunstan and Odo, with the rest of the unmerited and cruel sufferings of the royal pair. Mr. Agg has taken little or no trouble to introduce such incidents and characters as would have tended to relieve the heavy monotony of his four volumes. What he has introduced in the adventures of Sir Rankin, Elgiva's brother, a wonderful knight, who makes nothing of killing half a dozen desperate bandits in the twinkling of an eye, is taken from other improbable romances, so that what with dreary heaths, dark forests, convenient trap-doors, damp cells, heavy chains, murky faces, seen by the glare of torch light, draw bridges, and the whole paraphernalia of nonsense and absurdity, with the captivity of fair damsels in East and West Turrets, Mr. Agg has chopped up

an Omlet, which, if relished by the readers of romance, we must allow their palates to be not very difficult to please. The few ingredients with which it is mixed, might, we should think, have been tossed up by a skilful cook with the addition of a little piquant sauce, into something more relishing than it is, particularly when one pound of lawful money of Great Britain is demanded for the dish, which, to say the best of it, is neither good, bad, nor indifferent, but a mawkish medley of something with which we are presented over and over again till our stomach recoils at the meal set before us. At the sight of an historical romance, of the ninth or tenth century, we are ready to exclaim, *Ah ! toujours Perdrix, toujours la Reine*. Mr. Agg must excuse us for plainly telling him that we think he might employ his time to greater advantage in any other way than in driving the grey goose quill, or if the mania of writing be so strong upon him as not to be diverted, he should make choice of subjects more new, and which might afford more scope to his genius, if it have pleased providence to endow him with any, of which we must own that in the present work we have not been able to discern a spark.

MEDICINE.

ART. 23.—*On the Morbid Sensibility of the Eye, commonly called Weakness of Sight.* By John Stevenson, Member of the Royal College of Surgeons, &c. London, Highley, 1810.

THIS is a very judicious treatise. The author details the results of his observation and practice in a brief sensible way without any quackery or ostentation. Great and irreparable, injury has often been done to the organs of diseased vision by the early, the intemperate, and indiscriminate use of what are called tonic and astringent applications. Mr. S. has found most permanent benefit from the practice of depletion, largely and perseveringly employed, even in cases where the general habit seemed in a state of debility and exhaustion. The following are two of the cases which Mr. Stevenson relates.

‘A lady of the highest respectability consulted me, in consequence of feeling exceedingly alarmed at the failure of her sight. In spite of the most able professional skill, it had grown gradually worse, and was now become so distressingly weak, that she could not endure the glare of a lighted candle, nor without experiencing considerable uneasiness, even the ordinary light of day: symptoms probably induced by the injurious practice, to which she was much addicted, of amusing herself with reading, drawing, and fine needle-work by candle light. There was not the slightest tendency to psorophthalmia, nor any visible fulness of the vessels of the conjunctiva. My patient was past her meridian, of a very delicate frame of body, and

her general health was greatly impaired, by having been the mother of a large family, and by consequent repeated indispositions.

‘As I was informed that tonics in various forms, had been liberally, but altogether uselessly prescribed, notwithstanding this case did not afford the most favourable example for the adoption of the system of depletion, the total inefficacy of the opposite, justified the deviation, and determined me to give it a cautious trial. Accordingly, I directed six leeches to be applied to the lower eye-lids, a small dose of calomel at bed-time, and an aperient draught the next morning, to foment the eyes morning and evening with chamomile and poppy-head infusion, as hot as she could comfortably bear it, and immediately after being well dried, to apply to them the tincture *opii mitis* of the annexed formula; to use frequently during the day, a collyrium of *cerussa acetata* made warm, to wear a shade over the forehead, and to adopt the antiphlogistic regimen. As her eyes were dry, I also directed the effluvia of spirit *am. mon. com.* to be applied in the manner hereafter described. The loss of blood by the leeches, though by no means considerable, depressed her a good deal. And the following day she felt more enfeebled by the only moderate operation of the opening medicine; circumstances clearly indicative of very delicate stamina. However, she had the gratification to find, that the eyes were astonishingly relieved by the evacuations, being then capable of bearing a somewhat strong light, with only trifling inconvenience.

‘Being thus convinced of the propriety of the plan, I directed the calomel and draught to be repeated in three or four days, and in the mean time to persist regularly in the use of the other measures above described. By so doing, she soon got rid of the extreme tenderness of sight, when the cure was completed, by employing only the fomentation and tincture, taking restoratives, occasionally some aperient pills of rhubarb, aloes, and soap, and substituting for the before-mentioned sedative collyrium, a lotion composed of the *zincum vitriolatum*, &c.

‘Another lady, about twenty-five years of age, of a constitution the most exquisitely irritable and delicate, soon afterwards applied to me on account of an extreme weakness of sight, which had existed for many months, and had been brought on by a very close attention to fine needle-work, and reading a great deal by candle light. Although I felt considerable encouragement to proceed upon the same plan which had proved so eminently successful in the case just related, and under circumstances too very similar, yet I confess I scarcely dared to adopt it, in consideration of her excessively nervous habit of body. However, as the usual cordial and tonic measures had, as in the former instance, been already resorted to without any beneficial effect, I at length ventured to direct only four leeches to be applied to the eye-lids; together with the remedies above specified. The depression pro-

duced by these gentle means was, notwithstanding, equal to what occurred in the foregoing case, and the result was not less satisfactory. She assured me that the effect of the leeches was like a charm, for the violent pain, which she never failed to experience on exposure to a strong light, was in a great degree subdued by this single application, on which account it was unnecessary to repeat them. By the continued use of the fomentation and tincture, night and morning, the collyrium during the day, and the occasional employment of aperient pills, every vestige of weakness of sight was in a short time wholly removed, when I prescribed a tonic lotion for the eye, and some bark internally, with a view to prevent a relapse. This plan completely answered the purpose, as I learnt many months afterwards, that she continued perfectly well in regard to her sight.'

MISCELLANEOUS.

ART. 24.—*Report of the Joint Committee, appointed by the Vestry and the Trustees of the Poor, of Kensington, respecting a Chapel and Burial Ground, the Free School, Property given for Benevolent Purposes, the Parish Poor, and other Parochial Concerns. By Order of the Trustees of the Poor, for the information of the Parishioners.* 1810. 8vo. Not sold.

THIS report does great honour to the vigilance, activity, and good sense of the committee by whom it was composed. It will be a valuable work to those who reside, or have any interest in the parish of Kensington. We hope that other parishes in and near the metropolis will imitate the laudable example, and prepare similar reports of the state of their poor, their several funds, charities, &c. &c.

ART. 25.—*Scripture Geography, in Two Parts; containing a Description of the most distinguished Countries and Places noticed in the Holy Scriptures. With a Brief Account of the Remarkable Historical Events connected with the Subject; intended to facilitate the Study of the Holy Bible to Young Persons, for the use of Schools and Families, and illustrated with Maps. By John Toy, Private Teacher of Writing, Arithmetic, and Geography.* London, Scatcherd, 1810, 8vo. with Maps 6s.

THIS work is not ill-adapted to advance the knowledge of young persons in the geography of the scriptures.

ART. 26.—*A Conspectus of the London, Edinburgh, and Dublin Pharmacopœias, wherein the Virtues, Uses, and Doses of the several Articles and Preparations contained in these Works, are concisely stated, their Pronunciation as to Quantity is correctly marked, and a variety of other Particulars respecting them given, calculated more especially for the use of Junior Practitioners. By Robert Graves, M. D. F. L. S. Member of the Royal College of Physicians, London, of the Royal Medical Society, Edinburgh, of the Medical Society of London, &c. &c. The Fourth Edition.* London, Highley; Callow, 1810, 12mo. 4s. 6d.

THIS is one of the most useful and accurate works of the kind with which we are acquainted.

ART. 27.—*A Compendium of the Laws of Customs and Excise, relative to the Warehousing and Bonding System, established in Great Britain by 43. G. 3, Cap. 132, and subsequent Statutes likewise of the Laws for the Importation, Exportation, and Warehousing of Tobacco and Snuff, from 29. G. 3, Cap. 68. inclusive, with Indexes. To which is added, a List of the warehousing Posts, distinguishing the several Species of Goods allowed to be warehoused at each Port. The whole completed to the 10th Oct. 1810. By Charles Pope, Controlling Surveyor of the Warehouse in Bristol.* London, Asperne.

THIS compilation will be found of service to the commercial world, as it condenses much scattered information in a small space on the different points of inquiry connected with the system upon which it professes to treat.

ART. 28.—*London, being a Guide to the British Capital; containing an accurate and succinct Account of its Origin, Rise and Progress, the Increase and Extent of its Buildings, its Commerce, Curiosities, Exhibitions, Amusements, Public Calamities, Religious and Charitable Foundations, Literary Establishments, Learned and Scientific Institutions, &c. &c. Interspersed with a variety of Original Anecdotes, Eccentric Biography, Critical Remarks, &c. &c. faithfully abridged from Mr. Pennant's London, and brought down to the present Year. By John Wallis.* London, Sherwood, 1810.

AS a faithful abridgment of Pennant's London, we have no objection to offer to the work before us, but to the practice of this species of piracy we can give no praise; it is prejudicial in its effects to the interests of an original historian, and injurious in its tendency to the best interests of literature.

ART. 29.—*A Review of the Reports to the Board from the Western Department of England; comprising Cheshire, Flintshire, Shropshire, Herefordshire, Worcestershire, Gloucestershire, North Wiltshire, North Somersetshire. By Mr. Marshall, Author of various Works on Agriculture, and other Branches of Natural, Political, and Rural Economy, whose Surveys and Registers relating to those Subjects are the prototype and ground-work of the Reports to the Board of Agriculture.* London, Longman, 1810, 8vo. 12s.

Much valuable information has certainly been communicated to the public by the agricultural surveys of the different counties which have been instituted under the auspices of the Board of Agriculture. The principal object of Mr. Marshall is to separate this information from the superfluous and futile details in which it is often enveloped, and to exhibit it to the public in a cheaper and more accessible form. This seems a very laudible undertaking; and we hope that it will experience the encouragement which it merits. Mr. Marshall does not merely abridge

the report of the Board, but occasionally criticises the execution, and makes the omissions or errors of the writers the object of his animadversion. Mr. Marshall has arranged his work under such general heads, that the readers may readily compare the different agricultural modes, &c. pursued in the different countries mentioned in the title page.

APPENDIX TO C. R.

The Appendix to the present Volume of the Critical Review, containing various important Articles of Foreign Literature, a Digest of English Literature for the last Four Months, and an Index to the whole, will be published on the First of next Month.

*Alphabetical Catalogue, or List of Books, published in
December, 1810.*

ADDRESS to the practical Farmers of Great Britain, recommending an entire change of System in the mode of cultivating Tillage Land, &c. 8vo. sewed, 2s.

Alidia and Clorian, or the Offspring of Bertha, 2 vols. 12mo. 10s. boards.

All sorts of Lovers; or, Indiscretion, Truth, and Perfidy, a Novel, 3 vols. 12mo. 15s. bds.

Bigland.—Sketch of the History of Europe, from the Peace of 1783 to the present time. 2 vols. 8vo. 1l. 4s. bds.

Cromek.—Remains of Nithsdale and Galloway Song, with historical and traditional Notices relative to the Manners and Customs of the Peasantry, now first published by R. H. Cromek, F. A. S. 8vo. 12s.

Coxe.—The literary Life and select Works of Benjamin Stillingfleet, several of which have never before been published. By the Rev. William Coxe, M. A. F. R. S. F. S. A. Rector of Bemerton. 3 vols. 8vo. boards, 2l. 2s. Royal Paper, 3l. 3s. boards.

Dalton.—A new System of Chymical Philosophy, Part 2. By John Dalton, 8vo. bds. 10s. 6d.

Desgenette.—A Treatise on the Causes, Prevention, and Cure of the Gout; with Remarks on the L'Eau Medicinale, &c. By J. Desgenette, C. M. 2s. 6d.

Evans.—A Sermon preached at Worship Street, Finsbury Square, and at Leather Lane, Chapel, Holborn, Sunday, Nov. 11, 1810, on the decease of her Royal Highness the Princess Amelia, at Windsor, &c. with an Account of her Interment. By John Evans, A. M. sewed 1s. 6d.

Fisher.—A familiar Treatise on Asthma, difficulty of Breathing, Wheezing, and Winter Cough, containing, with other Information, explicit Directions for the use of the Stramonium, combined with other

Herbs for Smoking. By James T. Fisher, Surgeon. 2s.

Farrell.—Observations on Ophthalmia, and its Consequences. By Charles Farrell, M. D. Surgeon to his majesty's Forces. 8vo. bds. 5s.

Grant.—An Account of some recent Transactions in the Colony of Sierra Leone; with a few Observations on the State of the African Coast. By John Grant, 8vo. sewed 3s. 6d.

Harrison.—Education as the surest means to diminish the frequency of Crimes. By G. Harrison, 8vo. 1s.

Hallaran.—An Inquiry into the Causes producing the extraordinary addition to the number of Insane, together with extended Observations on the line of Insanity. By William Saunders Hallaran, M. D. 8vo. bds. 5s.

Hints to the Public and the Legislature, on the prevalence of Vice, and on the dangerous effects of Seduction. 2s.

Haslam.—Illustrations of Madness; exhibiting a singular Case of Insanity, and a no less remarkable difference in medical Opinion; developing the nature of Assaultment, and the manner of working Events; with a description of the Tortures experienced by Bomb-bursting, Lobster-cracking, and lengthening the Brain. By John Haslam, 8vo. bds. 5s. 6d.

Hardy.—Memoirs of the political and private Life of James Caulfield, Earl of Charlemont, &c. By Francis Hardy, Esq. 4to. bds. 1l. 11s. 6d.

Joyce.—A familiar Introduction to the Arts and Sciences, for the Use of Schools and young Persons. By the Rev. J. Joyce, 12mo. bds. 6s.

Jenkins.—Observations on the present State of the Profession and Trade of Medicine, &c. By Jeremiah Jenkins, Esq. 3s. 6d.

Letter (A) containing Observations on some of the Effects of our

Paper Currency, and on the Means of remedying its present, and preventing its future, Excess. 2s.

Mylius.—The first Book of Poetry for the Use of Schools, intended as reading Lessons for the younger Classes. By W. F. Mylius. 12mo. sheep, 3s.

Murray.—The power of Religion on the Mind. By Lindley Murray, 2 vols. 8vo. fine Paper, 12s.

Mirror (The) of the Graces; or, the English Ladies' Costume, &c. collected by a Lady of Distinction. 18mo. 5s.

Marratt.—An Introduction to the Theory and Practice of Mechanics, in Five Books, for the Use of Schools. Illustrated by Examples. By W. Marratt, Teacher of Mathematics, Boston. Royal 8vo. bds. plates, 16s.

Posthumous Fragments of Margaret Nicholson, being Poems found amongst the Papers of that noted Female who attempted the Life of the King in 1786. 4to. sewed, 2s. 6d.

Proceedings of a general Court Martial, held at Haslar Barracks, on Monday the 17th of September, for the Trial of Captain T. H. Hopper, 2s. 6d.

Parker.—Elfrida, Heiress of Belgrove. By Miss Emma Parker, of Fairfield House, Denbighshire. 4 vols. 12mo. bds. 20s.

Specimen of a new Jest Book, containing interesting and original Bon Mots, Jeux d'Esprits, &c. &c. of the most celebrated Characters. 12mo. bds. 2s.

Stewart.—Genevieve; or, the Spirit of the Drave, a Poem, with Odes and other Poems, chiefly amatory and descriptive. By John Stewart, Esq. 12mo. bds. 9s.

Schoolmistress (The) a moral Tale for young Ladies. By Mrs. Hunter, of Norwich. 2 vols. 12mo. 9s.

Spectre (The) of the Mountain of Grenada, a Romance, 3 vols. 12mo. 15s. bds.

Scott.—The Arabian Nights Entertainments, from the Version of Galland, chiefly revised, and occasionally corrected from the Arabic. To which are added, Thirty-five new Tales, &c. By Jonathan Scott, L. L. D. 8vo. (and 18mo. without Plates).

Tales in Verse, with a Version of Morduth, a Poem, by Douthall, 8vo. 10s. 6d. bds.

Woodhouse.—A Treatise on Isoperimetrical Problems, and the Calculus of Variations. By Robert Woodhouse. A. M. F. R. S. 8vo. bds. 6s.

Wilson.—Brief Remarks on the Character and Composition of the Russian Army, 4to. bds. 1l. 11s. 6d. royal Paper, 2l. 2s.

List of Articles, which, with many others, will appear in the next Number of the C. R.

Philosophical Transactions for 1810.

Travels of Abu Taleb.

Whitaker's Life of Sir George Radcliffe.

Grellier's History of the National Debt.

Cruise on Dignities.

Harpur on Philosophical Criticism.

Poems on the Slave Trade.

THE
APPENDIX
TO THE
CRITICAL REVIEW.
SERIES THE THIRD.

Vol. XXI. No. V.

ART. I.—*History of the Italian Republics of the middle Age.* By J. C. L. Sismondo Simondi. &c. &c.

(Continued from Vol. XIII.)

IN the appendix to our thirteenth volume, we gave an account somewhat detailed of the contents of the two first divisions of this excellent work; and we closed that account by expressing the sincerest regret at the abrupt termination of the portion then before us, a regret which was not a little augmented by our uncertainty whether a continuation of it would ever be produced, or whether, if produced, it would find its way till after some very considerable interval of time into our closet. Considering the state of the continent, the temper of the jealous tyrant who commands its press, and that of the author of the work in question, the first of these doubts was the most, (perhaps the only) reasonable one of the two, for the merit of the publication has been so generally acknowledged in this country, that the sequel was anxiously inquired for, and obtained by the importers of foreign books in London almost as soon as it appeared at Paris. It was, indeed, dispersed as soon as obtained; for although our own application for it was almost immediate on our being informed of its arrival, every copy had disappeared before we made our demand, and we were compelled to wait for a second importation. We have now six volumes in addition to the two which we formerly noticed; and the history is brought down by them from the year 1234, (when the second volume ended) only to the year 1432; so that a period of more than a cen-

tury, and that a period full of the most important events, still remains to be treated of, according to the plan prescribed to himself by the author, and communicated by us in the article above referred to. We shall add nothing in this place to the general character which we then gave of the work, which by no means falls off in spirit as it advances in interest through each of the succeeding volumes; but proceed to present our readers with extracts from the book itself, and some occasional remarks of our own, which suggested themselves in the perusal of it, conceiving ourselves bound to make no apology if we should be induced to protract them to the length of two, or even three successive articles. Those who take the trouble of dipping into our appendix; and who can therefore appreciate the lamentable scarcity of any thing that is even tolerable in our late importations from the Continent, will not complain if we sacrifice a little insignificant novelty to dwell the longer on a work which is calculated to outlive the present and many future generations.

The latter half of the twelfth century is distinguished by that illustrious struggle for liberty which the united states of Lombardy so successfully maintained against the power of Frederick Barbarossa. Towards the middle of the thirteenth, a second Lombard league pushed the spirit of resistance into open hostility against a second Frederick.

‘But there exists an important distinction between these two wars. The first was necessary; the cities had then to defend their most precious privileges, their honour, their very existence. The second might probably have been avoided, if the insidious policy of the court of Rome had not excited and encouraged discord; if the power and wealth of the Lombards had not inspired them with too much of arrogance and of self-confidence. As the motives of this war were less pure, so also were its consequences less honourable. With as much courage and constancy as in the preceding century, with a command of forces even superior, the republicans of Italy for the most part repelled the imperial authority only to fall under the yoke of tyranny. The unbounded power of chiefs of parties become sovereign rulers, was substituted in a great many cities to the legitimate and moderate authority of the constitutional monarch.’—Vol. III. p. 2.

The contrast may be yet further extended by a slight survey of the history of this war, which presents us with the singular spectacle of the power of the church of Rome guided by a succession of her most ambitious, most artful, and most profligate rulers, supported on one side by all the force of fanaticism and bigotry, and aided on the other by all that is illustrious and respectable in Italian patriotism and valour;

constantly and with unremitting rancour directed to the overthrow of a single family (the house of Swabia), the most eminent in Europe not only for rank and influence, but for the higher dignity of talents and virtues, the friend of civilization and the patron of letters, at the same time that its name is by a strange fatality inseparably connected with the execrable instruments of its support, with the worst excesses of tyranny, barbarity, and pride. Thus, throughout the whole of this memorable contest, our heart is with the Guelphs, while we detest and abominate the cause which they serve and the principle which unites them; and we shrink with horror from the atrocities of the Gibelins, though the partizans of a prince, in his own personal qualities and in the character of his court, exalted far above the age in which he lived, and the narrow views and selfish bigotry of his adversaries.

While throughout the Milanese territory and that of the different Lombard states, the spirit of their ancestors still animated the republican Guelfs to maintain as successful a contest against the legitimate authority, as their fathers had maintained against the tyrannous encroachments, of their sovereign; and while in Tuscany and Romania the imperial power was still less capable of resistance to the increasing influence of the popes, the infamously celebrated Eccelin de Romano maintained a much more decisive pre-eminence in the Venetian States as lieutenant of the emperor, and chief of the Gibelin party. The detail of his atrocious acts, committed during a career of almost constant prosperity, and of more than twenty years continuance, would only disgust the reader and take up too much of the space we have to occupy. But there is something of *picturesque* in the horror of the following story which renders us willing to select it as illustrative of the tyrant, and also of the age which could so long endure the existence of so much dissimulation, perfidy, and inhumanity.

In the year 1228, Eccelino had taken prisoner William, grandson of Tiso di Campo San Piero, while yet in his infancy, and had brought him up in his own court. This young man was his nephew; and since the death of Tiso and James di Campo San Piero, the hatred of those lords against Eccelin seemed to be forgotten and the ties of blood to resume their force. Nevertheless, in 1240, Eccelin caused the young William to be arrested, in order to be kept as a hostage; four of the lords of Vado, (his nearest relations) immediately offered themselves as security for him. Eccelin, at their entreaty, set him at liberty, and William, too young to reflect in his terror that he compromised the safety of his friends, fled to his castle of

Triviglio, which he fortified. Eccelin then caused the four lords of Vado to be seized; he shut them into the castle of Cornuta, and a few years afterwards, ordered the doors of this fortress to be walled up. All day long his prisoners were heard, with lamentable cries, calling for bread; and when, after their death, the prison gates were again opened, they found them nothing but bones covered with a black and shrivelled skin. William, in the meanwhile, after maintaining himself for six years in independence, was terrified by the progress of Eccelin, and sought a reconciliation with him; he delivered up to him his castles, and threw himself on his protection, declaring that he wished, as he was his nephew, to be also his friend. But the first night, we are told, in which he found himself in the tyrant's power, he saw in sleep the ghosts of the Lords of Vado, who, with their cries of hunger, renewed the memory of their horrible deaths which he had too much forgotten, and made him feel, with the deepest terror, to what a master he had given himself. It was not long before he felt it with cruel experience. In 1242, Eccelin commanded him to repudiate his wife, because she belonged to a family which he had just proscribed; and upon refusal, he was thrown into prison, and a year afterwards condemned to death; all his goods were confiscated, all his relations and friends loaded with irons, without distinction of age or sex.—p. 113.

The relation of these facts is taken from Rolandini, (*'De factis in Marchia Tarvisana'*), a contemporary historian, whose work concludes with the overthrow of the House of Romano in 1260: The same writer supplies our author with most of the particulars which he records concerning the death of Eccelin and of his brother, Alberic de Romano. The latter event is worked up with a great deal of pathos by Bonifaccio, the historian of Trivigi, (to whom, from motives of curiosity, we referred); but M. Sismondi has laudably and strictly confined himself to the most ancient authorities for every fact which he advances; and the outline is the same in Rolandini, and in the more modern annalist. The reflection with which our historian concludes, is applicable to more than one despotism in the annals of mankind.

'On the fall of the house of Romano, peace was restored from one extremity to the other of the Marca Trevisana and Lombardy. The people asked of each other, why they had been fighting? what had been the source of their past enmities? and they learned, by happy experience, that the death of a single man, (but that man a tyrant, the enemy of the human race), might be sufficient to restore universal peace.—p. 222.

The defeat and death of Eccelin followed three years after the death of Frederick the Second, and preceded, by seven,

the ruin of the house of Swabia and of the Ghibelin cause, in the overthrow of Manfred. The battle of Benevento, in which that prince was slain, happened on the 26th of February, 1266. The brave, but fatal attempt of Conradin to regain the throne of his ancestors, took place two years afterwards; and in the October of 1268, his most cruel and infamous execution at the same time, confirmed the house of Anjou, in the present possession of their bloody crown, and gave birth to the pretensions of a rival destined at no very distant period to avenge the injuries of the Swabian dynasty. We rapidly pass over these circumstances, which are well known to all readers of history, but to great part of which, (especially the details of the life and wanderings of Manfred), is given a new interest by the historian before us, to relate briefly the effect of them upon the existence, and towards the dissolution of the Lombard republics, before we turn our view to the more animating and splendid scenes which now begin to be acted on the theatres of Tuscany and the maritime states.

The fate of the cities of Lombardy is so remarkably uniform in most of its leading circumstances, that the history of Milan, (the most powerful, and once the most free and virtuous of them all), diligently pursued by the lights which the researches of our author have cast upon it, is sufficient to explain the manner in which all fell, at gradual and almost equal intervals, from liberty to licentiousness, and thence to become the prey and inheritance of private nobles, whom the utter degeneracy of all public virtue inspired with the inclination, and endowed with the power of erecting their petty tyrannies upon the ruins of republican pride and greatness. The course of this history it is impossible for us to pursue with any minuteness, and we shall merely point out in the words, or after the observations of our author, a few of the more remarkable causes which serve to account for the melancholy phenomenon, that the very people whom we have seen so bravely contending for independence and property with the whole imperial power under Frederic Barbarossa, and so successfully opposing even the lawful pretensions of the same authority under his grandson, had within a very few years from the death of the latter, fallen into the most abject state of inglorious servitude, not as detached members of some great and powerful empire, not as the voluntary followers of some magnanimous and heroic prince, but as the mere property of lawless upstarts, whom their own vices and dissensions elevated into their oppressors.

The following, somewhat detailed, account of the state

of parties throughout those republics, at the period of Frederick's death, will lead, in a certain degree, to the explanation which we require.

'Two passions, altogether independent of each other, divided into opposite factions the inhabitants of all the cities of Italy. On one side, the jealousy and mutual distrust of the plebeians and nobles kept alive the seeds of disorder in the bosom of each republic; on the other, the hatred subsisting between the servants of the empire and of the church, separated all Italy into two parties, bent on the havock of each other. No constant alliance existed between the political factions nourished in the heart of every city, and the religious factions which reigned all over the empire. The popes had not set themselves up as protectors of the people, nor the emperors as defenders of the nobility. At Milan, the gentlemen were Ghibelin, the people Guelph; at Placentia, the order was reversed. The choice which had enlisted every family in one or other of these great parties, had not been determined by personal considerations or views of interest; the most part had been led by their different sentiments towards the chief of the empire, or the chief of the state; their motives were pure, and their attachment sincere. On their side, the pope and the emperor had sought for partizans in cities where some nearer interests had already kindled the flames of discord; they addressed themselves to all whom they perceived to be oppressed, or whose passions they might be able to flatter; and they held in every place a different language, according to the class of persons with whom they wished to treat. Those who were Guelphs or Gibelins in sentiment, remained constant in their affections; those whose alliance with either pope or emperor had been procured by interest, might change with the change of politics. In general, it would be impossible to explain the long duration of the Guelph and Ghibelin factions throughout Italy; the prodigious sacrifices which every, even the most virtuous, citizen made to the spirit of party; the equality of strength; and the frequent alternations of victory and defeat; if no other origin than personal interest were assigned to them. Selfishness does not inspire energy, and he who calculates his advantage, will always find that it consists in repose. More noble motives, both on the one side and the other, put arms into the hands of the citizens. Two virtuous sentiments, the spirit of religion, and the spirit of justice, had been set at variance by the discord between the two powers.' p. 135.

We shall not extend this quotation further, because the existence of two distinct grounds of faction in the bosom of almost every republic, is the principal point which is to be kept in view throughout the history of Lombardy during this period, as accounting not only for those continual changes from Guelph to Ghibelin, and from Ghibelin to Guelph, which

the annals of each city present, but also for that perplexity of passion and interest which involved them in an almost continual anarchy, of which it was easy for a designing demagogue, in every instance, to avail himself for the subjugation of all. Thus, in almost every state, we find, that the first founder of a despotic dynasty, erected his throne on the ladder of the basest popularity, and was enabled, without danger, and almost immediately, to kick from beneath him the instrument of his advancement.

In our review of the two first volumes of this history, we have pointed out the general causes remarked by our author, which delayed in some states the progress of that preponderance which a few noble families ultimately acquired in all, and accelerated it in others. Commerce, population, and even the advantage of a highly cultivated and champaign territory, were, for a considerable time, the great bulwarks of popular power against the encroachments of ambitious neighbours. But the passion for war, and the consequent improvement of the military art, operated as a gradual, but powerful counteracting principle, and ended in turning even those advantages to the account of the oppressor. The institutions of chivalry* began to throw a discredit on the cold calculations and sedentary habits of a commercial people. The military force of a nation began to consist entirely in the weight and number of their heavy armed cavalry. Enervated by the practice of trade and the indulgences of its attendant luxuries, the citizens became incapable of undergoing the discipline or supporting the armour, to which an ignorant and semi-barbarous nobility, with its military vassals, bred in the fields or

* The commencement of this singular system of politics and morality forms so important an epoch in the history of all modern nations, that it becomes one of the first duties of the historian to endeavour to fix it with precision, or, at least, with some probable accuracy. The following event is related by Nicholas de Jamsilla (an ear and eye witness of most of the circumstances which he records) under the year 1254, the era of the wanderings of the illustrious Manfred. 'The Prince arrived, with his troop, at the Castle of Atripalda, which belonged to the Lords Capaccio, and where the wives of these two gentlemen resided. These ladies considered themselves,' says the annalist, 'as greatly honoured in, that the son of an emperor condescended to sit at table with them, and partake of their repast; but, 'he adds, 'the prince might well do so, without compromising his dignity; for such is the prerogative of the ladies, that one may render to them the highest honours, without any debasement, even such homage as it would be dishonourable to yield to any man, however high or powerful.' This is the first time, observes our author, that we find in the contemporary historians any instance of those chivalrous maxims of gallantry, which, perhaps, found their way at a later period into Italy, than among the nations of the north.—Vol. III. p. 153.

among the mountains, and educated only for war, was inured from earliest infancy. Hence arose that lofty contempt which, when cherished into an universal principle, constitutes the superiority which it affects; and hence arose a practice still more directly conducive to the establishment of tyrannies, and which, during great part of the thirteenth, and the whole of the fourteenth and fifteenth centuries, distinguishes the character of Italian warfare from that of every other age and country; of committing the defence of states to a mercenary band of followers. Hence the decay of all military virtue, and the consequent decline of patriotism, among the citizens; and hence the rise of all the ferocity, without the virtues of the military character in a certain numerous class of men, subject to no law but the will of an able adventurer, attached to no country but that which, for the time, could afford them the most ample gratification of avarice, educated only for the trade of blood, and equally ready, for an advance of pay, to spill the blood of their employer as of his adversaries.

We cannot follow up this hasty sketch of cause and effect by any more particular details of the fall of Lombard Freedom. Milan, the first in power and glory, was the first to set the example of absolute subjection to the will of an individual. Martin della Torre became her master about the year 1260, and from that period to the end of the century. Milan presented a picture of perpetual contention, not as before, between the imperial power and the spirit of independence, not between Guelph and Ghibelin, (except in name), nor between noble and plebeian, but between one noble family and another. About 1295, the fortunes of Matthew Visconti ultimately prevailed, and he transmitted a settled and absolute despotism to his descendants for many generations. Still, so thoroughly without pretence of right, was their dominion, and so much, in the eyes of all Europe, were these lords of great and flourishing cities regarded as no other than the private gentlemen from whom they sprung, that even so late as seventy years after the establishment of the family in sovereign power, when (in 1360), John King of France was induced by his necessities to purchase the pecuniary assistance of John Galeas Visconti, then the most powerful prince in Italy, with the marriage of his daughter, he found it expedient, to reconcile his subjects to the thought of such a degradation, to bestow on him a little fief in Champagne, not worth the smallest of his numerous towns and villages, but which carried with it the title of Count, and the lustre of feudal nobility. (vol. vi. p. 385.)

During the progress of the long struggle between the impe-

rial and papal powers in Italy, Rome seldom, if ever, occupies the slightest share of our attention or interest. Her internal constitution was that of a turbulent oligarchy, constantly tending to anarchy; her people were immersed in the darkest ignorance; and in an age prolific of historians beyond the example of former times, she furnishes the philosophical reader with not a single annalist, previous to the 14th century, 'who, looking back upon former times, has beheld in the ancient mistress of empires any thing but the actual residence of the popes.' p. 166.

The constitution of *Venice* underwent most important changes in the 12th century, and about the beginning of the 13th, began to wear that form which has rendered it the theme of admiration to later ages. The 20th chapter of the third volume presents the reader with a clear general view of this interesting subject. The naval prowess of the republic displays itself more and more, notwithstanding the recapture of Constantinople from the feeble successors of the Latin Crusaders. But the most remarkable circumstance attending on that event, is the ground of jealousy to which it gives birth between the maritime states of Venice and Genoa, the seeds of the most desperate and bloody wars, of which the whole history of the 14th century furnishes any example.

The government of *Genoa* was far from exhibiting a picture of consistency and regularity like that of Venice. In the latter, the absolute power of the Doge, had, through a succession of ages, and, without any, or scarcely any, violent concussions in the state, gradually yielded to the formation of a pure and powerful aristocracy. In Genoa, on the contrary, we see the members of an insolent oligarchy sometimes contending with each other, and at others, maintaining an unequal struggle with the turbulent power of a constantly increasing democracy, until a flattering demagogue usurps the privileges of both, and erects a tyranny equally unstable and insecure with that of the nobles whom he has supplanted. Nevertheless, the naval power of Genoa, during the 13th century, was, upon the whole, superior to that of Venice, and her foreign possessions more extensive.*

* Among the fragments of the Constantinopolitan empire, conquered by the Latins, the Island of Chios was ceded by Michael Palæologus to the Genoese on mortgage. Nine commercial families of the republic subscribed to raise the loan upon this security. They afterwards became united together under the general name of Giustiniani; and in 1365, the whole united clan transported themselves to the island, which they governed as absolute princes till 1566, when it was conquered by the Turks. Many of the Giustiniani still remain on the island. Others have settled again in their native

The grandeur of *Pisa* was fatally clouded before its meridian, and finally obstructed by the consequences of internal dissensions, which laid her open on all sides to the constant assaults of expatriated citizens and jealous or interested enemies. During the imperial wars of the 13th century, she was considered as the bulwark of the Ghibelin faction throughout the middle region of Italy. Yet, like most of the Lombard republics, the bulk of her population was divided in almost equal portions between the two contending parties, and sometimes the Guelph citizens succeeded in becoming masters of the Ghibelin city. Still, the latter party predominated during the greater part of the century, and in the year 1274, Count Hugolino della Gherardesca, though chief of the Ghibelins of Pisa, was expelled his country on suspicion of connection with the Guelphs of Sardinia. This violent and imprudent measure at once drove him into the arms of the Guelphs, and inspired him with the desire of mastering the liberties of his country. A war some time after broke out between the rival states of Pisa and Genoa, about some possessions of the former in the Isle of Corsica; and in the course of its progress, the treasonable ambition of Hugolino contributed towards the destruction of the naval power of Pisa. Her fleet, (the largest she had ever fitted out, and the utmost exertion of her strength as a maritime state), was utterly dispersed and almost annihilated, with an incredible loss of her bravest citizens, at the battle of Meloria on the 6th of August, 1284. The unfortunate city, almost stripped of her inhabitants, was compelled to recall her principal exiles, and Hugolino, once reinstated in his former possessions and influence, soon made himself master of the sovereignty, which it had been the object of his criminal intrigues to acquire. Without conscience, and without any fixed principle of action, alternately a Guelph and a Ghibelin, as the interest of the moment appeared to demand, he retained his tyrannical power for about three years, and was then overthrown by one of those sudden conspiracies so frequent in the history of Italy. The horrible catastrophe of himself and his innocent children is known to every one by the picturesque detail of its circumstances in Dante's immortal poem. On the terrible nature of that catastrophe (not unexampled, as we have seen

country. The latter, only ten years ago, instituted a suit with the Genoese government, for recovery of the sum which their ancestors had advanced upon the security of the island. We are not informed how this singular claim was treated. These curious particulars are not generally known. Sismondi derived his information from one of the family.—See p. 317, 318.

already, in the annals of Italian crime), Sismondi well remarks, that he is almost the solitary instance of a genuine tyrant, the object of compassion to posterity.

Shortly before his death, he had ordained a solemn feast to celebrate his birth-day and his inauguration as Sovereign Prince of Pisa. Returning from the banquet, in the fulness of pride and self-confidence, he is said to have asked a person who stood near him, 'what more do I want to render my fortune complete?' 'Only the anger of God,'—was the solemn and prophetic reply.

The middle of the 13th century was the era of power and pre-eminence for Bologna. Her influence was at that time paramount throughout the Romanian territories, and had considerable weight in the affairs of Lombardy. Her army, in the year 1249, engaged and defeated the collected forces of the imperial party, and made prisoner Entius, or Enzo, King of Sardinia, the natural son of Frederick II. His conduct, on this occasion, affords a striking instance of republican pride; for, refusing all treaty for ransom, and deaf alike to the threats, the prayers, and the promises of the emperor, her citizens obstinately persevered in retaining their noble captive to the last hour of his life, a monument of that day's glory; and her senate passed a law to interdict his liberation at any future time, and on any possible terms. The captive prince had the good sense to reconcile himself to this hard necessity. He lived a prisoner within the walls of Bologna for 22 years, during which time he addicted himself to the pursuit of all the liberal arts and sciences which were then within the reach of genius and talent. He formed a little court of literature, and taste around his person, and is recorded to have left behind him no mean specimens of his own composition in the rude poetry of the times. Twenty years later, on occasion of a war between Bologna and Venice, the former city brought into the field an army of citizens more numerous than those with which the houses of Anjou and Swabia contended for the crown of Sicily. But the period of her greatest prosperity was also that in which the foundation was laid for her future degradation and servitude. Two noble families, the Gieremei and Lambertazzi, had long attained a degree of influence and magnificence incompatible with the preservation of republican equality, and their mutual rivalry had already enlisted on their different sides the greatest number of the other families of Bologna, when, in 1273, an event happened, which, in a regular state, and under a permanent government, would have formed the subject of a few days gossip, perhaps of a tragic article in some public journal, but which in Bologna proved

of consequence enough to light up the flames of discord throughout the state, and terminated only in the expulsion or massacre of more than half of her most illustrious citizens. A young nobleman of the house of Gieremei, proving, in his passion for Imelda Lambertazzi, that family hatred is no bar to individual affection, had succeeded in obtaining a return suitable to the ardour of his attachment from her who was the object of it. But their intrigue was conducted by stealth, and his frequent visits to her apartment in the house of her father, were attended with all those dangers and difficulties which are supposed so essentially to heighten the enjoyments of love. At one of these amorous meetings, he was discovered by the brothers of Imelda, who instantly stabbed him to the heart with their poisoned daggers,* and buried his body beneath a heap of ruins. They were no sooner gone, than his distracted mistress ran to the spot where his remains were buried, and, in the vain endeavour to restore him to life by sucking out the venom from his wounds, imbibed her own immediate death. This shocking catastrophe, far from ending in a general amnesty and in the reconciliation of the rival families (like the Montagues and Capulets of Shakespeare), was the signal for the commencement of those internal wars and massacres, the consequences of which we have briefly noticed, and which terminated in reducing Bologna from her former eminence to such a state of weakness and insecurity, as to render her, during the two next centuries, the easy prey, alternately, of the papal power and of domestic tyrants, until she became fixed as the capital of a province under the jurisdiction of the court of Rome. The splendour and reputation of her university, however, preserved her from the contempt incident to fallen greatness; and, as patroness of the republic of letters, she long retained that consequence and rank among the states of Italy, which she had lost as a proud, rich, and independent republic.

Except Venice (which at this early period had intermeddled but little in the general affairs of the continent), all the freedom and all the public spirit of Italy seemed, at the close of the 13th century, to be centred in the republic of Florence; and the history of that illustrious city, the Athens of the

* The use of these diabolical instruments of revenge and hatred, is said to have been imported into Europe, in the times of the Crusades, from the assassins of Syria. It was only three years before the date of the murder of Boniface Gieremei, that Prince Edward of England was struck by a poisoned dagger in Palestine, and owed his life to the self-devotion of his heroic consort.

middle ages, occupies from thenceforward the principal and almost exclusive attention of the historian. From the time of Charlemagne, (the restorer of Florence from the ruins of her ancient splendour*), to the commencement of the 13th century, her name is hardly noticed in history. Yet, during this silent and peaceable period, she had laid the foundation of those laws and of that constitution, the fundamental parts of which, amidst a series of continual changes and revolutions, she preserved to a much later period than any other of the republics; excepting Venice alone. In the year 1207, her citizens (till then governed by consuls), imitated the example of the other Italian states, in calling a foreign *Podestà* to assume the executive authority. But the names of Guelph and Ghibelin, and all other party denominations, were unknown among them till a few years later, when a private feud between the houses of Buondelmonte and Uberti, first divided the city into two factions which, according to their several attachments towards the pope and the emperor, assumed the badge of distinction peculiar to the partizans of each. From 1215, the era of this fatal feud, to 1248, Florence became the theatre of an intestine war between the factions, during which, every family mansion throughout the city was converted into a castle, and every street was fortified according to the best principles of the art of defence then known; and hence, a very peculiar character is remarked as having been given to the general architecture of Florence, which it preserved to a late period, and long after the cause which gave birth to it, had ceased and become altogether forgotten. At last, in 1248, the party which had assumed the name of Ghibelin, with the personal assistance of Frederic King of Antioch, a natural son of the emperor, obtained such a decided superiority over their antagonists, that the latter, with all their friends and adherents, left the city and took refuge in the castles and villages of the country adjacent. At the time when this revolution took place, the following picture of manners and character is presented to us by Villani, the faithful and interesting historian of his native city.†

* Florence was already a grand and populous city, in the time of the Romans, but was almost entirely destroyed by Totila, King of the Goths, in his war with the Emperor Justinian. Charlemagne caused it to be rebuilt about the end of the eighth century.

† Giovanni Villani died of the plague at Florence in 1348, about half a century before the death of Froissart—and his history is as much superior in intelligence and learning to the chronicles of the latter, as the general character of the Florentine nation was advanced in both respects beyond

‘ In these times, the citizens of Florence lived in sobriety; their meats were common, their expences small; many of their customs would, to us, appear rude and savage; they and their wives were clad only in stuffs of the coarsest materials; many even wore skins without any lining for their habits, bonnets on their heads, wooden shoes on their feet. The greatest ladies thought themselves highly ornamented by a tight gown of thick scarlet cloth, girded with a belt of antient metal, and a fur cloak, with a hood to cover the head; while the wives of the commons wore a dress of a similar shape, but made of coarse *Vert de Cambray*. The usual portion of daughters amounted to 100 livres,’ (near 1200 livres tournois)—‘ those were thought to give a great deal who went so high as two, or at the very utmost, three hundred, which last sum was accounted an extremely great portion. Few girls married under the age of twenty years. With all these rude manners and customs, the Florentines were true-hearted, faithful to each other, and willing to observe the same faithfulness in the affairs of their country. Notwithstanding their poor and rustic life, they performed the most virtuous actions, and contributed more to the honour of their families and their country than we do at this day, who live in so much greater luxury.’—vol. iii. p. 176, .

The government established by the Gibelins, with the assistance of Frederic, was aristocratic, and the power of the state seemed tending to centre in the great family of the Uberti, who were supported no less by their own number and opulence than by the power of the emperor. But the people, aware of the danger and sensible of their own weight in the constitution, effected a counter-revolution almost equally sudden with that which had vested the power in the hands of the Ghibelin nobility.

On the 20th of October, 1250, all the richest burghers of Florence called each other to arms, and assembled together on the place of Santa Croce, in front of a church which then saw, for the first time, the formation of the popular state of Florence, and where the tombs of the great men of the state, the republic of the dead, are even at this day assembled. From that rendezvous, traversing the whole city, they advanced towards the house of the Anchioni at San Lorenzo, where the *podestá* had his residence, and they compelled him to resign his office. They then divided themselves, according to the quarters which they inhabited, into 20 companies, to each of which they gave a chief and

that of the French or English, even of a later period. Mattéo Villani, the brother of Giovanni, continued the history to 1363, with equal spirit and yet more intelligence. Philip, his son, undertook a further continuation. We ought to have these three historians in the English language.

a standard; they named a new judge to take the place of the *podestà*, and gave him the title of captain of the people;* and they formed his council, composed of twelve Anziani, two of whom were chosen in each quarter of the city. This council assumed the title of the Seignory, and was to be renewed every two months. Such was the constitution which the Florentines gave themselves, amidst of the tumult of a sedition; and under which they performed the most magnificent exploits during ten successive years.—p. 177.

The institution of a regular militia, the demolition of the fortresses of the nobility, the erection of a palace of government, strongly fortified, so as to be rendered inaccessible by the surprise of a sudden revolution, all these measures were instantly taken to secure the popular power on the firmest basis. The death of Frederick II, (the news of which was received at Florence on the 7th of January, 1251), encouraged them to finish the noble work so well begun by the recall of the exiles and re-establishment of the Guelph party, which came now to be considered as the cause of freedom and popular influence all over Tuscany. The succeeding years, (especially 1254), were distinguished by the military triumphs of the Florentines over all their Ghibelin neighbours, the voluntary union of Lucca, the submission of Pistoia, Sienna, and Volterra, the humiliation of Pisa. In the ensuing year, Arezzo was betrayed by its governor into the hands of the Florentines, who, with the pride and generosity of freedom, refused to take the advantage of so mean an action, and even aided their enemies to recover the place from which they had been driven by treachery. This noble conduct secured to them the friendship of a brave people, and the Arezines, in the fulness of their admiration, elected a Florentine citizen for their *podestà*. It is remarked, that in commemoration of their first successes, the Florentines struck the Florin or Sequin, a coin which,

‘among all the revolutions of money; and while the bad faith of governments altered the rate of coinage from one extremity of Europe to the other, always remained of a fixed value; and bears at this day the same impression which it bore in the year 1252’.
p. 182.

‘As in the fair days of Athens and of Rome, men distinguished in the career of letters and civil employments, fought also in the armies of their country, and their names are found in the annals of military operations. Brunetto Latini, one of the first restorers of learning in Italy, the author of a book entitled ‘The

* The captain of the people, as well as the *podestà*, was a foreigner.

Treasure,' in which all the knowledge of the age is displayed, to sum up all, the master of Dante; Brunetto Latini served in the army which fought before the walls of Sienna, and it was he who drew up and signed, as notary, the treaty of peace between the two republics.'—184.

This accomplished citizen is, nevertheless, in the *Inferno* of Dante, and with him his contemporaries and co-patriots, Tegghiajo Aldobrandini, Count Guido Guerra, and James Rusticucci, three of the first characters for public virtue in the annals of their country. The reason of their being placed by the virtuous poet in that horrible region 'where there is wailing and gnashing of teeth,' involves one of those melancholy contradictions in human nature which cast a cloud over the brightest features in the contemplation of our own species. For the same crime which dooms these inconsistent Florentines to the hell of the poet, he might have associated with them the greatest patriots and philosophers of Greece and Rome.

On a different and far less degrading account, Farinata degli Uberti is also placed among the damned. The Florentines had not tasted the blessings of liberty and civil union for more than eight years before success elevated them to intemperance, and the Ghibelin faction was in its turn expelled by the tyrannic vengeance of the Guelphs. In their exile, they sought the protection of Manfred, and his assistance to recover the rights of which they were dispossessed. On the 4th of September, 1260, the Guelphs of Florence, made confident by their repeated victories, were put to the rout and almost annihilated at the fatal battle of the Arbia. The remains of their party fled in disgraceful confusion from their city, and the Ghibelins, on becoming masters of the deserted streets, deliberated on the entire destruction of a place which had been so long the nest and centre of an abhorred faction, that there appeared to be no security for themselves in its existence. The jealousy of their allies, (the people of Pisa and Sienna), co-operated strongly with their own views of interest, and Florence would not have survived that day but for the virtuous and indignant patriotism of Farinata (himself one of the chiefs of the Ghibelins), the substance of whose oration, delivered at this assembly, is preserved in the volume before us, as that which saved his country.

'These are the heroic times of the history of Italy, and those which will always remain joined to her poetical remembrances. Dante, the first of her poets, and most noble of her geniusses, was born five years after the rout of the Arbia; he supposes his

descent into Hell to have taken place 40 years later than the epoch we are now describing; the generation of his father is that which he meets in the other world, and to which he distributes alternately praise and censure. Bocca degli Abbati, the traitor who overturned the Florentine banner, is one of those whom he saw plunged, by the side of Hugolino, in the everlasting ice of the last circle of his inferno. It is also in these regions that he meets Farinata, whom his attachment to the house of Swabia, his enmity to the popes, and contempt for their excommunications, had drawn into the snares of heresy.' p. 249.

Our limits will not admit of our following M. Sismondi through his free exposition of this celebrated passage of the poet; but there are few parts of his history which will afford so much gratification to the reader of taste as those in which (like the present), he has brought forward Dante himself in illustration of an historical fact or of a remarkable character. He places that great and original genius in the rank which is undoubtedly due to him, that is, by far the most exalted among the poets of Italy, and in the highest scale of creative and inventive talent. In a very animated and interesting sketch of the life of Dante and of his character as a poet, which occurs in the 4th volume, among many excellent observations on the general spirit of the thirteenth century, our historian guards against the notion of ill-informed men, that Dante is only remarkable as the poet of a barbarous era, as the man of science in an unlettered age and country.

'Dante unites in himself knowledge of such various kinds, that he would be enough to prove the advancement which the sciences and philosophy had made in his days; but many others followed the same career: and although there be between them and Dante the difference which always exists between talents and genius, yet we may discover from their example, that the love of study and the ambition of literary eminence, were universally spread abroad, and that if Dante has elevated himself above the age in which he lived, it is because he has elevated himself above human nature.' vol. iv. p. 198.

The 13th century is distinguished for the revival of painting and sculpture, for the introduction of taste and science in general architecture, for the creation of Italian poetry and the substitution of regular and philosophic history to the meagre chronicles of monks and hermits. Mattéo Spinello de Giovenezzo, a Neapolitan, is the earliest of the historic writers in *lingua volgare*. He was contemporary with the events which he records, and brings down his work to the year 1268. But to a modern taste, his history is disfigured and rendered almost unintelligible by the employment of the dialect of his

country. Malespini is nearly equal to him in antiquity, and his "*Florentine History*," is written in a language which is even now looked up to as the model of pure and classical Italian. He was followed, in many instances copied, but most essentially improved upon by Giovanni Villani, of whom we have taken some notice already.

With a laudable enthusiasm in favour of liberty, our author ascribes to the spirit of freedom displayed in so remarkable a manner during the whole of this century by the citizens of Florence, the wonderful progress which they made beyond every other state in Europe in arts and learning. Striking, indeed, as we have already seen, is the contrast which this part of her history affords to the example of the Lombard republics; and the following remarks, applicable to this subject, are not among the least acute and sensible with which our historian abounds.

'The governing passion in every city (he is speaking of the states of Lombardy), was the triumph of party, not the establishment of a suitable administration; and the means which were taken to attain this end, were always of a nature to destroy every sentiment of liberty. It is not, perhaps, to be hoped, that a republic can be exempt from factions; but, at least, it is to be desired, that those factions may originate in her own bosom, and, that her citizens may not have adopted foreign causes of enmity. An internal faction always confounds the end which it purposes with the hope of a better government: If one party endeavours to effect the triumph of the nobles, it is because they think they shall find in the aristocracy more of strength, of dignity, of prudence, and of repose; if another exalts the power of the people, it is because they expect from the democracy more of liberty, of independence, and energy. Neither will knowingly adopt measures destructive of the end proposed by each; this end is always a safe-guard for the state itself. But when citizens have entered with the same heat into a faction more extensive than the boundaries of their country, a faction, the end of which is foreign to the constitution of that country, is considered as an interest superior to the interest of that country, there are no sacrifices which they are not ready to make to the attainment of it. In the quarrels of religion, in those between the empire and the church, to enslave their country, to give it a tyrannical, so long as it is an energetic government, these are not to destroy the object in view, but, on the contrary, often to facilitate its accomplishment. Factions were carried to an equal extremity of violence in Tuscany as in Lombardy; but in the former country, they were the factions of democracy and aristocracy, and thus liberty was preserved notwithstanding them; in the latter, those of the Guelphs and Gibelins, and the republican government was sacrificed to them.' iii. 414.

The Guelphs of Florence were the asserters of popular privileges, and so firmly were the principles of democracy rooted in the minds of the people and inherent in the forms of the constitution, that the victorious nobles were able to maintain an unquiet possession of the city for a few years only after the deliberation which they had held on its destruction. In 1268, the Guelphs again entered it in triumph, and from that period to the end of the century, the populace constantly advancing in power and influence, Florence presents at last the very singular spectacle of a city in which, to be born noble, was the greatest of political misfortunes, and the first and most illustrious citizens often sued in vain to be admitted into the corporations of the lowest mechanics or artificers. The first institution of these plebeian fraternities, is here ascribed to the people of Milan, and seems to have been adopted as a counter-balance to the power of the nobility, derived from numerous families and extensive connections.

‘The *clubs*,’ observes M. Sismondi, ‘which we have witnessed in our own days, bore a resemblance in more points than one to these fraternities in the Italian republics, which formed an *Imperium in Imperio*, naming magistrates to watch over those of the state, taking cognizance before the tribunal of their own society, of the affairs of the nation, and arrogating to themselves the prerogatives of sovereignty, to which the constitution had given them no manner of right.’ vol. iii. p. 262.

But in Florence, these fraternities were not only recognised by law, but formed an integral part of the government as settled by the constitution of 1282, a constitution, the form and substance of which ‘continued till the extinction of the republic, and is not altogether destroyed even at this day.’ We allude to the establishment of the priors of arts, constituting the college of the seignory, and who were the delegates of six separate guilds or fraternities of tradesmen and artizans, to whom the executive power and the right of representing the majesty of the state were confided. The duration of the office, the mode of election, and the other peculiarities of this famous constitution, are amply detailed in a variety of historical works, and are discussed at sufficient length in the 23d chapter, and 4th volume of the history before us. We can do no more at present than refer our readers to those details, and inform them of our intention to resume the interesting subject of this article in our next Appendix.

ART. II.—*Mémoires du Prince, &c.*

Memoirs of Prince Eugene of Savoy. Written by himself. Paris, 1810. London, Dulau, Soho-square.

THE name of Prince Eugene is associated with many glorious events in the military annals of this country. His fame is in some instances identified with that of the Duke of Marlborough; and both Marlborough and Eugene must be allowed to be among the stars of the first magnitude in the sphere of martial fame. His life, therefore, must be more interesting to Englishmen than that of illustrious foreigners usually are.

Though born of noble blood, and allied to a family which once exercised a preponderating influence in the destiny of France, as his father was Eugene Maurice, Count of Soissons, and his mother Olimpe Mancini, niece of Cardinal Mazarine, yet the subject of these memoirs became in early life a soldier of fortune. The caprice of Louis XIV. forced Eugene into the service of his enemies. Louis said, that the frame of Eugene was too weak for a soldier, and his disposition too voluptuous for a priest. In France, therefore, the author of these memoirs seemed excluded from all hope of advancement, either in the army or the church, by the wayward humour of the sovereign. Whether Eugene was qualified to adorn the ecclesiastical department, we shall not pretend to determine; but we think, that men of less talent as well as less probity than he was, have often ministered at the altar, and even pronounced the episcopal benediction, arrayed in purple and fine linen in other churches besides that of Rome. That this disqualified ecclesiastic was not of such a delicate make as unfitted him for the toils of military duty, was amply proved by the subsequent events of his life. For few generals have excelled Prince Eugene in prompt and energetic activity in the field.

Louis, who had learned the intentions of Prince Eugene to leave France, sent him word, that he should never be permitted to return again. Eugene replied, that he never would return, unless it were sword in hand. After leaving France, Prince Eugene joined the Austrian army, and served as a volunteer against the Turks. The military ardour which he displayed on this occasion, procured him a regiment of dragoons. Prince Eugene exhibited early proofs of the qualities requisite for the great general, which he afterwards became. Circumstances had rendered him reflective; and his natural vivacity made him rapid in the execution of his resolves. He was at once circumspect, vigilant, and prompt.

In 1697, he was invested with the command of the imperial army, when he obtained a signal victory over the Turks at Zenta, in which the grand vizier was killed, with 17 pachas and more than 20,000 Turks! This event led to the peace of Carlowitz, which secured christendom from the terror of the infidels. In the war of the Spanish succession, Eugene entered Italy with an army of thirty thousand men, when he vanquished the French troops under Marshal Catinat, and by an unexpected movement, took Marshal Villeroi prisoner at Cremona. He had afterwards the command of the German troops, and gained the battle of Hochstet, in conjunction with the English army under the Duke of Marlborough.

In 1705, he was again sent into Italy, where he experienced a reverse of fortune at the battle of Cassano; but afterwards raised the siege of Turin and reduced the Milanese under the authority of the emperor. In 1708, we again find him acquiring distinction on the Rhine, and contributing to the rout of the French at the battle of Oudenard. He then laid siege to Lisle, which surrendered after a defence of four months. In 1709, he was severely wounded at the battle of Malplaquet; but he refused to quit the field. When the Duke of Marlborough was recalled, he came to London and endeavoured in vain to induce the English government to continue the war. After the peace of Rastadt in 1714, Eugene vanquished the Turks at Peterwaradin. This success was followed by the capture of Belgrade, and by a peace, which was very advantageous to the house of Austria.

This is a very rapid sketch of the military life of Prince Eugene; and it must be confessed, that it was a scene of great activity and enterprize, with few intervals of leisure and repose. Prince Eugene had enjoyed a wide field of observation; he had seen human nature in different countries and in a great diversity of circumstances. He had experienced not only the perils of war, but had both marked and felt the jealousies, the perfidy, and the intrigues of cabinets. When, therefore, a man of talents, as he certainly was, and with such ample opportunities of information, as he evidently possessed, sits down, calmly and reflectively, to review the way which he has traversed, and the actions which he has performed, to depict the characters with whom he has mingled, and to describe the general result of his experience and his observation, the work will readily be supposed to be replete with interest, with instruction, and amusement. We took up this volume with this agreeable anticipation; nor have we been entirely disappointed by the perusal. These memoirs contain some, though not many lively anecdotes, vivid delineations of character, and

circumstantial details relative to persons and events'. They may be called a brief, but animated summary of the life of Prince Eugene, from the year 1683 to 1734. The author, in general, speaks of himself and his actions, with a very commendable share of modesty, and of his rivals and his enemies, without bitterness or detraction.

These memoirs are said, at the death of Prince Eugene, to have become the property of his niece, who married the Prince of Hildbourghausen. The Princess of Hildbourghausen lent the MS. to the Count de Canales, who appears never to have returned the loan. He lent it, however, afterwards, to the *Abbé de Guasco*, who transferred the possession to his brother, the Count de Guasco, from whom, after two or three more changes of proprietors, it came into the hands of a German bookseller, who published it at Weymar in 1809. Part of the MS. was in the hand-writing of Prince Eugene himself, and the remainder appears to have been dictated to his secretary. Though the external testimony in favour of the MS. seems rather confused, yet the production is not destitute of internal proof; and on the whole, we are inclined to believe, that it is a genuine work.

We shall select a few of the most characteristic and amusing traits of these biographical annals. We have said, that they begin in the year 1683. It was in this year that Eugene entered into the service of Leopold the First. At the battle of Vienna, he was employed by the Duke of Lorraine to carry his orders to the points where the enemy made the most vigorous resistance. On this day, says Prince Eugene, Sobieski 'took the cross up in his arms and performed mass in the church of Leopoldsberg. The Poles, who forced their way in, I know not how, came out like fools and fought like lions.' In 1684, Prince Eugene displayed his valour at the siege of Buda, where he was wounded in the arm; and the Austrians lost thirty thousand men, without taking the place. Prince Eugene says, '*Chaque attaque fut repoussée. Il y eut je ne sais quelle altercation parmi les premiers généraux. Cela vient souvent de leurs alentours. Il y a des commérages de quartier général comme de société.*'

In 1685, says the author, 'the opening of the campaign was put off, owing to the marriage of an archduchess with the elector of Bavaria;' on which he exclaims, '*Belle raison!*' In his biographical summary of this year, Prince Eugene relates a signal victory which was obtained over a Turkish *seraskier*, with an army of sixty thousand men.

'The *seraskier* was wounded in the thigh, and he tore off his beard, because he was obliged to fly. On this and on various

other occasions, the French princes and their youthful companions, who served as volunteers against the infidels under the Duke of Lorraine, displayed a chivalrous temerity of heroism.'

On one occasion, Prince Eugene appears to have come up very opportunely with his regiment of dragoons, so as to prevent their heads from being cut off by the sabres of the Turks.

Prince Eugene speaks of himself with a degree of modesty in these memoirs, which is not very common to a native of the French soil. In 1686, he tells us, that the Prince of Baden, taking him by the hand, said to the emperor: 'Sire! voici un jeune Savoyard. Je n'ose pas dire le reste par modestie.' This year Prince Eugene spent the carnival at Venice with the French princes and several of his gallant companions in arms.

'They almost all,' says he, 'became very amorous; but the Duke of Mantua was a perfect libertine. I was neither, though I was much amused in seeing the prince so brave with the Venetians, who was such a poltroon among the Turks. The Elector of Bavaria was so fond as to disgust. This inconstancy of heart influenced his sentiments and conduct. "Je jugeai des-lors (et je m'en suis bien trouvé les grandes amours insipides et ridicules, faites pour les oisifs, et les petites trop peu glorieuses."

In 1687, the Turks were vanquished by the Imperialists at the battle of Hersan. When the artillery had made some openings in the Turkish ranks,

'my dragoons,' says Eugene, 'profited by the opportunity; and I had the happiness to pursue the Turks to their entrenched camp. After pausing for a moment to observe the enemy, I ordered my men to pass the ditch, some dismounted and others on horseback, with me; on dit que j'y fus le premier: il est vrai que j'y pris un croissant et plaignai l'aigle imperial. C'est pour cela vraisemblablement que je fus chargé de porter la nouvelle de la victoire a l'empereur.'

All this is expressed with great delicacy, and shows the inostentatious modesty of the man.

In 1688, we behold Prince Eugene at the storming of Belgrade. He mounts the breach. A Janissary rives his helmet with a blow of his sabre; and the prince runs him through the body with his sword. In 1689, Eugene becomes a negociator at the court of Turin. He endeavours to retain Victor Amedeus in the interest of the emperor. As a reward for the services of Eugene on this occasion, Leopold gratified him on his return with permission to be present at the siege of Mentz, which d'Uscelles had already defended for six weeks. He arrived at the moment of the attack on the covered way,

and received a wound with a musket ball. In 1690, Eugene II. joined the Duke of Savoy at Villa-Franca. The Duke, notwithstanding the dissuasions of Eugene, would persist in opposing his raw troops to the veterans under Catinat, one of the ablest of the French generals; and the event was such as the prince predicted. The Duke of Savoy had nothing left but his capital. This sovereign is depicted by Eugene as *covetous, ambitious, perfidious, vindictive*. He feared Louis XIV.; but he did not love Leopold; and he was always ready to betray both, as his base policy might suggest, or his mistresses incite. Eugene seems to have managed him with great address, and made his vices subservient to the cause which he espoused.

When Eugene returned in 1691, with reinforcements to the Duke of Savoy, he surprised him giving a secret audience to a French émissary.

‘Why was I refused admission,’ said Eugene, as he entered the room. ‘Who is this gentleman?’ ‘*Je vous a voue, me dit le duc tout déconcerté, que je traite un peu par lui avec Catinat: mais c’est pour le mieux tromper.*’

Eugene, who knew his man, watched him more narrowly than ever.

‘I saved his honour,’ says he, ‘this time, and promoted his glory, while I frustrated his projects.’

In 1692, Eugene leaving Catinat occupied in Piedmont, penetrated into Dauphiny. He got possession of Gap; and the Duke of Savoy ‘was ready to march by Sisteron to Aix, and perhaps to Lyons, without the least difficulty,’ when the small-pox interposed, very opportunely for the French interest, to stop his career. This accident, which produced confusion in the army, obliged Eugene to retrace his steps and to return to Italy, after levying contributions on the enemy.

In 1696, the Duke of Savoy, whose movements Eugene had been obliged to watch as closely as those of Catinat, undertook a journey to Loretto, under pretence of performing a vow which he had made during his illness. Eugene, who knew that devotion constituted no part of the Duke’s character, was but little surprised to learn that the object of his pilgrimage had been the desertion of his allies. This business he arranged at the holy fane with the agent of the pope and the French. Eugene now returned to the Emperor at Vienna, and received the command of the army in Hungary. In 1697, our hero was in full march to attack the Turks in their entrenchments near Zenta, when a ‘cursed courier,’ *un maudit courrier*, brought him a peremptory order from the emperor, not to give battle in any circumstances.

‘But,’ says Prince Eugene, ‘I was already too far advanced. If I stopped, I should have lost a part of my troops and my honour. I put the letter in my pocket; and placing myself at the head of six regiments of dragoons, I rode near enough to the Turks to perceive that they were making preparations to pass the Teisse.’

But the rapid movements of Eugene disconcerted their plans. The enemy were driven from their entrenchments with great loss, and ten thousand of them drowned in the Teisse.

When Eugene returned to Vienna, he found, that while he had been endeavouring to get rid of the infidels, the faithful had been endeavouring to get rid of him by one of those intrigues which are so natural to courtiers and to courts. He had an audience of Leopold, when he perceived the monarch more reserved than ever; and though he heard what he said, he spoke not a word in return. After the audience, a person was sent to demand his sword, which Eugene gave up, as he tells us, in disdainful silence, without making that idle speech which is imputed to him by historians. Eugene was confined to his house; and he was threatened with a trial before a council of war for disobedience to orders. This intelligence caused great agitation in Vienna, and the citizens seemed determined to protect the general against the malice of his enemies.

‘But,’ says the prince, ‘either through fear or through regret, the emperor returned me my sword and requested me to take the command of his army in Hungary. I answered, that it must be on condition of being left at liberty to act as I pleased, and no longer to be exposed to the malice of his generals and ministers. The poor emperor did not dare publicly to give me this discretionary power, but he did it secretly in a paper signed with his own hand; and I was satisfied.’

Such is the fate of sovereigns, whose weakness or whose vices often render them the slaves of the vilest menials in their pay.

Prince Eugene says, that his campaign against the Turks in 1698, was the most inglorious he ever experienced in his life. In 1699, he tells us, that he began to collect his fine library and to purchase some paintings of the best masters. In 1701, Eugene defeats both Catinat and Tessé in Italy, and obtains possession of the whole country between the Adige and the Adda, except Mantua. ‘*Il faut ruser en Italie,*’ says the prince. In conformity with this maxim, he gained over a *recollet* monk of Mantua, who gained over the whole convent. Under pretence of ministering as confessors in the imperial camp, the monks procured arms, which they cou-

cealed in their holy vestments, in order to butcher the guard at one of the gates, and admit some of the soldiers of Eugene. But these perfidious ecclesiastics were detected, disarmed, and punished as they deserved. Eugene returned to Vienna in 1703, where the emperor was alarmed by the progress of the Hungarians. He says, that when Leopold was frightened, he might be brought to hear the truth, to which his mistresses and his sycophants rendered him deaf at other times. Our author appears to have exposed his real situation with great plainness and sincerity.

In 1705, Eugene depicts a curious trial of military bravery, skill, and stratagem between himself and Vendôme, who commanded the French forces. The most obstinate conflict between them in this campaign took place on the Adda, near Cassano. Eugene wished to pass the Adda by the bridge of Cassano. This Vendôme resolved to prevent. 'I had been told,' says Eugene, 'that Vendôme usually slept till noon, and that no one dared to wake him before, for fear of putting him in a bad humour.' On this occasion, however, the French general seems to have left his bed in time to make Eugene desist from his attempt to cross the Adda. Eugene received two wounds in this battle, which obliged him to quit the field; but the French seem to have obtained only a negative success, though they claimed a victory. The following extract, from this part of the memoirs of Prince Eugene, contains a splendid eulogy on the military talents of Vendôme. '*N'être pas battu par un homme comme celui-là, est plus glorieux que de battre un autre.*'

In 1706, the Duke of Orleans was sent to take the command of the French, instead of Vendôme, for which piece of luck, Eugene seems to have blessed his stars. He now raised the siege of Turin, which had been continued for four months. This event was preceded by a signal victory over the French, who, in the beginning of the following year, evacuated Italy. In 1707, Eugene crossed the Alps and laid siege to Toulon, which he seems to have been prevented from taking only by some of those casualties which are appended to all military operations.

In 1708, as Prince Eugene passed through Brussels, on his way to join the Duke of Marlborough, he had a short but tender interview with his mother, whom he had not seen for five and twenty years. After the battle of Oudenard, Eugene returned to Brussels, where he spent fifteen days with his parent, which, he says, were the most agreeable that he ever passed in any period of his life. Eugene was now arrived at a high pitch of military glory; and there was hardly any thing in the

power of fortune to bestow which he did not possess. But yet no delight which fame or wealth could give, equalled that serene complacency which he felt in an interval of domestic retirement with the parent, the friend, and guardian of his early years. This confession is a pleasing trait in the character of Eugene, and shows that the many scenes of havoc and bloodshed which he had witnessed, had not vitiated his affections.

Eugene says, that his mother was not displeased to see the king (Louis XIV.), humiliated by the victories of Marlborough and her son; as this gallant monarch had quitted her for another woman in her youth, and had exiled her in her age.

‘It is a little remarkable,’ continues he, ‘that at this period she married the Duke d’Ursel, without taking his name. This is what no one knew; it could not be a marriage either of conscience or convenience; it was probably one of *ennui* and idleness.’

After the capture of Lisle, Eugene and the Prince of Orange went to pay their compliments to Marshal Boufflers. ‘I embraced him,’ says Eugene, ‘very cordially, and accepted an invitation to supper,’ on condition that it should be only a specimen of the fare of a famished citadel. The table was garnished with some roasted horse-flesh; ‘the *gourmands* in my suite did not much relish this pleasantry;’ but they were soon consoled by some better cheer, which was brought from the town.

In one of the conversations on military topics which Eugene had with Marshal Boufflers, the latter said, that

‘misfortune (in war) was only a want of the opportunities of victory; and that a general who is vanquished, is always to blame, unless his defeat were occasioned by some extraordinary contingency, as an order ill-understood, or the death of him who carried it. He may thus be excused, but there is no excuse for a general who is surprised or defeated. It is only the ignorant who make war a game of chance.’

In 1709 the allies had 100,000 men in the low countries under Marlborough and Eugene, and the French had an equal number under Villars. Eugene says, that Villars wanted little to make him a perfect general; and among his great talents, he mentions that of choosing an excellent position, which furnishes at once a criterion of sagacity and circumspection. On this occasion, the object of the allies was to induce Villars to quit his position. For this purpose, they laid siege to Tournay, which surrendered after the besieged had sprung thirty-eight mines in twenty-six days. But Villars, *ce diable d’homme*, as Eugene calls him, did not stir from his

entrenchments. On the 11th of September, Marlborough and Eugene determined to attack the French at Malplaquet. We shall extract Eugene's description of this famous battle.

' On the 11th of September, our dispositions were concealed from the marshals (Villars and Boufflers), by a thick mist, which was dispersed at eight in the morning by a discharge from our whole park of artillery. This military music was succeeded by that of hautbois, drums, fifes, and trumpets, which regaled the ears of the two armies. We saw Villars passing along the lines. As we must always talk to a Frenchman of his king, Villars said: My friends, the king orders me to fight; is not this agreeable intelligence to you? The troops raised shouts of *Vive le roi et M. de Villars!* I attacked the wood of Sart. I rallied the English guards, who, at the beginning of the action, were thrown into confusion, some from an excess of courage, and others from the contrary. My German battalions supported them. But notwithstanding this, we should have been overpowered, if the Duke of Argyle had not valiantly mounted the parapet of the entrenchment and made me master of the wood. In the meantime, I was struck by a ball behind the ear. The loss of blood induced my friends to press me to retire to have my wound dressed. If I am beaten, says I, it is not worth while, and if the French are so, I shall have as much time as I want. What could I do better than die, after the great responsibility which I had taken upon myself on this occasion? Pardon this digression, which is prompted by a venial vanity. To endeavour to repair the faults which we commit is more noble, but to survive one's glory, is terrible. As my affairs prospered on the right, I wished to accelerate the progress of my lord-duce on the left. The Prince of Orange had in vain planted his colours on the third entrenchment. The whole body of Dutchmen were almost entirely laid prostrate, killed or wounded in the field. For six hours, Marlborough was engaged with the centre, and the left without any decisive advantage. The cavalry which I sent to his assistance, was destroyed on the road by that of the troops of the king's household, which were themselves overthrown by a battery which took them in flank. Marlborough, in short, had gained ground without my assistance; thus it became easy for me to turn the centre of the enemy's army after the defeat of his wings.'

Eugene seems more inclined to egotism in this than in other parts of his memoirs. The battle of Malplaquet was certainly one of the most obstinate which were fought during the war, and Prince Eugene appears, from all accounts, to have materially contributed to the victory. The prince places the loss of the two armies at forty thousand men; and indeed, the allies seem to have had but little to boast, except the possession

of the enemy's entrenchments, which were purchased too dear by the loss of so many lives.

In 1711, Joseph I. whom Eugene calls the first prince of any energy of character since the time of Charles the Fifth, was attacked with the small-pox, of which he died through the ignorance of his physicians. These learned gentlemen are said to have disputed respecting a particular symptom, till the patient had leisure to expire without further molestation.

Eugene says, that he would not have left Tallard a prisoner in England, if he had thought that his influence would have contributed to make the Tories triumph over the Whigs.

'His assiduous attentions to Mrs. Masham, the new favourite of the queen in the room of the Duchess of Marlborough, his winning address, his seasonable presents of Burgundy and Champagne to some honourable members of parliament, gave a new aspect to the affairs of Europe.'

The recall of Marlborough was a 'thunderstroke to Eugene, who renders due homage to the talents of our great countryman. When Eugene came to London soon after this, he did not pay his court to the queen by joining the cry of the courtiers against the duke, who had been deprived of his employments.

'Little minds,' says the prince, 'ought to make a show of generosity, even if it were only from calculations of interest. They suffer us to discern their purpose. They are despised, and they miss their aim. Gratitude, esteem, participation of so many military toils, and sympathy for greatness loaded with contumely, conspired to make Marlborough the object of my increased regard. Besides, on such occasions, the heart triumphs over every adverse sentiment. The people, who flocked round me since my arrival in London, perceiving this, regarded me with 'more fondness,' and the opposition, as well as the persons of probity at court, beheld me with augmented esteem.'

Eugene gives an interesting account of his negotiation on the subject of peace with Villars at Rastadt. Eugene and Villars had served together against the Turks in Hungary, and had been friends at Vienna, before they became rivals and enemies in the Low Countries. When they met on this occasion at Rastadt, they seem to have regarded each other with great reciprocal esteem.

'One day,' says Eugene, 'we conversed on the different characters of our nations. Yours, says Villars, appears to me immovable, doing greater or less degrees of good, but not doing evil

in excess. And yours, said I, is never the same. You are composed of two nations; one of which is capable of discipline, of fatigue, and of enthusiasm, when it is led by a Villars, a Vendôme, or a Catinat; and the other which was seen at a Blenheim, or a Ramillies, when your affairs are too much under the influence of Versailles.'

When Eugene lost the battle of Denain, it was commonly reported that it was owing to an Italian mistress, whom he kept at Marchiennes, and with whom he was passing the night, when a corps of his army was surprised by the enemy at Denain. But Eugene refutes this calumny; and, indeed, it does not appear that this prince's amours were ever suffered to interfere with his military operations. The defeat of Denain may be ascribed to the sordid economy of the Dutch, who persisted in making Marchiennes the depot of their magazines, instead of Quesnoy, which is only three leagues from Landrecy. This obliged Eugene to extend, and consequently to weaken his line of communication. This conduct of the Hollanders caused Eugene one day to say, when the conversation turned on the conquests of Alexander, that *he had no Dutch deputies in his army.*

Eugene appears never to have been in a more critical situation than in 1717. He had laid siege to Belgrade, and was on the point of taking the place, when the grand vizier made his appearance on the heights, which commanded his camp, with an army of two hundred and fifty thousand men. Eugene surrounded by this immense host on one side, by a fortress with a garrison of thirty thousand men on the other, with the Danube on his right, and the Save on his left, determined to leave his lines to attack the enemy, notwithstanding the superiority of their force and their position. But before he could execute this resolve, he was seized with a fever, which had commenced its ravages in his army. His situation became every day more perilous. The Turks had time to bring up their heavy artillery; and Eugene hardly knew where to pitch his tent, owing to the violent cannonade. The infidels advanced every night nearer to his entrenchments; and the dysentery, which was hardly a less formidable enemy, was converting his army into an hospital, or rather a church-yard. As soon as the health of Eugene was sufficiently re-established, he left his entrenchments an hour after midnight, and attacked the Mussulmen. 'The darkness,' says he, 'in the beginning, and afterwards a mist, rendered my first efforts a mere game of chance.' But the event did not long remain doubtful, when the light appeared to afford Eugene a better

opportunity for the display of his superior skill over that of the enemy. Though Eugene was at last eminently successful in this battle, he seems, on mature reflection, rather inclined to accuse himself of temerity in undertaking it. But it appears to have been rendered necessary by the circumstances in which he was placed.

In 1734, Eugene took the command of the imperial army in the new war with France, and on this occasion, when he joined the troops after an absence of several years, he was received with loud shouts of *vive notre pere*, while thousands of caps were thrown up in the air. His old soldiers, who had fought with him in Hungary, Italy, Flanders, and Bavaria, pressed round him with affectionate ardour, embraced his horse, clung to the tops of his boots, and pulled him to the ground in their eagerness to testify their joy. 'Ce moment la,' says he, 'a été certes le plus beau de ma vie.' In this campaign, the army of Eugene was too inferior to that of the French to enable him to undertake any enterprise of importance. But he did all that could well be expected with such a disparity of force. He arrested the progress of the enemy, and if he did not terminate his military career by any splendid achievement, it must at least be allowed, that he did nothing to tarnish his former fame.

Eugene died in 1736, at the age of seventy-two. In making a sort of moral estimate of his life, he says,

'I have hardly had leisure to sin, but in some instances I have set a bad example, and perhaps given occasion to scandal, without intending it by my neglect of religious duties, in which I believed, and of which I well knew the importance. I have sometimes spoken ill of others, but it is only when I have been obliged to expose the cowardice of one, and the knavery of another. I have sometimes been subject to fits of passion, but who would not swear when he sees a general or a regiment not doing its duty, or an adjutant not comprehending his orders? I have been too thoughtless as a soldier, and I have lived like a philosopher; I wish to die like a christian. * * * * I have seen death often, and so near, that I am familiarised with the form. But at present it is not the same thing. I then sought death, and now I expect it; but the expectation does not trouble my repose.'

Eugene received about thirteen wounds in his different campaigns. Hence we should be led to conclude, that he often exposed his person in battle with more temerity than was requisite in the commander of an army. Rashness, however, does not appear to have been his characteristic. In him the impetuous vivacity of the Frenchman was tempered

by the sober gravity of the German. He was alert and enterprising, but provident and discreet. Hence he was not precipitated into danger by his victories, nor left without resource in his defeats. Military glory seems to have been his early passion; with the prosecution of which, even love, the seductive bane of many a great warrior, as well as statesman, was not suffered to interfere. Habit appears to have rendered war, which was for many years his constant occupation, his principal delight. The toils, the dangers, the certain and the contingent sufferings were forgotten, or despised, or considered as the high price by which the fame of heroism was to be purchased. There are some persons, whose minds are so peculiarly constituted, that they can be happily serene only in a period of tempestuous agitation. Their bosoms are calm in a storm, and stormy in a calm. But Eugene, though he was admirably fitted for a turbulent and active life, which offered the strongest external stimulus to exertion, did not possess one of those minds which languish or become flaccid and effete in the shade of privacy, and the tranquillity of peace. His intellectual faculty was agreeably occupied in the pursuits of literature and science; and his political views were at least as large and as liberal as those of his contemporaries. Good sense and probity were his constant characteristics; and he appears to have been a man of that nicely formed temperament, which could bear either extreme of fortune with dignified moderation.

ART. III.—*Voyage dans les Catacombes de Rome.*

The Catacombs of Rome explored, by a Member of the Academy of Cortona. Paris, F. Scroell. London, Dulaup, Soho Square, 8vo.

THE subterraneous antiquities of Rome seem almost as interesting as those on the surface of the earth. The immense common sewers, and crypts or catacombs, are monuments of art, which display, in a very striking manner, the vigour and the perseverance of human industry. The catacombs have been described by Bosio, in a work entitled *Roma Sotteranea*, Rom. fol. 1632. Bosio pursued his researches with a zeal, which was well calculated to despise the toils, and to overcome the difficulties of the undertaking. The Roman government authorized his attempt, and the proprietors of the different houses under which Bosio prose-

cuted his toils, rendered him every possible assistance. This indefatigable antiquary sometimes passed six or seven days in these regions of sepulchres, and he seemed almost another Pliny, who would have sacrificed his life to gratify his learned curiosity. At the time, when Bosio visited the catacombs, the paintings were more fresh, and the sculptures almost untouched. His work is valuable as a vast assemblage of curious facts; but his propensity to refer every thing to the christian martyrs, and to the persecuted religion of Jesus, often led him to form a false judgment on points relating rather to profane than to ecclesiastical history.

The present author is of opinion that the catacombs are quarries from which the Romans, even in the times of the republic, extracted the puzzolane, which they employed in their architectural works. These quarries were very narrow, that they might not endanger the falling in of the earth above; and it is commonly supposed that in the early periods of the church, the christians made them a place of refuge from persecution, and of sepulture for the bodies of the martyrs, whom the laws of the empire deprived of the rites of burial. The author, who descended into these remarkable cavities, found them very extensive, and always formed in the puzzolane, without any direct communication except by openings, at the distance of three hundred paces or more from each other. The cavities themselves are from three or four to five or six feet in breadth, and from eight to twelve, but often not more than from three to four feet in height. They run in the form of alleys and galleries, communicating with each other by various crossways. They are in general destitute of masonry or arches, as the puzzolane is left to support itself. But some parts are occasionally arched. At intervals, we meet with larger spaces, which are called *cubicula*, or chambers. In these chambers the wall is often found covered with a coat of plaster, and adorned with paintings in fresco.

The two sides of the streets or alleys in these excavations have been used, from the top to the bottom, as a place of interment for dead bodies. A recess was cut in the side of the puzzolane large enough for the reception of the body. These recesses are usually about six feet long, and two and a half high. The mouth of these sepulchral holes was closed by a single brick of a foot and a half, or two feet in height, to four wide, and fastened with cement. Five or six bodies were sometimes placed one above the other, and always in a continued line. Women and children are laid in cavities of smaller dimensions.

There are cemeteries, in which two or three of these alleys

are found, one above the other. The way to the inferior alleys is by an opening from the superior. The author says that the cemeteries in the Via Aurelia were those which he penetrated with the least difficulty. He describes some catacombs, which were discovered under this road in 1803; and which the author himself visited. The author calls them catacombs of the *Villa Pamphili*, under which they are situated. The *Villa Pamphili*, or Bel Respiro, is a large and elegant mansion, belonging to Prince Doria, on the right bank of the Tiber. This villa is half a league from Rome, to which we pass through an arch, which forms part of an ancient aqueduct, which was restored by Paul V. of the family of Borghese.

An ecclesiastic, who had visited the catacombs of the church of St. Sebastian, pretended that they reached as far as Civita Vecchia, on the other side of the river. The author says that the plan which this person shewed him, seemed to leave no doubt of the fact. He was seized with a strong desire of exploring this passage in the catacombs of the *Villa Pamphili*. For this purpose he obtained the necessary permissions for himself and the steward of the villa, who undertook to accompany the author and to act as his guide. The author furnished himself with a compass to direct him to the course of the Tiber, while his guide took a spade and pickaxe to remove the earth or sand that might obstruct the way. He carried some wax tapers, a vessel with oil, some matches, lamps, little torches, a thermometer, and some bottles of volatile alkali. The author descended with his companion into these subterraneous regions, at the close of the year 1805.

‘My guide,’ says he, ‘who preceded me, carried the spade, the pickaxe, and a lighted torch. I followed him, holding in one hand a basket, which contained the wax tapers, the oil, the matches, the lamps, the little torches, the thermometer, the alkali, besides a steel, which we judged necessary; in the other hand I carried a large lighted torch. My guide told me of a traveller, who was lost in the catacombs, and never appeared again, but I said that I had no apprehensions of the same fate; that I was impressed with a presentiment of a successful issue of our journey, that we would be prudent and retire at the first dangerous obstacle, but that till then, we ought to proceed with courage. The terrible fate of this unfortunate traveller occasioned some involuntary inquietude at the moment we pierced the briars and thorns which opposed our passage. The first alley, which we found, was almost three toises below the level of the ground. The descent was gradual. We were surrounded

with nothing but puzzolane; above our heads, on the sides, and under our feet. The alleys were from three to four feet wide. I saw in a second alley some tombs which had been already visited, and the traces of other strangers who had preceded us, but who do not appear to have advanced far, nor to have descended by the same opening. We felt our courage increase; with our hands and our instruments we cleared a way, which was half intercepted by a quantity of puzzolane, which had fallen from the roof, and we found, as we went, a long succession of tombs. I was anxious to see some specimens of the different skeletons. The brick which closed the first tomb, was half detached, and left an opening in the excavation sufficient to discern a skeleton, which was well preserved, and appeared from its size to be that of a man. A consecrated vase, for the purpose of receiving perfumes, was placed at the extremity near the feet.' *****

'The compass announced that we were approaching the bed of the Tiber, as we had followed the direction of the Cornelian way. We had proceeded for more than half an hour, without stopping to examine a quantity of tombs, the mouths of which were unclosed. We had not yet found any passage, which corresponded with that which we pursued, and we could not fail of finding our way back, while there was but one path which we could take. What we had most to dread was the falling down of the earth, which it is impossible to avoid. We judged it prudent to stop, and to set one of the lamps, which we had brought in the place, where we were, as our torches might be extinguished by an accident, and it would have been dangerous to be left without a light in these long subterraneous avenues. We prosecuted our journey with increased security, carrying with us our basket and our instruments. At some distance, the road opened into a *cubiculum*, or chamber. This chamber had no pictures, and was not fitted to receive any except in one part. Here the road branched into different directions. We lighted a long wax candle at the commencement of the passage which we determined to take. Farther the road again branches different ways; we therefore placed a lamp so that it might be opposite to the wax-light which preceded it, and the way in which we were going. It appeared to me that some of the turns which we took brought us near to the Tiber, and that others afterwards assumed a different direction. My guide, after going forwards a little way, assured me that we were now in a path, which had never been explored. The tombs were all untouched; some of the tiles by which they had been closed were detached only because the cement, by which they had been fastened, was pulverized, or almost dissolved. We did not find under our feet any puzzolane, which had been marked by the steps of travellers who had preceded us in these subterraneous abodes. My guide wished to try whether some of the tombs did not contain mephitic air. After entirely detaching

the long brick, which stopped up the entrance of one of these tombs, he introduced a lighted torch, which he held in his hand, but the light did not experience any alteration. The body included in this tomb was covered all over with stalactites; * * * and when the light of the torch was thrown upon it, it presented a most interesting appearance. The light which we held, and which waved with the slightest agitation of the hand, seemed to communicate motion to this inanimate corpse; and it reflected our features a thousand times in the part of the scull which was the best preserved.

The stalactites which are found in these catacombs are related to be of a dazzling white. These crystallizations are common at every step, and they are said to give to the bones which they cover the solidity of stone. The author was not more fortunate in reaching the bed of the Tiber in his second excursion to the catacombs than in his first. He remarks that, in the skeletons, which he examined, the teeth alone had undergone no change. He did not find any hair remaining on any of the skulls which he saw. Our author's guide placing one hand behind the scull of one of the skeletons, and the other at the extremity of the feet, endeavoured to lift up the whole at once; but the bones were in a moment dissolved into a white dust, and nothing remained but the substance of the teeth: This sudden transition, from a distinct form to a confused heap of dust, was awfully striking.

The author produces some inscriptions, which have been found in the catacombs; but none of any particular interest. In many of them we find the letter B used instead of V, as BIRO for VIVO, BIBA for VIVA, BIRGO for VIRGO, &c.

Some companies of robbers formerly resorted to the catacombs of St. Agnes. They used to commit their depredations on the Flaminian way, before the *Ponte Molle*, and return to share their spoils in those places of darkness. The band of robbers, which gave most inquietude to the government, was organised by a Portuguese sailor, who was the head of the gang for five years. This banditti was composed of twelve robbers, including the chief. When any new member was received into the fraternity, he was marked on the upper part of the arm with a hot iron, representing a mouth pierced with two stilettos crossways, with these words written round, '*it sangue solo esce.*' The chief told them that this was intended to signify, that if they were ever apprehended, they were rather to endure a thousand tortures, than discover their accomplices; and that the truth was never to escape from their lips. They sometimes remained more than a fortnight at a time in this subterraneous abode. They

did not always enter by the same opening; and they had disposed the sand, so that, on the slightest alarm, they could have cut off all communication with the part where they were concealed; and in case of any desperate emergency, they had secured an inaccessible retreat, with provisions for several months. This banditti was afterwards dissolved by some dissensions among themselves; and none of them dared afterwards to return to the catacombs; all access to which has been since stopped up by the police.

ART. IV.—*Histoire Chevaleresque des Maures du Grenade traduite de l'Espagnol, &c.*

Chivalrous History of the Moors of Grenada, translated from the Spanish of Ginès Pérez de Hita; to which are prefixed, some Reflections on the Mussulmans of Spain, with historical and literary Notes, by A. M. Sané. 2 vols. Paris, 1809. Dulau, Soho Square. 16s.

THIS work partakes of the nature of a history and a romance. Facts are mingled with agreeable fictions; but even the fictions may be so far regarded as partaking of the historical character, as they faithfully characterize the sentiments and manners of the period to which they relate. The original has been often re-published. The first edition, we believe, appeared at Barcelona in 1604. The title is,

Historia de los Vandos de los Zegrís y Abencerrages, Cavalieros Moros de Grenada, de las Civiles guerras, que hubo en ella, y batallas particulares, que hubo en la Vega entre Moros y Christianos, hasta que el Rey Don Fernando V. la gano. Sacada de un libro Arabigo cuyo autor de vista fue un Moro, Uamado Hapén Hamín, natural de Granada, y traduzida en Castellano por Ginéz Pérez de Hita.

The Spanish literati ascribe this work to a Moor of Grenada, who retired into Africa after the conquest of his countrymen. The manuscript became the property of his grandson, Argutaafah, who gave it to Rabbi-Santo, a learned Jew of that time, who, after translating it into Hebrew, made a present of it to D. Rodrigo Ponce de Leon, Count of Baylen. This nobleman, whose ancestors had acted a distinguished part among the heroes of the siege of Grenada, procured it to be translated into the Spanish language, by the Rabbín from whom he had received it, and afterwards

by Ginès Pérez de Hita, whose version has been much read, and has passed through numerous editions.

The city of Grenada was a place of wealth and importance at the time when all the southern provinces of Spain were conquered by the Moors at the beginning of the eighth century. Some of the most distinguished in the army of the famous Moorish general, Mousa, who put an end to the empire of the Visigoths at the battle of Xeres (26th July, 711) are said to have selected Grenada as their favourite abode. If we may credit the descriptions of travellers, poets, and historians, the situation was well worthy of their preference. The plain of Grenada is spoken of as a terrestrial paradise: and the Moors, who resided here for several centuries, till they were finally dispossessed by Ferdinand and Isabella, in 1492, seem to have spared no pains in embellishing the city, and in cultivating the beautiful environs. The ruins which remain to this day, attest the industry and the magnificence of the former Mahometan inhabitants.

Perhaps the reader will not be displeased, if before we proceed any farther, we present him with a description of Grenada, from the pen of Cardonne, in his '*Histoire de l'Afrique et de l'Espagne sous la domination des Arabes.*' Paris, 3 vols. 12mo. 1765.

'Grenada is built on two hills, between which flows the Darro, a small river which runs into the Xenil. These two hills gradually slope into a vast plain on the western side of the town. To the east rise the Alpuxarras mountains, in which Illiberia or Elvira formerly stood. This chain of lofty mountains, whose summits are covered with perpetual snow, is extended in a line of seventeen leagues to the south, till it is terminated by the Mediterranean. Grenada was, at that time, surrounded by a double circle of walls, fortified at intervals by a thousand and thirty towers, presenting a formidable front on every side. That side of the town, which looks towards the plain, and which is the most exposed, was protected by the most numerous works. The fortifications were ranged one above another, and did not permit any one to approach with impunity. Two citadels erected on the two hills, on which the town was situated, added to its strength. The largest, which was called the *Alhambra*, contained within its walls the palace of the Moorish kings, and was of such extent, that it seemed to form a second town.'

Such was the city, which, embellished with mosques and other sumptuous works of Arabian architecture, was long celebrated for containing the flower of Moorish chivalry. Here civilization, commerce, and the arts, flourished when

they were but little known on the other side of the Pyrenees. Here the genius of gallantry, not coarse and sordid, but refined and exalted by a romantic spirit, often developed the most heroic acts of disinterested generosity. It was from the example which was exhibited, and the sentiment which was diffused by the Moors, that the Spaniards imbibed a congenial spirit, and that Spain became the favourite region of chivalry and romance. The Moors excelled in poetry, and particularly in that species of poetry which excites strong and ardent emotions. The empassioned songs of the beautiful *Alphaizouli*, the Sappho of the Moors, and the unfortunate mistress of the ferocious Mohammed Abenazar, the fifteenth king of Grenada, are said to be still heard in the tents of the desert, and in the harems of Asia. The friends of science, of literature, and the arts, will never cease to execrate that fanatical intolerance, which caused the catholic Ximenes, whose name is, in other respects, dear to scholars, to commit to the flames an immense number of works, both in prose and verse, which the Moors had composed in the course of seven centuries.

The nineteenth king of Grenada was named Muley-Hazen. To him the city is said to have been indebted for a great part of its embellishments; though he had a war to prosecute against the christians, and, at the same time, to contend against a powerful faction at home, who had, in defiance of his authority, proclaimed his son Boadillin king of Grenada. Muley-Hazen added greatly to the magnificence of the Alhambra. He erected

‘ the fine porticos, covered with gold and azure, exquisite specimens of a magnificent and precious architecture; the famous tower of Gomares, which commands a view of the whole town of Grenada and its environs; a splendid fountain, the immense basin of which is supported by twelve lions, cut in alabaster, a tower paved in mosaic,* the great reservoir, with its famous cisterns, and the vast park, which is at present overrun with deer and rabbits. Among the great works of this monarch, are also reckoned two celebrated pleasure-houses or summer-palaces. The first, built on a declivity, has its front reflected on the waters of the Xenil; the second, which is more sumptuous, is washed by the Darro, and has the name of *Généralife*. Here the king had a delicious garden, intersected with walks of myr-

* The Arabian mosaic was formed by an assemblage of *azulejos*, that is, little squares of variegated china. There was a manufactory at Fez, of china tiles and bricks, varnished with different colours. They were used for paving apartments, and coating the walls.

bles, and planted with a multitude of trees, as agreeable to the sight as to the taste, and decorated with fountains of alabaster, sculptured with exquisite art. The castle, whose balconies and windows were resplendent with gold, was divided into spacious and extensive apartments. In the principal hall were seen the portraits of all the Moorish kings to the reigning sovereign; and in another were representations of the battles which had been fought with the christians.'

When the king, Don Juan, was once travelling on the banks of the Xenil, he is said thus to have addressed the Moor Abénamar:

'Abénamar! Abénamar! tawny son of burning Africa, knowest thou the great prognostics which marked the day of thy birth? A profound calm settled on the waters, and the moon was in her crescent. A Moor, whose nativity is thus distinguished, ought never to disguise the truth.'

ABENAMAR.

'I am the son of a Moor, and of a christian slave; I will never lie, though the truth should cost me my life. From my earliest years, my mother, who showed me the deformity of falsehood, inculcated a perpetual adherence to the truth. Ask me then, O mighty sovereign, any question which thou thinkest fit, and I will answer thee with the simplicity of a child.'

DON JUAN.

'I thank thee for thy frankness. What are those castles which rise in the air with such towering pomp?'

ABENAMAR.

'It is the Alhambra, senor, and its mosque, with its porticos of such admirable workmanship. The other castle which thou beholdest below is the *Generalife*, whose enchanting park is without a rival. Dost thou perceive that great fortress which is still farther off. That is called the red towers.'

DON JUAN.

'Grenada! Grenada! If thou wouldest become my spouse, I would give thee Seville and Cordova for thy portion.'

GRENADA.

'I am married, king Don Juan! yes married; and have no desire to become a widow. The Moor, who is my lord, cherishes me with kindness, and loads me with benefits.'

The accession of Boadillin to the throne, forms an interesting epoch in the annals of Grenada. This event was accompanied with long and magnificent rejoicings. Not a day

passed without some new festival which eclipsed the preceding. The factions, which had most strenuously espoused the interest of Boadillin, as those of the Abencerrages, the Gomeles, and the Maças, displayed the most zeal on this occasion. At this period, Don Rodrigo Tellés Giron, grand master of Calatrava,* made an incursion into the delicious plain of Grenada, which he ravaged with his troops. Not content with the spoil which he made, he determined to try whether Grenada contained any knights, who would venture to break a lance with him. He accordingly dispatched his squire with a message to the new king Boadillin. This prince, surrounded by his friends, was feasting in the magnificent palace of the *Generalife*. The Spanish envoy is introduced; after a profound salutation, he delivers to the king the letter of Don Rodrigo his master. The monarch orders it to be read aloud. It was as follows :

‘ Powerful Senór ! may your highness long enjoy in peace the crown which you have lately received as the reward of your valour. The difference of our religion does not alter my sentiments of respect towards you. But I fondly cherish the hope, that divine Providence will, at length, open your eyes, and those of your subjects, to the light of the gospel, and that you will become converts to the christian faith. Informed of the pompous festivals with which Grenada is celebrating your accession to the throne, I presume to request as a favour that you would permit me to try my strength in a tournament with one, two, three, or four of the knights of your court. It is but just that they should participate in the universal joy, and that they should embrace this glorious opportunity of displaying their prowess. I shall wait for them at the great Ash, near the gates of the town. I will bring as many christians as you shall send Moors, to engage in this noble combat. I kiss your royal hands.

The king was transported with joy at the reading of the letter. He turns to his companions, and beholding the impatience which was marked in their looks, to accept the challenge of the Spaniard, he asks whether it would not be prudent to reflect on the demand? They all eagerly exclaim

* The order of Calatrava (a town of New Castille, in the Guadiana) was instituted in 1158, by the abbé Raymond Fitero, and Diego Velasco both of the order of White Friars. These persons collected troops, and made a vow to defend Calatrava against an impending attack of the Moors. King Sancho II. was so much pleased with their conduct, that he gave the town and adjacent territory to the abbé and his order. They wore the red cross on their dress; and Pope Alexander III. confirmed the institution of this new order of knights.

that a refusal would be the death-blow to their honour; that they would be accounted recreant knights, and devoted to infamy. Their only difficulty was to determine what champions they should name, and how many they should be. But it was agreed that they should send only one at a time; and that they should fight in succession. They leave it to chance to appoint the knight who shall first be sent. The names of twelve knights are thrown into a silver urn. The names inscribed on the lots were the following:

‘Mahomet Abencerrage, Malique Alabès, Mahomet Almoradi, Mahomet Vanéga, Mahomet Gomèle, Mahomet Zégri, Mousa, Mahomet Mousa, Albayaldos, Abénamar, Almadan and Gazul.’

When the names of these twelve heroes had been shaken together in the vase, the queen drew one of the lots, which, being unrolled, disclosed the name of Mousa. The joy of Mousa was great, but the chagrin of the rest was very manifest. Their jealousy could hardly be restrained within bounds; for all burned to signalize their valour against the grand master of Calatrava. The king instantly returns an answer to the defiance of the Spaniard. The squire departs, and delivers to Don Rodrigo the letter of king Boadillin. It was as follows:

‘Valorous grand master of Calatrava! your virtues, notwithstanding your reserve, clearly attest the nobility of your birth. Your congratulations on my accession to the throne are an incontestible proof of a generous and magnanimous soul. I make it a point of duty to accede to your request as to that of a real friend, and I swear to render you every service in my power. I feel grateful to you for your desire to cooperate in the embellishment of the present festival, by your courteous invitation of my knights to a combat in the plain of Grenada. They are all ambitious of the contest; but, in order to remove all ground of jealousy, they have drawn lots; and the lot has fallen on my brother Mousa. To-morrow he will repair to the appointed rendezvous, on the assurance that the christians will respect his person. I cannot but flatter myself that the bravery of such knights will render this a brilliant combat. Our ladies will ascend the towers of the Alhambra, and will behold the spectacle from their golden balconies. Be assured of my good will.

Boadillin, king of Grenada.’

The grand master of Calatrava, after passing the night in retirement, approached the town at the early dawn of day, and took his station near the great ash with a company of fifty knights, where he awaited the arrival of his adversary. The

ladies of the court of Grenada, who knew and dreaded the valour and the address of the grand master of Calatrava, regarded the approaching conflict with inquietude. But this inquietude was more particularly felt by the beautiful Fatima of the house of Zegri, who was secretly enamoured of the valiant Mousa. But Mousa, instead of returning her love, was passionately attached to the charming Doraxa, a daughter of Hamet Alabés; and in order to attract her attention, he had signalized himself by a thousand exploits. But, in his turn, Mousa experienced no reciprocity of regard, for the heart of the beautiful Doraxa had been already won by Aben Hamet, an Abencerrage of distinguished valour. During the night, while Mousa was making the necessary preparations for the combat on the following day, the beautiful Fatima dispatched one of her pages with a present of a pennon for his lance. It was variegated with hues of green and brown, embroidered with gold and sprinkled with the cyphers, F. F. the initial letters of the name of Fatima. When the page delivered it into the hands of Mousa, he said,

‘Valorous Knight, Fatima, my august mistress, greets you with this pennon, which she requests you to attach to your lance. By displaying it in the approaching combat, you will, I can assure you, afford her the most lively satisfaction.’ Mousa receives the present with respect and with gallantry, notwithstanding his sincere attachment to Doraxa. ‘Friend,’ says he to the page, ‘you may inform the beautiful Fatima, that I am gratefully alive to the honour which she wishes to confer upon me. I wish that my slender merit were equal to her incomparable worth. May the great *Allah* hear the vows which I make to be for ever the slave of her, to whom I am indebted for the present of this pennon. I will attach it to my lance, and I will enter the lists with the cheerful confidence, that such a banner is the portent of victory.’

The page returned full of joy, and the beautiful Fatima was transported with the answer which he brought.

The valiant Mousa, after taking leave of King Boadillin, proceeded to the combat. The sentiment of his own courage was resplendent in his lofty mien. The following is the description of the military dress of this flower of chivalry.

‘On a doublet, ornamented with rich fur, he wore a coat of arms, exquisitely wrought, called *Jazérine*, and over it a strong cuirass, lined with green velvet. This armour was covered with a mantle of the same stuff, embroidered in gold, on which many D D were designed also in gold, and traced by orders of the Moor in Arabic characters, as they were the initial letters of his mistress Doraxa. He had a green turban, embroidered with

golden sprigs, which twined into the letters D D. His buckle^r had been fabricated at Fez. It was traversed with a broad line of green. In the middle, was a brilliant symbol, representing the hand of a virgin pressing a heart, which was trickling with drops of blood, and with this device. *He merits more.*

When Mousa appeared, the grand master of Calatrava readily recognised the knight, with whom he was to enter the lists. He orders his warriors to remain tranquil spectators of the combat, and not to interpose even though his life should be in danger.

‘Don Rodrigo was clothed in a magnificent coat of mail, covered with a robe of blue velvet, embroidered in gold. His buckler was green on a white field. On it was painted a red cross, and the same venerable emblem shone upon his breast. His beautiful horse, was a dapple grey. A pennon, with a red cross, undulated upon his lance, at the bottom of which, was read this device. *For her and for my king.*’

The two knights contemplated each other with silent admiration, when Mousa first addressed his adversary.

‘In truth, valiant knight, your exterior amply justifies all that has been said of your singular prowess. Your king ought to think himself very happy in possessing a chieftain of such high renown. It is a favour which I know not sufficiently how to prize for me to enter the lists with such an illustrious knight; for, if the great Allah renders me victorious, the most distinguished honour will redound to myself and my family; and if I am vanquished, I shall have less to regret in having been overcome by such a renowned cavalier. Brave warrior, replied Don Rodrigo, the answer which I received yesterday from the king, informs me, that your name is Mousa. The glory of this name is not less than that which you are so courteous as to ascribe to mine. You are the brother of King Boadillin, and you descend from that ancient and famous Captain Mousa, who formerly conquered a large part of Spain. I regard it, therefore, as a great honour to enter the lists with you; and since we both sigh for the moment of signalling ourselves, let us, without farther delay, entrust to fortune the issue of the combat.’

The signal was given and both the combatants rushed impetuously against each other. Both keep their seats, but their lances were broken, and the buckler of Mousa was pierced by the sword of Don Rodrigo, which penetrated his cuirass, but was stopped by the *jazérine*. The buckler of Don Rodrigo was also pierced by the impetuous Mousa, but the strength of the Spanish armour disappointed the wound. The two knights then took other lances and renewed the combat. In the next encounter, Don Rodrigo thrust his lance into

the chest of the spirited Moorish horse on which Mousa was mounted. The animal began to bound and plunge. Mousa threw himself on the ground; and sought protection in his sword. His adversary in an instant dismounted; and the two warriors brandishing their sabres, began a furious assault. Don Rodrigo, who was more adroit in the management of his weapon, levels a dreadful blow at the head of the Moor, which he sought in vain to parry. His plume of feathers and half his turban fell to the ground; but the excellent temper of his helmet mitigated the blow. The contest lasted for some time longer, but victory inclined in favour of Don Rodrigo. The Moor redoubled his intrepidity, but he grew gradually weaker with loss of blood. This was remarked by Don Rodrigo, who wished to put an end to this obstinate conflict, not only because Mousa was brother to the king of Grenada, but because he hoped to convert him to the christian faith. Don Rodrigo, therefore, receding some steps, said,

‘Valiant Mousa, let not this bitter fray turn the rejoicings of your city into lamentation. If it is your pleasure, let us terminate this combat. My esteem for your bravery and the value which I put on your friendship, are the only reasons which induce me to make this proposal.’ ‘I perceive,’ says Mousa, full of admiration, ‘I perceive, intrepid knight, that you wish to quit the field only because you see me incapable of making any further resistance. You are affected by my misfortunes, and I accept, without reluctance, the proffered boon, not that I do not wish to fulfil to the last moment the duties of a knight, but because I am ambitious of being classed among the friends of so great a hero. I therefore give you a solemn assurance of my friendship till death.’ After saying this, Mousa throwing down his sword, advanced to embrace Don Rodrigo, who yielded to the same emotions. The king and the other spectators were astonished at this tender scene, though they could not devise the cause. But as soon as this trait of generosity was known, the king of Grenada and six of his knights went out to meet the grand master of Calatrava. Many compliments passed on both sides.’

Mousa was conveyed to the town to have his wounds dressed, and the valour of the grand master of Calatrava became the theme of general admiration.

In subsequent parts of this work, we find the gallant grand master engaged in single combat with other Moorish knights. The brave Albayaldos, who is elated with his former successes against the Christians, is ambitious of trying his strength with Don Rodrigo. Albayaldos, however, is not so fortunate as Mousa, as he receives three mortal wounds; but before he expires, he embraces the Christian faith in his parting agony. His kinsman, Aliatar, swore to avenge his death. He also

challenges Don Rodrigo, who in vain endeavoured to appease his resentment and convert his hostility into friendship. But Aliatar could not be averted from the determination of wrecking his resentment on the destroyer of Albayaldos. The conflict was managed with great address and intrepidity; but it proved fatal to Aliatar.

The inveterate feuds between the two powerful families of Zegri and Abencerrage, constitute a principal feature in this work. Mahomet Zegri accused Albin-Hamet, the chief of the Abencerrages, of a criminal amour with the queen. The story is artfully combined in its several circumstances, and supported by the perjury of the accusers. The king lends too ready an ear to the malicious tale. Thirty-six of the Abencerrages are beheaded, or rather massacred in the ‘hall of the lions.’ The rest are banished; they find a hospitable reception at the Spanish court, which was then held at Talavera. They embraced christianity and served under the banners of Ferdinand and Isabella. Many of the most beautiful of the fair sex who had adorned the feasts and balls of the Alhambra, as Galiana, Fatima, Axa, Doraxa, and others, famed in the page of Moorish chivalry, accompanied the illustrious exiles.

Alfaïma, the wife of King Boadillin, who had been falsely accused of treachery to his bed, had thirty days allotted to her to name her defenders, at the end of which time, she was to be burned alive, conformably to the laws of the realm. The thirty days, however, elapsed, without Alfaïma having made choice of any champions to vindicate her innocence. King Boadillin condemned her to suffer the cruel sentence of the law; but his brother, Mousa, interposed in her behalf; and procured her a respite of fifteen days. Mousa, indeed, himself generously offered to be one of her defenders; but the queen, who had a Christian female slave, named Esperanca de Hita, who had induced her to abjure the ‘impostures of the false prophet,’ resolved to seek her defenders among Christian knights. She writes in this extremity of distress, to implore the succour of D. Juan Chacon, senór of Carthagená, with whose disinterested heroism she had been made acquainted by Esperanza. D. Juan Chacon promises to be at Grenada with three other knights, by the appointed day. The appointed day arrives. The queen and the judges of the destined combat, are placed on an elevated platform, hung with black, in the square, ‘Bibarambla.’ It was not yet known in Grenada that the queen had entrusted her cause to the generous heroism of Christian knights; and Mousa and her friends express great concern for her fate. The square was filled with an immense concourse of people; and the balconies were thronged with

spectators, all interested in the fate of the queen, and sympathising in her distress. The four accusers arrive, armed *cap-a-pie*, and mounted on magnificent steeds. Their shields were painted with *scymetars reeking with blood*, and with this circular device: *they shed it for the truth*. The four traitors were accompanied by the Zégris and other principal persons of their faction. Every eye was now fixed on the accused queen; and it was expected every moment that she would name her four champion knights. The queen remained tranquil, she trusted in the promise of her defenders; but they did not appear. Noon had passed and the sun had begun to decline. Some of the knights who were present, alarmed for the beautiful Alfaima, offered to assert her innocence. She thanked them for the noble offer, but requested a delay of two hours, to see whether the knights whom she had selected, would make their appearance, after which time she would confide her fortune to their valour.

Half an hour had scarcely elapsed, when a confused noise was heard. Five knights advanced into the square of the Bibarambla. Four of them were habited in the Turkish costume, and the fifth in the Moorish dress. The four knights in the Turkish costume were the appointed defenders of Alfaima in disguise. D. Juan Chacon demands permission to speak to the queen; this is granted; and he discloses his real character. He requests the judges of the combat to collect the wishes of the queen; they present a roll of parchment, to which she affixes her signature. Don Juan Chacon then, after making a profound obeisance, descends from the platform, mounts his steed, calls his companions to arms, enters the lists, and the desperate conflict begins. This is described in detail, with a previous description of the arms, devices, &c. &c. of the different combatants. The conflict displays all the magnificence of chivalry. The Moorish accusers of the queen are successively vanquished. The victorious knights repair to make a fresh tender of their homage to the calumniated Alfaima, who says, that they have done enough to vindicate her honour, and requests permission to assist in dressing their bleeding wounds.

In the last chapter of this work, we find King Boadillin reduced to surrender the city of Grenada, the last remains of his sovereignty, to Ferdinand. This terminated the fortunes of the Moorish potentates in Spain; and here we must conclude our notice of this agreeable work, which furnishes many beautiful and characteristic details of the manners and sentiments of the times.

ART. V.—*Description du Pachalick de Bagdad suivie d'une Notice Historique sur les Wahabis.*

*Description of the Pachalick of Bagdad. To which are subjoined, an Historical Account of the Wahabis; and several other Articles relative to the History and Literature of the East. By M.****, Paris. Treuttel and Wurtz, 1809, 1 vol. 8vo. London, Deboffe.*

THIS is one of a multiplicity of works which have recently issued from the French press, with a view to enlighten the inhabitants of the great nation on the subject of eastern geography. The overland journey to India, if we are not widely mistaken, has, within these few years, been much more frequently performed by members of the formidable *corps des guides*, than by the couriers of our East India Company. How long this secret intercourse between France and the immense continent of Asia, is to be permitted, remains for the decision of the sages of Leadenhall-street, but we will venture to predict, that this is a branch of *private trade*, which, if not checked by every possible precaution, will end in the dismemberment of the British empire in India, and the annexation of some parts of it to France. That there was an early propensity in the mind of Napoleon to the conquest of India, was long ago proved to the satisfaction of Europe; but every person may not be aware, that there has existed for many years in Paris, a *bureau*, expressly constituted for the purpose of organising the projects which have been conceived with respect to India, by the mighty chief who now sways the sceptre of Europe. This secret board is nominally an appendage to the French institute, and assumes the superintendence of the department of oriental literature; the chief director of the establishment is M. Silvestre de Sacy, than whom, a more accomplished orientalist does not exist. His numerous writings on subjects connected with eastern philology and politics, have obtained him considerable celebrity throughout the learned world, and it is to this indefatigable scholar that Napoleon has confided the revision of all communications on the subject of India.

We have said enough to account for the asterisks under which the real author of the present work conceals his name: it would not be at all surprising to us, if some of our readers who may have visited Bagdad within these few years, do not recognize in our author some supple accommodating Frenchman, who was, perhaps, the accredited agent of the East India Company, and at the same moment, (as is usual with his

countrymen), the faithful spy of the cabinet of St. Cloud. Such at least are the impressions which the author's affected modesty has made upon us, and they are heightened as often as we recur to his pages.

M. Silvestre de Sacy, whose name we have just mentioned, is the avowed editor of the work before us; and in a well written preface, he informs his readers, that his author comes before them with strong claims to their confidence. A residence of several years in the countries he has described, gave him ample facilities for the composition of a work like the present; and we are free to confess, in common with his editor, that he has left us almost nothing to desire as to historical or geographical details.

The pachalick, or government of Bagdad, which is 280 leagues in length, from north to south, and 212 in breadth, from east to west, has never varied much in its limits on the side of Persia or Turkey. At a distance from the centre of the Ottoman empire, it forms, in some measure, an independent viceroyalty, whose sovereign is controuled by the Porte, because he is regarded as a kind of advanced sentinel of the Ottoman empire in that quarter. The Turkish ministers are at all times fearful of irritating him, because he could revenge their insults in an instant, by admitting the Persians, who would exult in the acquisition of his territory.

The Pacha is absolute, and does not acknowledge the authority of the Porte, except when he is treated with mildness and respect: he even assumes the title of Khalif, from living in the capital which was once occupied by the Arabian pontiffs. Ali, the last person who filled the dignity of Pacha, was a Georgian, who was brought to Bagdad while an infant, and sold as a slave. The celebrated pacha, Soliman, who then reigned, purchased him, and having found him to possess talents, made him his son-in-law and prime minister. After Soliman's death, this fortunate adventurer, partly by intrigue and partly by violence, overcame all his enemies and procured himself to be confirmed by the Porte in the possession of the pachalick. Ali proved himself to be a courageous, humane prince, with an upright heart, but he was not free from the cravings of ambition; and, like all the governors of the east, he was capable of resorting to any means of gratifying them. He made war upon Persia repeatedly, and took arms with success against the Wahabis, a new sect of Arabs, who daily menace the government of Bagdad, and who have even succeeded in conquering that part of it which adjoins El Katif, on the Persian gulf. He was equally successful against the Yezidis, another predatory sect of Mahometans, and fell

a victim to a conspiracy when on the point of renewing the war against Persia.

‘The city of Bagdad,’ as our author informs us, ‘is greatly fallen from its former splendour. This ancient capital of the once celebrated and flourishing empire of the Arabs, where 36 successive Khalifs filled the throne, and where the leaves of the Koran were so often stained with the blood of its fanatic believers. This famous city which, since the fall of its last sovereign, has been successively laid waste by the Tartars, the Persians, and the Turks, is now but the shadow of what it was.’

Our author asserts, that the population of Bagdad does not exceed 100,000 souls, although the inhabitants themselves reckon it at 300,000. It is composed of Schiites and of Sunnites, which are the two great sects of the Mahometan religion. The Sunnites are the most powerful, because the Turks who govern in the pachalick, are of their sect; but the Schiites, who are Persians, are the most numerous, and engross almost the whole of the commerce of Bagdad.

The second city of this pachalick, in point of consequence, is Bassora, which is situated on one of the branches of the *Schatt el Arab*, or River of the Arabs, formed by the junction of the Tigris and Euphrates. Bassora is a rich commercial city, the well known *entrepôt* of the trade of Persia and India, and the station of a British consul who watches with a jealous eye over the political relations of that part of the globe. The anonymous author makes a digression, with the view of impressing on the French government the necessity of having an agent here also. He describes the English as being secretly leagued with the Wahabis, and by these means, they are masters of the route from Aleppo to Bassora, by the Desert; nothing being suffered to pass without an English licence.

The city of Bassora is in general unhealthy; it is almost wholly built of mud, and as the Wahabis daily threaten its destruction, the population diminishes considerably. It does not contain more than 45 or 50,000 inhabitants; and the richest merchants who once inhabited it, have now retired to several villages to the eastward of the *Schatt el Arab*. At this place the river flows in all its majesty, and could float a 40-gun frigate: the banks are so delightful and fertile, that the Mahometans have placed one of their four terrestrial paradises on this spot.

The junction of the two rivers, Tigris and Euphrates, above-mentioned, takes place at Korna, twenty leagues above Bassora; and in this place the two streams seem to spurn at each

other, and, 'like two rivals,' our author continues in a strain of eastern hyperbole, whom pride and hatred had long separated, they seem to refuse for upwards of a league, to intermix, although compelled by nature to flow in the same bed.'

The inhabitants ascend the Euphrates from Korna to Hilla, which is the route most frequented between Bassora and Bagdad. The Tigris is also navigable from Bagdad to Korna, but the rapidity of the current renders the navigation difficult. In this district, all the ground lying between the two rivers, is intercepted by innumerable canals, which fertilize the soil to such a degree, that the grain grows almost spontaneously. The whole of this region is occupied by two Arab tribes, the Kezails and the Beni-Lams, who provide the corn and animal food necessary for the subsistence of the inhabitants of Bagdad and Bassora.

'The ground is so fertile here,' our author informs us, 'that the rice produces a most extraordinary return. A single grain yields six or seven stalks, and each stalk bears 50 grains. The sowing commences in January and February, but the harvest does not take place at the same time with respect to every kind of grain; the barley ripens in June, the wheat and mace in July, and the rice in August.'

When these two tribes revolt, which frequently happens, a famine is experienced at Bagdad, and the pacha has considerable difficulty in keeping terms with them.

Hilla is near the ruins of the ancient Babylon, but the remains of this celebrated city do not furnish any idea of its former splendour. They consist of heaps of rubbish only, so that we may now say of Babylon what Lucan said of Troy, *'etiam periére ruinae.'*

The author remarks, that

'these heaps of rubbish, which bear the stamp of the highest antiquity, are interesting to the curious, merely from the ideas attached to them. They have nothing imposing in their appearance, like the ruins of Palmyra, Balbec, and Persepolis, among which we cannot take a single step, without stumbling upon magnificent monuments of sculpture and architecture. The ruins of Babylon, on the contrary, consist of rude heaps of earth, which inspire rather sadness and horror, than admiration and pleasure. Several celebrated travellers have, therefore, been of opinion, that these ruins were not a sufficient proof of the situation of this celebrated capital, but we may observe, that it has been the fate of all the ancient cities which were built of bricks dried in the sun, to be known only in the annals of history, while no imposing vestige of their former splendour is left to mark with certainty the place which they occupied.'

‘However this may be, the ruins of Babylon have become, in some measure, a kind of subsistence for the Arabs: by continually digging in the ground, they frequently find medals of bronze, silver and even gold, besides other objects of value, such as vases, idols of metal, utensils, gems, &c.: they know also how to turn to account the Babylonian bricks, which they carry in boats to Bagdad, where they sell them to strangers to considerable advantage.’

The author afterwards remarks, that if an European government wished to obtain the formal consent of the Porte to dig for antiquities in the environs of Hilla, the expence would speedily be repaid by the interesting and curious discoveries likely to be made.

In the environs of the ruins of Babylon, are those of Coufa, a city celebrated in the annals of Islamism; and a little way farther on, are the villages of *Imam-Ali* and *Imam-Hussein*, places celebrated by the pilgrimages of the Persians, because they contain the tombs of the son-in-law and grandson of the prophet. But the village of Imam-Hussein was pillaged and barbarously laid in ashes in 1801 by the Wahabis, who carried off all the treasures, after having massacred the inhabitants. On the Tigris, below Bagdad, are the ruins of the cities of *Seleucia* and *Ctesiphon*, at present called *el Madain*, i. e. *the Cities*, in one of which are still to be seen the remains of a building, supposed to have been erected by the great Nouschirwan, who, as the author informs us, is celebrated in the *Gulistan* of the Persian writer Sadi. M. Sacy, however, learnedly observes in a note, that the prince mentioned by Sadi, at least if the text of the *Gulistan* is to be literally followed, is Feridoun, a king of Persia of the dynasty of the Pischdadis. We think we have met with a drawing of this monument in a late journey overland from India by an English traveller.

In the heart of the Pachalick of Bagdad, there is another pachalick, which is nevertheless independent of it, and is called *Moussol*. It is rather surprising to meet with such a distribution in the governments of the Ottoman empire; but the Porte, conscious of its imbecility, voluntarily permits this awkward arrangement for the sake of having a sentinel near a powerful governor, who, from his distant position, might frequently be inclined to throw off the yoke. The Turkish cabinet lately made the dignity of Pacha of *Moussol* hereditary in the reigning family, in order to secure their allegiance; but the insignificance of their territory, and its situation in the midst of the states of a far more powerful neighbour, places its pachas in such a degree of dependence, that they court the

good offices of so formidable a potentate by assiduous homage, and by furnishing him with troops and subsidies when he goes to war. The government in question includes the city of Moussol and a great part of Mesopotamia.

Moussol, which is about 100 leagues distant from Bagdad, is situated on the western bank of the Tigris. This city is not near so large as Bagdad, but it is nearly as populous: it is defended by a wretched wall, with a ditch now filled up, and about a dozen pieces of old cannon, the only use now made of which is to observe certain civil and religious ceremonies. It resisted, however, the army of Nadir Schah, who twice besieged it in vain. Most of the buildings are stone, and the inhabitants, among whom are about 5000 Christians, are active, industrious, and attached to commerce. They follow several useful branches of manufacture, such as dyeing, calico printing, tanning, stone-cutting, &c. It is from this city that the cotton goods, called *muslins*, derive their name. The surrounding country is beautiful and highly cultivated, and gives the appellation of *verdant* to Moussol. This being a halting place for the caravans, the pacha is obliged to keep in pay a great number of troops to secure the travellers from molestation on the part of the various Arab tribes, which swarm in these districts.

The present pacha of Moussol, without being either inhuman or oppressive, nevertheless uses a considerable degree of severity towards the inhabitants of his pachalick, for their mutinous character causes frequent disturbances in the country. His revenues are moderate, in comparison with those of the pacha of Bagdad; but as he is economical and prudent, he knows how to regulate his expenditure by his income, and manages his financial concerns with great sagacity. The tribe of the *Yezidis* are within his jurisdiction, and he is frequently called upon to repress their irregularities. This tribe inhabits the mountain of *Singiar*, which is in the midst of Mesopotamia, and we shall have occasion to allude to them presently. Facing Moussol, on the opposite side of the Tigris, was the ancient Nineveh, of which some ruins are still to be seen, and on the site of which the Turks pay adoration to a tomb which they call the *Tomb of Jonas*.

The Dominicans have been long established at Moussol, under the pretext of practising medicine. Here they keep up the character of Christians, and on account of their benevolent offices, enjoy such a high degree of public consideration, that the Turks regard their convent as an inviolable asylum.

Our anonymous author gives some details on the manners of the Arabs, in which we find nothing new, and furnishes us

with a list of the various Arab tribes which compose the Pachalick of Bagdad, but which, as his editor assures us, is not correct. The account which he gives at this part of his work of the commerce of Bagdad, Bassora, and Aleppo, has been frequently anticipated by English travellers, and has been rendered familiar to every reader in this country.

We come now to the most original and perhaps the most interesting parts of the work. These are the descriptions of the Wahabis and the Yezidis, two powerful and numerous tribes of Arabs, whose existence was perhaps formerly unknown to most European readers. The Wahabis have for several years waged a successful war of liberty and independence against the despotism of the Turks, and have now, if we may believe the foreign journals, erected themselves into an independent state. Their history has, therefore, excited considerable interest, and it is gratifying to be enabled to present a sketch of it to our readers, taken from by far the best account of them.

The author informs us, that the Wahabis are the remains of the Karmathians, a tribe of Arabs, who inhabited the southern shores of the Persian Gulph, and who, 300 years after the establishment of Mahometism, attempted to overturn it. These Karmathians being afterwards dispersed, gave rise to the various nations or sects called Batenians, Druzes, Nozairiens, Mutualis, and Assassins. It should seem, however, that part of the Karmathians remained in their native country, and from them originated the sect now called Wahabis, from one of their chiefs, Abd-el-Wahab.

It is only 50 years since the Wahabis were first known as a distinct people. Formerly, they were a part of the small tribe of Iregedj Arabs, but a Scheik of the name of Mahomet, son of the above Abd-el-Wahab, being ambitious to become a prophet, suddenly assumed a tone of authority which generally subjugates vulgar minds, susceptible of enthusiasm, and uniting boldness to the art of persuasion, he succeeded in establishing his new doctrines. He preached pure deism, and refused the honours of a prophet to Mahomet, regarding him only as a just and virtuous man, who deserved from his piety to be favoured of the deity, and appointed executor of the divine decrees. He admits the Koran, however, as a book written in Heaven by the hands of the angels, and this book was always the base of his creed; but he rejected all the traditions with which the Mussulmen accompany it, commenting on it himself in his own way, and thus becoming rather the reformer of Mahometism, than the founder of a new creed.

In order to strengthen his doctrines, he associated in his belief Ebu-Sehouel, Prince of Dreyeh, and El-Ahsa, an ambitious man, like himself, desirous of power. The latter saw in the projects of the reformer a pretext for attacking all the tribes who would not adopt the new dogmas, and thus found means to increase his own power. He received Mahomet with great kindness, and promised to do every thing he could to propagate the new doctrines. Raising an army, therefore, he fell suddenly upon the petty tribes adjoining, and forced them to acknowledge the new tenets. Contrary to the ancient usage of the Arabs, which prohibits individuals of one tribe from contracting marriages with those of another, he confounded them with each other, and formed out of them a distinct nation, which became formidable to all around them. He took a tenth from all the tribes whom he conquered, not only in flocks and provisions, but also in the male population, and thus acquired an immense army. At his death, he had subjugated all the people of the desert, from the Persian Gulph to Aleppo and Damascus, and his power extended to the shores of the Red Sea.

Abd Elazis, his son, not less politic nor less ambitious, and even more cruel than his father, knew how to profit by his conquests, and increased them. If any tribe refused submission, he immediately ordered every person to be put to the sword, with the exception of the women, who, as our author informs us, have been always highly respected by the Wahabis. His motto was like Mahomet's, *Believe or Die*; and when he arrived in the territory of any tribe which he wished to conquer, he sent to the scheik or chief, a letter to the following tenor:

‘Abd Elazis to the tribe of — greeting: God ordains that you should believe in the Koran, as I have explained it: be not of the number of the infidels, who have perverted the sacred text, and who give a companion to the sole creator and sovereign of all things. Yield to my intreaties, and be converted, or expect to perish by the avenging sword which Heaven has put into my hands to exterminate the idolatrous.’

This authoritative summons, backed by a numerous army, seldom failed to produce the desired effect.

On the other hand, the scheik Maliomet, in order to encourage his troops, told them, that

‘the most high God fights with you: he means to destroy all those who despise the belief which he has taught you, conform then to his commandments; you will find an earthly recompence for your fatigues in the booty which your arms shall acquire,

and on high you will find eternal enjoyments, which your favour and your exploits in the cause of salvation, have prepared.'

By such incentives, Mahomet formed an army of enthusiasts, who braved dangers and death with a courage more than human, and who regarded a mortal wound as a real blessing, since they imagined that it hastened the moment of their eternal felicity.

Abd-Elazis formed in this manner an army which was said to amount to a hundred or a hundred and twenty thousand men, with which he attacked states far more powerful than any collection of Arab tribes. He stripped the Pacha of Bagdad of what he possessed on the south bank of the Persian Gulph, on the side of El-Katif; and the Wahabis still daily threaten the city of Bassora, which must fall an easy prey to them, as the soldiers who garrison it have been mostly converted to Wahabism.

The Turks being thus menaced in their most valuable possessions, took the field against the Wahabis in 1801, and Suleiman, Pacha of Bagdad, was ordered to attack them in person. This officer collected as many troops as he could, of which he gave the command to his Kiaya, or Secretary Ali, who afterwards succeeded him. Ali, with an ill provided army, marched 90 leagues in less than two months, to attack the Wahabis in the heart of their country, and he might have carried desolation and terror among them, if he had been willing, but having been betrayed, as it is said, by an Arab chief, or rather having received money from Abd-Elazis, he returned to Bagdad without having done any thing.

An expedition like this only encouraged the Wahabis. Abd-Elazis presented himself with 15,000 men, before the city of Imam Hussein, without being expected. This place, which had become rich in consequence of the piety of the Schiites, of which it is one of the principal pilgrimage stations, and by the liberality of the kings of Persia, who had lavished their munificence upon it, was pillaged by the Wahabis, who ravaged it with fire and sword. The cruelties which they exercised in this place, were unheard of, and in this instance they seem not to have adhered to their accustomed humanity; for women, old men, and children, perished indiscriminately under the sword, and according to our author, the wombs of mothers were ripped up and their infant burdens often cut to pieces before the unhappy victims closed their eyes in death. The pillage lasted two days and two nights, and the Wahabis carried off two hundred camel loads of booty.

The news of this disaster spread consternation in Bagdad and the court of Persia loudly complained, both of the conduct of the Wahabis and of the reprehensible forbearance of Aly-Kiaya, in his expedition against them. The Persians even threatened to send an army against them, but the Pacha of Bagdad knew how to appease the King of Persia, and nothing more was thought of than to put out of the way every thing that was exposed to the ravages of this barbarous sect. In the meantime, the terror which this sanguinary expedition had inspired among the inhabitants of the desert, did not serve a little to increase the conquests of the Wahabis.

Abd-Elazis profited by this disposition of the surrounding tribes, and in 1803 marched 100,000 Wahabis under his son Schoud, against the city of Mecca, which the Mussulmen call the *Holy City*, and the possession of which is the first and most sacred title of the Grand Seignior. He thought that if he could seize upon Mecca, and retain it, he would acquire in the eyes of the Turks the character of a divine legate. The grand seignior is the natural born protector of the cities of Mecca and Medina, but their government is confided to sheriffs or princes born in the country. The sheriffdom of Mecca was then contested by two brothers, whose disputes Abd-Elazis contrived to foment, and thus obtained possession of the city for himself.

During this period, Abdallah Pacha, Governor of Damascus, who conducted the caravan which goes every year from that city to Mecca, being on his usual journey, was informed of what was passing, and communicated his information to the Porte. Nevertheless he continued his route, and when he was a short distance from Mecca, he wrote to Schoud, to know what were his intentions. The latter replied, that he was not come to fight the Turks, that the caravan might enter freely into Mecca, on condition, however, of not remaining more than three days, and assured him that he would be answerable for the safety of the pilgrims himself. The Pacha of Damascus, like a prudent general, did not interfere with any thing but what belonged to his caravan, and left Mecca punctually at the time fixed, taking his way for Medina. Schoud instantly seized upon Mecca, which having made no resistance, experienced none of the atrocities which generally signalize the conquests of the Wahabis. Schoud, according to the principles of his sect, merely demolishing all the sacred mausoleums erected within or around the *Caba*, or sacred temple, and the shops and warehouses which were constructed near it, carrying off the rich golden tissue which covered the tomb of Abraham, and appropriating to himself

all the objects of luxury and valuable effects which the city contained. He respected the sacred building itself, however, founding that respect upon the text of the Koran, which regards it as the most ancient temple which the hand of man had raised to the Creator.

From Mecca, Schoud marched towards the city of Dgedda, into which the scherif whom he had displaced, had thrown himself. Besides this, Dgedda was defended by an Ottoman pacha, and as it was well fortified and had a good garrison, the Wahabis failed in their attempts to take it. Schoud thought to console himself for this defeat, by attacking Medina, but he was not more fortunate, and the garrison which he had left at Mecca, having been driven out by the Turks, he was obliged to retire to his own country. He arrived just in time to witness the assassination of his father, who was killed on the 13th of November of that year by a fanatic, who became a Wahabite as a cloak to his revenge. The assassin had lost his three sons in the massacre at Imam-Hussein, and thought to revenge himself upon its author, by poignarding Abd-Elazis at a moment when he least expected it. The assassin was burned alive.

These various checks did not cool the ardour of the Wahabis. Schoud succeeded his father, and the scheik, Mohammed, who was dead, had been succeeded by his son, Hussein, although he was blind. Under these two new chiefs, the Wahabis made new conquests. In 1804, they drove the Imam of Mascat from his states, and having placed his infant son in his place, they reigned in his name. The father retired to Bagdad, where he asked assistance from Ali Pacha, who promised to aid him powerfully. Ali in fact raised a great army for the purpose of again taking the field against the Wahabis. He set out from Bagdad on the 13th of November, 1804, exactly a year after the assassination of Abd-Elazis, and encamped near Imam-Ali, but whether he received discouraging intelligence from the Imam of Mascat, who had returned into his principality in order to attack the Wahabis, or thought himself too weak to meet these formidable enemies, he contented himself with protecting his pachalick on the side of the desert, and re-entered Bagdad in the middle of 1805.

The Wahabis having thus enlarged their territories, and finding that they were dreaded by their most powerful neighbours, became more audacious. In the same year, they marched against Medina, which they entered and drenched in human blood, in order to revenge the checks they had experienced there two years before. They destroyed the

tomb of the prophet Mahomet, and thence proceeded to Mecca, which made no resistance, but which nevertheless experienced the barbarities of these reformers, who put to the sword all who did not embrace their doctrines. They destroyed all the public buildings of this celebrated city, killed the ministers of religion, razed the mosques and left the *Coba* only standing in the midst of the ruins of all the monuments which surrounded it. From Mecca they proceeded to Dgedda, where they repeated the same scenes of horror. Finally, they no longer hesitated to attack the caravan of pilgrims coming from Damascus, which they pillaged of the sacred coffer, containing the rich presents of the grand seignior.

After such events they no longer kept terms with the Turks. In the same year a numerous body of their troops marched towards Zeber, Bassora, and Imam-Ali. They appeared before the latter place on the 27th of April, and they would have carried it by assault, but for the imprudence of their chiefs, who made an harangue to them, while he ought to have led them on to action. Driven from this city they threw themselves upon Semawhat, where they were not more successful, and then returned to their own country: in 1807 they again surprized and pillaged the caravan on its way to Mecca; they then directed their steps towards the Euphrates, in order to intercept the caravans of the desert, and fell upon the unfortunate city of Ava, in which they renewed the scenes of horror which had taken place five years before in Imam-Hussein. In 1808 they advanced on the road towards Bassora, which, after some adverse fortune, they succeeded in capturing.

The author concludes his narrative by hazarding the conjecture that the Wahabis will one day erect a sovereignty in Asia, which will rival, if not overturn, the Ottoman empire, and perhaps carry their victorious arms to India or Europe. That they may succeed against the imbecile native powers of India, if led into the field by European leaders, there can be little doubt, but it is highly absurd to suppose that they could make any impression on modern Europe while the present military system exists.

An account of another singular tribe of Arabs closes this part of the volume. This has been subjoined by M. de Sacy, and he confesses that he has partly taken it from an Italian work published at Berlin in 1807, and entitled *Viaggi e opuscoli diversi di Dominico Sestini*. The account in question is not from the pen of Sestini himself however, but was given him by father Garzoni, a Dominican friar, settled

at Moussol. The sect of the Yezidis is more numerous than is generally believed. Several travellers have only mentioned those who inhabit the mountain of Singiar in the middle of Mesopotamia; but there are several other tribes to the eastward of the Tigris, and it is in this last district that their grand place of assembling is near the tomb of one of their ancient scheiks. Their tribes are scattered through the districts of Diarbekir, Gezireh, Amadia, and Gioulamerk; but the most considerable is in the mountain of Singiar on the frontier of the pachalicks of Moussol and Bagdad. These people, who are descended from the Kurdi, and who speak the same language, take their name from a scheik who was called Yezid, the founder of their religion, and the declared enemy of the family of Ali.

‘The doctrine which they profess,’ says the author, ‘is a mixture of Manicheism, Mahometism, and the creed of the ancient Persians. It is preserved among them by tradition, and transmitted from father to son without the help of any book, for they are prohibited from learning to read and write. This want of books without doubt is the reason that the Mahometan historians speak in a scornful manner of this sect, and designate them as a people addicted to blasphemy, cruel, barbarous, accursed of God, and infidels to the religion of the prophet. In consequence of this, no certain idea can be procured relative to the creed of the Yezidis, except what can be acquired from actual observation.

The Yezidis hold it as a first principle to secure the friendship of the devil, whom they describe equally with mankind as the creature of the sovereign being, and who may one day be received into favour with God. They say that the Deity ordains things, but entrusts the execution of his orders to subordinate beings. Thus they conceive that the most holy personages have been possessed of the devil, not even excepting Moses, Jesus Christ, and Mahomet, and in the latter they assert that this demon was most strangely manifested. According to this opinion, they respect this malevolent being, and they even avoid pronouncing his name; and if any person should happen to curse the devil in their presence, he would run the risk of being mal-treated, or even put to death. They also pay a certain kind of adoration to the sun, but this act is always concealed from view, so that no person out of the pale of their creed can describe it.

They have neither fastings nor prayers, and as a justification for the omission of these acts of devotion, they say that the scheik Yezid has made satisfaction for them to the end

of the world. They visit the christian converts, however, in their neighbourhood, when they are sick, and even make offerings to them, but they never enter the mosques of the Turks. They hold an assembly on the 10th of the moon of August, every year, near the tomb of one of their scheiks in Amadia. They proceed to the place in troops from all quarters, with their wives; and the roads are not safe at this period, for they rob and murder every person they meet. This assembly lasts a day and a night, and it is said that after having eaten and drunk heartily, they extinguish the lights, and no person speaks a word until day-break, when the whole begin to retire.

The chief of their religion at present is the Scheik, who governs the tribe in Amadia. This chief has one under him, who has almost as much power as himself, and who once under the pretext of an inspiration from the devil, succeeded in entirely changing one of the most ancient customs of the nation. The Yezidis are bitter enemies to the Turks, whom they kill, whenever they can, with impunity; and the pacha of Amadia, who is a Kurdis Tartar, always keeps an executioner of the Yezidi tribe, on account of the pleasure they feel in shedding Ottoman blood.

The Yezidis are described as brave and good soldiers, and the pachas employ them willingly in their armies, but they are cruel and dishonest to an excess. They use match lock guns with pikes. The most noble of these tribes is the Amadian, but the most numerous inhabits the Singiar mountain. This last tribe is divided into two parts, governed by two chiefs, and can bring into the field more than 6000 fuzileers, without wanting cavalry armed with lances. They are always at war with the Arabs who inhabit Mesopotamia and the Pachas of Bagdad, and Moussol have frequently tried to subdue them without success.

A curious collection of Persian poetry closes the volume. This consists of translations by the anonymous author, from living poets, and among these we found some odes and songs by no less a personage than the present king of Persia. These were presented by his majesty to General Gardanne, the French ambassador, by whom they were given to our author. We cannot say any thing in their praise.

ART. VI.—*Histoire du Feld-Marshal Souwarof.*

The Life of Field Marshal Suwarrow, connected with the History of his own Time; with Considerations on the principal political and military Events in which he was engaged in the Eighteenth Century. By L. M. P. de Laverite, formerly Officer of Dragoons. Paris, 1809. London, Dulau, 8vo.

THE life of Suwarrow forms a brilliant period in the military annals of Russia. His successes were constant and uniform, and he experienced no reverses. Fortune, which seems to delight in a capricious volatility, favoured him in the field with more than her usual constancy, though in the calmer period of his life, she seems to have tormented him by the intrigues of his enemies in the cabinet. His glory did not escape the polluted breath of detraction. Detraction indeed seems often to be the price, which glory has to pay for its splendid superiority.

The genius of Suwarrow was admirably adapted to the troops over which he was placed. His manners and his sentiments had not received that high degree of culture and polish, which would have rendered it disgusting to command an army, which was hardly raised a degree above the rank of barbarians, and to associate with officers who were very imperfectly civilized. The native sagacity, the coarse enthusiasm, and the accommodating temper of Suwarrow, fitted him to make the best use of the ignorance, the superstition, and the ferocity of his soldiers; and by the ascendant which he acquired to form them into qualities, which rendered them terrible to their enemies, and seemed to chain victory to the banners under which they fought. Suwarrow, though he appeared at first view under the control of a mind, which did not stay to methodize its conceptions, and to act with deliberation and foresight, made war upon a system; yet it was a system of his own, but accommodated with singular felicity, to the circumstances in which he was placed, and to the troops which he led into the field.

Suwarrow was born in Livonia in 1730, of an ancient and noble family. His grandfather, after the Swedes had ceded Livonia to Peter the Great, entered into the service of that monarch. His father, Basil, was employed in several negotiations by the Russian government. Young Suwarrow was first destined to some civil occupation; but he soon showed a decided propensity for a military life. This inclination was

strengthened by the historical works which were recommended to his perusal. He saw only models of imitation in the heroes of ancient and modern times. But Charles XII. is said to have become at a very early period, the object of his enthusiastic admiration; and the character of Suwarrow will be found to offer many points of resemblance to that of the Swedish hero.

Suwarrow rose from the rank of a private in a regiment of guards; and it was not till 1749, at the age of nineteen, that he became a subaltern. Though his promotion was thus retarded, yet the practical acquaintance which he acquired of the state, the habits and sentiments of the common soldier, may probably have contributed to develop those qualities which enabled him, in a subsequent period, to acquire the love and the confidence of his troops, and to inspire them with that enthusiasm of obedience, which he always experienced, and to which he was so much indebted for his success.

In 1757 Suwarrow had been gradually advanced to the rank of lieutenant-colonel. He was then sent to take a part in what is called the seven years war. In this contest Prussia had to contend against three of the most powerful states in Europe, each of which seemed sufficiently powerful to crush her to atoms; but the coalition which was intended to aggrandize their mutual strength, only served to weaken it by dividing their interest. The annihilation of the house of Brandenburg, though contrary to the real interest both of Russia and of France, to each of whom she was a barrier against the ambition of both, seemed to have been determined, and to be approaching, but it was prevented by the genius of one man, such as nature seems, at times, to delight in opposing to the combined courage and ability of whole nations. Austria had a more direct interest than either France or Russia, in the extinction of the court of Berlin, as Frederic, who merited the name of Great, by uniting the protestant powers of Germany under his banners, seemed capable of defeating the long-cherished wish of the ambitious house of Lorraine, to annex the different states of Germany to her hereditary dominions.

We shall not detail the conduct of Suwarrow in the seven years war, in which fortunately perhaps for the Prussian monarch, he had only a subordinate command. The Russian army was under the orders of Field-Marshal Soltikoff. This army, which afterwards became under the auspices of Suwarrow, so rapid and energetic in its movements, was at this period very tardy in its pace, and sluggish in its operations,

But in these campaigns, Suwarrow enjoyed a school for instruction in observing the conduct of Frederic, and in contemplating the great results of his vigour and his promptitude. These lessons do not appear to have been thrown away upon Suwarrow.

The battle of Kunersdorf in 1759, was the first in which Suwarrow was present; when the skilful manœuvres and enlightened heroism of the Prussian monarch and his troops, were defeated by the torpid fearlessness and insensate courage of soldiers, who were but very imperfectly instructed in what is called the *art* of war. If Marshal Soltikoff had followed up the brilliant victory, which he obtained on this occasion, with the vigorous alacrity which Suwarrow displayed in his campaigns against the Ottomans and the French, the Prussian monarch would probably have been lost without resource. In 1760 Suwarrow was present at the spoliation of Berlin, when the Prussian monarch, who was obliged to concentrate his troops, and had not sufficient force to make head at once against all his enemies, was compelled to abandon his capital to an irruption of barbarians, who destroyed with indiscriminate ravage the establishments, which his taste and his genius, seconded by a wise economy, had erected for the benefit of his states and the embellishment of his residence.

After the destruction of Peter III. in 1762, Suwarrow received the commission of colonel, and was appointed to the command of the regiment of Astrachan, which was then quartered at Petersburg. Catharine was scarcely seated on the throne, when she began to intermeddle in the affairs of Poland; and she had not long to seek for pretexts in the distractions of that unfortunate country. On the death of Frederic Augustus III. in 1763, she procured the election of her favourite and lover to the crown, in opposition to the wishes of the majority of the nation. In Poniatowski, Catharine undoubtedly expected to find a ready instrument for the execution of her ulterior designs on the independence of the Poles. A Russian army was marched into Poland. A confederation of Polish nobles and gentlemen was hastily formed to deliver their country from the foreign yoke with which it was threatened. At this epoch Suwarrow, raised to the rank of brigadier, was sent into Poland, where he served under the Count Weymarn. In 1771, he had to oppose Dumouriez, whom the French government had sent into Poland with some other officers to assist in organizing and disciplining the forces of the confederates. Suwarrow by the astonishing rapidity of his movements overcame those forces in detail; he seemed to pass with the velocity and the force

of lightning through the different provinces where the Polish patriots were assembled. After he had once defeated his enemy, he never gave him time to recover from the blow; but pursued him till he was rendered incapable of farther hostility or resistance.

The vigilance and energy of Dumourier were surpassed by those of Suwarrow. The French general, after sustaining successive defeats, was obliged to retire with the remnant of the forces which he could collect under the cannon of the fortress of Landsron, in the palatinate, and placed on a summit of the Carpathian mountains, which commands the plain. Suwarrow resolved to attack him in this formidable position. This was one of those military efforts in which success seems ensured by the mere intrepidity of the attempt. Dumourier was driven from his entrenchments, and forced to fly with a small body of French cavalry. In the space of seventeen days after the battle of Landsron, Suwarrow traversed a space of one hundred leagues, in a country intersected with forests and morasses, and never remained forty-eight hours without fighting. In 1772, the forces of the confederates were entirely subdued, and Prussia and Austria, in an evil hour for themselves and for Europe, but seduced by a narrow and selfish policy, consented to cooperate with Russia in the first partition of Poland. They thus exhibited to the world an example of outraging the rights of nations, which revolutionary France has since followed to such a tremendous extent, and the consequences of which have reacted with such a dreadful retribution on the courts of Vienna and of Berlin.

Suwarrow returned to Petersburg to enjoy the brilliant reputation which he had acquired, and to receive the honours which his military services had merited, and which Catharine knew so well and so appropriately to bestow. In 1773 Suwarrow departed from Petersburg to take part in the war against the Turks. He had the command of a considerable detachment; he particularly distinguished himself by the attack and capture of the important post of Tourtourskai, which the Turks occupied on the right bank of the Danube, where he burned the flotilla of the enemy, and the magazines which they had collected in the town. After the departure of the Russians, the Turks again occupied this post with fresh troops and strengthened the fortifications. Suwarrow resolved again to drive the enemy from this position. He crossed the Danube; the Turks defended their entrenchments with the utmost obstinacy; they disputed every inch of ground, and the conflict was most sanguinary. The Russians were at

last victorious, and the whole Turkish camp fell into their hands. In the following year, 1774, Suwarrow was raised to the rank of lieutenant general. Peace was re-established between the Russians and Turks in the same year.

The rebellion of the famous Cosack Pugatchef next afforded Suwarrow an opportunity of exerting his military talents. This rebellion had, at one period, assumed a most formidable appearance. Pugatchef had advanced into the heart of Russia, and threatened Moscow. Numerous and bloody conflicts were necessary to reduce the mass of insurgents. The unfortunate chief, who had been compelled to swim over the Volga, was betrayed in his adversity by three of his most confidential friends, and delivered up to the Russians. Pugatchef was executed at Moscow.

In 1775 Suwarrow, then at the age of forty-five, married Barba-Ivanovna, the daughter of prince Ivan-Prosorowski. This event, in point of happiness, is said not to have answered his expectation.

Catharine had forced the grand seignior to acknowledge the independence of the Tartars of the Crimea. This independence she soon afterwards resolved to convert into subjection to her own sovereign will. Potemkin, who acts such a conspicuous part in the reign of Catharine, is said to have regarded the Crimea as the key to the Ottoman empire; and he thought that the crown of Constantinople was reserved for him, who held in his hands the sceptre of Tauris. Potemkin was at once, as the author well remarks, an ordinary and an extraordinary man; both great and little, strenuous and indolent, enterprising and supine, firm and consistent in some of his projects, irresolute and capricious in others, and never nice nor scrupulous in the choice of means.

The Tartars in the Crimea were divided into three factions, one of which desired the protection of Russia, the other that of the Porte, and the third absolute independence on either. The reigning khan, Devlet Guerai, was a zealous Mahometan. Potemkin conducted his intrigues so as to strengthen the Russian faction, and to weaken the other two. On some frivolous pretext, he ordered a body of Russian troops to march into the Crimea. Devlet Guerai was intimidated into flight. A khan, more obsequious to the will of the Russian sovereign was substituted in his place. He very courteously requests the protection of a Russian army; and Suwarrow was immediately ordered to occupy the Crimea. The khan, who was but the shadow of a sovereign, was induced by a bribe to resign his crown to Catharine, who thus very quietly, but we cannot say very justly, acquired the do-

mination of the Crimea, one of the objects of her inordinate ambition.

Suwarrow was afterwards appointed to the command of the Kuban, where the inhabitants did not seem patiently to endure the Russian yoke. On this occasion he is said to have given a grand gala to the hordes of Nogay Tartars. Three thousand of these people were present at the first feast, and six thousand at the second. For the last entertainment Suwarrow provided a hecatomb of oxen, eight hundred sheep, and thirty thousand pints of brandy. While the heads of the Tartars were heated with this fiery beverage, they set no bounds to their devotion to the Russian sovereign, whose health they drank with all the enthusiasm of grateful loyalty. But the fumes of the intoxicating potion had no sooner evaporated than they repented of their oaths. The transient complacency of servitude was succeeded by the spirit of revolt. The insurgent khans retired with their friends to the fastnesses of the Caucasus. They were pursued by Suwarrow; but he hardly ever had more difficulties to vanquish than on the present occasion, from the peculiar nature of the country, which at every step presented innumerable obstacles. These were at length overcome by the patience of the troops, encouraged by the exhilarating example of the general. Suwarrow, according to the practice which he had early adopted, and never relinquished, was always in the midst of his soldiers, in those periods of toil, of privation, and distress, when ill humour is most apt to arise, and discontent to be generated. There was no danger and no want which Suwarrow did not share. His fund of pleasantry, and even his grotesque buffoonery, which was admirably suited to the level of Russian barbarism, counteracted the dissatisfaction of his troops. But while Suwarrow was jovial and familiar with his soldiers, because he knew them to be propense to gaiety, he was more austere and reserved with his officers, because they were inclined to insubordination.

In 1786 Suwarrow obtained the rank of general. In 1787 the empress made a journey to take possession of her new conquest, or rather robbery of the Crimea. Her whole journey combined the pomp of a triumph, and the luxury of a festival. Suwarrow was stationed at Krementschouk, with a division of the army, where he was to amuse her during her stay, with the manœuvres of his troops. Catharine was highly pleased with her entertainment at Krementschouk. She made numerous promotions, and distributed her favours, her crosses, her ribbands, and her diamonds, with a liberal hand. While others were urging their claims, or manifesting their

avidity for honours or emoluments, Suwarrow stood aloof. He was either satisfied with the favours which he had received, or he disdained solicitation.

‘And you, general,’ said the empress to him with a smile of condescension, ‘is there nothing in which I can oblige you?’ ‘Madame,’ said the rough and caustic warrior, ‘I have only to request your majesty to pay for my lodging.’

The disinterestedness of Suwarrow was strikingly contrasted with the rapacity of the courtiers.

In 1787, the Turks, who penetrated the ulterior designs of Russia, and saw that both Catharine and Potemkin were ardently desiring, and secretly contriving the conquest of Constantinople, again declared war against their inveterate foe. Both the Turks and the Russians made the most vigorous preparations, which the ardour of conquest could excite on the one side, or the dread of subjugation could prompt on the other. Potemkin was generalissimo of the Russian forces, and he had under his orders the generals Repnin, Paul Potemkin, Suwarrow, Galitzin, Kutusow, Kaminski, and others. The Russians were at the same time assisted by a large army of Austrians, under the prince of Saxe Cobourg. The emperor Joseph II. of busy memory, had had an interview with Catharine on her journey to the Crimea; and these two autocrats agreed to a coalition, which, like many similar coalitions, was happily frustrated, for the conquest and the partition of the Turkish empire in Europe.

Suwarrow greatly distinguished himself, by his usual address, activity, and zeal, in the prosecution of this war. In the campaign of 1789, the Turks directed their principal efforts against the Austrians. The prince of Cobourg, who had made several large detachments from his army, was encamped about twelve miles from Fokshani, with an army of only eighteen thousand men, when he was menaced with an attack by fifty thousand Turks, one half of whom were cavalry, and who hoped to surround and annihilate him before he could receive any reinforcements. In this pressing exigency, Cobourg wrote to Suwarrow. Suwarrow instantly began his march with seven thousand chosen troops, and a few light pieces of artillery, but without any baggage. He traversed the most difficult mountains and forests, that he might deviate as little as possible from the most direct route; and without stopping at night, he performed an incredible march of twenty-four leagues in thirty-four hours. He arrived in time to succour Cobourg, and to anticipate the attack of the Turks. The camp of the Ottomans was carried at the point

of the bayonet; a dreadful carnage ensued, and their baggage and magazines became the prey of the victors. The emperor on this occasion wrote a handsome letter of thanks to Suwarrow. It was not the reinforcement which Suwarrow brought so much as his resolute and energetic presence, which saved the Austrians and crushed the Turks.

The battle of Fokshani was fought on the 21st of July, 1789. On the 16th of September following, the Prince of Cobourg, against whom the grand vizier was marching with an army of 100,000 men, again wrote to request the assistance of Suwarrow. The answer of Suwarrow was suited to his character, 'I am coming.' His march was as rapid as usual. His presence inspired the Austrians with as much courage as his own troops. The same effect was observed in Italy. The Austrian soldier does not want fervor, but the inferior officers have neither patriotism nor zeal, and the superior are too much shackled by the busy influence of the cabinet. The army of the grand vizier was defeated at Rimnik with an immense loss of men, baggage, and artillery. On this occasion the disproportion of force was very great. The Turkish army amounted to one hundred and ten thousand men, while that of the Austrians and Russians united did not exceed thirty thousand. This signal victory was appreciated by the empress as it deserved; and Suwarrow, by whose military genius it was obtained, was authorized to assume the surname of *Rymniksi*; and the empress made the 'conqueror of the grand vizier,' a present of a magnificent sword, and of a wreath of laurel sparkling with diamonds. He received the title of count of the Russian empire, and was invested with the military order of St. George, which was far from being indiscriminately bestowed, and was not conferred even on the favourite Potemkin till after the capture of Oczakow.

In 1790 the death of Joseph II. caused a change in the politics of the Austrian cabinet. Peace was made with the Turks, and the Russians were left alone to prosecute the war. The capture of Ismael, which happened this year, is one of the memorable exploits in the life of Suwarrow. Potemkin had laid siege to Ismael for seven months, without making any impression on this important fortress. The garrison was numerous and well provided with every necessary. The Turks, who regarded the place as a main bulwark of their empire, were instigated to defend it by every sentiment of patriotism, of religion, of honour, and of interest. The autumn had already passed; the Russians had hitherto been frustrated in every attempt, by the constancy of the Turkish garrison, and were preparing to retire into winter quarters,

when Suwarrow received orders from Potemkin, who was revelling like an eastern satrap at Bender, to repair with his division to Ismael, and to accomplish the capture, whatever it might cost.

The advanced season of the year did not permit Suwarrow to commence a formal siege; and after he had united his troops, he made every possible disposition for an immediate assault. He familiarised his soldiers with the idea of scaling the walls, though they were entire and seemed inaccessible, while they were, at the same time, garrisoned by an army as numerous as that of the besiegers. By his familiar intercourse, his coarse pleasantry, and his pointed remarks, Suwarrow had put his men in such good humour, had so completely acquired their affections and their confidence, and exalted their courage to such a pitch of enthusiasm, that nothing seemed too hazardous for them to attempt, nor too difficult to accomplish.

When Suwarrow had made the necessary preparations for effecting his purpose, he summoned the governor on the ninth of December, 1790, and on the following day to surrender the place. To the second summons the governor replied, that the waters of the Danube should cease to flow, and the sky should tumble to the earth, before he surrendered Ismael to the Russians. Suwarrow immediately replied that if the pacha did not hang out the white flag on that very day, he gave him his word of honour that the place should be taken by assault, and the garrison put to the sword. This menace the pacha did not deign to answer; but he forgot that it was the menace of Suwarrow.

At five the next morning the Russian army advanced in six columns to the attack. The Turks made no resistance till they came within sixty toises of the place, when they commenced a terrible discharge of case shot, which did much execution. This did not relax the march of the Russians. They reached the brink of the fosse which was filled with water. They made a passage with their fascines, and arrived at the foot of the ramparts, in spite of the fire of the Turks, whose artillery was now of no avail.

The Russians got ready their scaling ladders, assisted each other with emulous activity, fixed their bayonets in the interstices of the stones, and mounted the wall with an audacity which struck terror into their opponents, and for a time almost paralysed their resistance. By eight in the morning all the six columns, which had experienced different obstacles, had established themselves on the rampart. A tremendous species of conflict now began, of which we seldom find any

instance except in the wars of the Turks, or rather of the Turks and Russians, whose hatred is so violent and inveterate. In the interior of the walls of Ismael the Russians experienced the most vigorous resistance. The Turks contested every inch of ground. They fought with desperation in the streets and in the houses. Even the women armed themselves with poniards, and mingled in the furious fray. The Russians had to force their way into the centre of the town over heaps of carcasses, and through streams of blood. When they reached the principal square, they found a body of Tartars from the Crimea, and headed by a brother of their last khan. These kept their ground till they were cut down to a man. By two in the afternoon the Russians were complete masters of the place. The Turkish governor was killed, and almost all the officers and three fourths of the garrison had undergone the same fate. Suwarrow, according to his promise to the troops who had engaged in this desperate enterprize, abandoned Ismael to the pillage of the soldiery for three hours. This gave rise to new scenes of carnage and atrocity, over which humanity must wish to draw the veil.

After the capture of this important fortress, Suwarrow announced the news to the empress in these few words: 'The proud Ismael is at your feet;' and to Potemkin in a manner equally laconic, 'The Russian flag is flying on the walls of Ismael.' The spoil of different descriptions which was found at Ismael, is said to have amounted to sixteen millions of rubles. Of this immense booty, Suwarrow, with his usual disinterestedness, reserved nothing for himself.

Potemkin died in 1791; and in the month of December of the same year, Russia concluded a definitive treaty of peace with the Porte, by which she obtained the perpetual cession of the Kuban, the Crimea, Oczakow, and the country as far as the Dniester.

In 1794, we find Suwarrow employed to extinguish the reviving hopes of Polish liberty and independence. After several defeats, in one of which Kosciusko had been taken prisoner, the Polish chiefs retired with the remnant of their forces to the capital. Thirty thousand Poles were collected at Prague, a suburb of Warsaw, on the right bank of the Vistula. They secured themselves by a triple entrenchment, furnished with four hundred pieces of artillery and mortars. The suburb of Prague was itself fortified, so as to serve for a refuge to the Poles, and to render the assault doubly difficult to the Russians. On this assault, however, Suwarrow was resolved, though his whole force consisted of only twenty-two thousand men; but these were chosen troops, who had so

often conquered under his auspices. On the 25th of October, at five in the morning, the Russians commenced the attack on the formidable position of the Poles. After driving the latter from their entrenchments, the Russians penetrated into the fortifications of Prague itself, and began a terrible carnage in the streets and squares. Some thousands were massacred or drowned in the Vistula, in the sight of the inhabitants of Warsaw, who could afford them no relief. Thirteen thousand of the Poles are said to have fallen by the sword, one third of whom were the flower of the youth of Warsaw. More than two thousand were drowned in the Vistula; and fourteen thousand five hundred and eighty three were made prisoners. The capital submitted to the conqueror, and the silence of terror and of servitude soon prevailed in all the Polish provinces.

Thus in the space of about two months a nation of twelve millions of men, fighting for their liberties and their independence, provided with arms, and exalted with enthusiasm, were vanquished by twenty thousand troops, who were inspired by no other sentiment than that of entire devotion to an individual. This is a melancholy consideration for those who contemplate the history of man, and sigh to promote the progress of civil liberty and social improvement. It seems to mock the calculations of philosophy; and to prove that national freedom and independence are more at the mercy of accident than is commonly supposed, and cannot be acquired where the attempt is not wisely timed and begun under favourable circumstances.

On the death of Catharine in 1796, Suwarrow found himself no longer in favour at court. Some of the new regulations of Paul the First respecting the military guard provoked his sarcasms and excited his contempt. The old general was deprived of his command. He quitted the army and retired into privacy at Moscow. When Paul was about to be crowned at Moscow, Suwarrow was ordered to remove to a distance from that capital. The brave veteran asked the messenger what time was allowed him in which to make his preparations. 'Four hours,' was the reply. Oh! the emperor is too indulgent, said the marshal; an hour is sufficient for Suwarrow. A carriage was waiting at the door, but the hardy warrior said that he did not want such a piece of luxury to carry him into exile. He ordered a kibitka of the common kind; and in this common vehicle he made a journey of two hundred leagues, attended by a guard. When Suwarrow reached his place of exile, he found himself placed under a rigorous *surveillance*; and no one was permitted to approach

or to write to him. Suwarrow had now reached the advanced age of sixty-eight; but his frame was robust and his spirit invincible.

Suwarrow was afterwards called from this state of inaction, to exert his military genius in opposing the French and stemming the revolutionary torrent. Italy was the theatre on which he was to display his fortitude and his skill against the republicans. On the 14th of April, 1799, he arrived at Verona, which was then the head-quarters of the Austrian army.

The Austrians under General Kray had been successful in several previous encounters with the French, who had retired behind the Adda, where Moreau had lately succeeded to the command in the place of Scherer, whose conduct had lost the confidence of the soldiers. As soon as the first Russian column to the amount of ten thousand strong had joined the Austrian army, Suwarrow, conformably to his characteristic principle of rapid movement, determined to march immediately against the French, without leaving them time to recover from the dismay, which their first reverses had occasioned or to receive reinforcements. The Austro-Russian troops, full of confidence in their great leader, felt that energetic impulsion, which, when it pervades an army, wonderfully augments their physical strength, and affords the sure presage of victory. The Austrians divested, as if by a charm, of their natural phlegm, had become lively and enterprising; and the Russians were inflamed by an enthusiastic ardour, which superstition alone seemed capable of infusing into uncivilized ignorance, but which had been inspired by a long course of victories under the commanding genius of Suwarrow. This great general found himself at the head of eighty thousand men, who perhaps were never exceeded in bravery, and confidence in their chief.

On the 25th of April, Suwarrow came in presence of the enemy on the banks of the Adda. The French had destroyed the bridges and had planted artillery on the steep banks of the river. On the evening of the 26th of April, all the troops of Suwarrow had arrived; and he resolved to attack the French on the following day. This attack, though prosecuted under great disadvantages, from the obstacles which were presented by the rapid torrent of the Adda, was completely successful. The Cossacks, whom Suwarrow had taught to perform prodigies, charged the French cavalry several times with great success. The French were compelled to evacuate Lombardy with precipitation. Suwarrow became master of all the posts on the Po; and interrupted the communication between the armies in the south and in the north of Italy. He entered

Milan on the 28th, where, on meeting the archbishop, he alighted from his horse and requested his benediction. The old general, from former habit and from present policy, testified a great respect for the ecclesiastical authorities. In this instance, his conduct was usefully contrasted with the marked contempt of the French for the rites, as well as the ministers of religion.

The success of Suwarrow, though opposed by the genius of Moreau, was of the most brilliant kind. On the 20th of May, he entered Turin, made himself master of the whole of Piedmont, and menaced France on the side of Savoy and Dauphiny. Moreau, whose army was reduced to twenty thousand men, had retired into the territory of Genoa. Macdonald, whose forces amounted to thirty-five thousand men, was hastening from the south of Italy, and had already arrived in the plain between Parma and Placentia, where he threatened General Ott, who had been previously detached to occupy the defiles of the Apennines and oppose his passage. On the 17th of June, Suwarrow, whose rapid movements had frustrated the expectation of Macdonald, arrived in time to assist Ott. On the 18th, one of the most terrible conflicts ensued which is recorded in the revolutionary war. The French were posted near the Trebia, on the same field where Hannibal had vanquished the Romans two thousand years before. The two armies were nearly equal. The ground did not afford opportunities for complicated movements or subtile manœuvres. Suwarrow attacked the French army in three columns; and the charge was every where made with the bayonet. The French were driven over the Trebia, and, notwithstanding his usual activity, Suwarrow found his troops too much exhausted with fatigue to pursue the enemy. Macdonald, who hoped to be joined by Moreau, became the assailant of the Russians on the following day. But this attempt failed, and the French general was obliged to retreat, but not till after he had sustained a loss of 20,000 men, besides the greater part of his ammunition, baggage, and artillery.

On the 16th of August, Suwarrow attacked the French army which had been reinforced and placed under Joubert at Novi. Suwarrow himself, who had witnessed so many battles, said of this, that it was the most obstinate which he had ever fought. The attack of the Russians on the centre of the enemy was repelled with so much energy, that Suwarrow, doubtful of success, exclaimed '*What shall I be beaten then at the end of my career!*' Suwarrow three times in person directed a furious attack against the centre of the enemy; and he was three times repulsed; but the fourth onset was more success-

ful, and the victory was complete. The French retreated with the wreck of their army across the mountains to Genoa.

Thus, in the short period of five months, Suwarrow had become master of Italy. He had got possession, not by intrigue and bribery, not by the treachery and cowardice of the commanders and garrisons, but the force and terror of his arms, of all the strong places except Coni and Genoa, which alone remained in the power of the French. His first object had been to conquer the north of Italy, when he knew that the south must fall. For this purpose, he first directed all his efforts against the army of Moreau; and did not desist from his attacks till he had placed it, according to the French phrase, 'hors de combat,' or rendered it, incapable of further resistance. He then flew to the attack of Macdonald, whose army he almost totally annihilated.

After all these successes, which were so rapid as to surpass the common calculations of possibility, Suwarrow himself, by whose extraordinary energy and genius they were acquired, was doomed to be the victim of the artful intrigue and the miserable and short sighted policy of the Austrian court. The object of Suwarrow was to re-establish the Venetian republic, which had been sacrificed to the reciprocal rapacity of Austria and of France, and to restore Piedmont to the king of Sardinia. This was most consistent with common probity, and with those views with which Russia espoused the cause of the coalition. But the Austrian cabinet, always governed by a principle of sordid selfishness, hardly worthy to receive the denomination of ambition, secretly determined to retain the conquests which Suwarrow had acquired; and, instead of restoring them to their former possessors, to become what France now is, the paramount sovereign of the whole Italian peninsula. In order the more surely to effect this purpose, which was worthily frustrated in the end, Suwarrow was to be removed from the theatre of his splendid victories, and to be sent to take the command in Switzerland, where it seems to have been determined that both he and his army should be sacrificed to the pitiful jealousy of Austria.

The Russian army which followed Suwarrow into Italy, amounted to more than 40,000 effective troops; but, in the course of a few months, he had been so lavish of the blood of his own troops, in order to spare that of the Austrians, that when he received orders to march into Switzerland, it had been reduced to about 12,000 men. Suwarrow quitted Italy with reluctance; but his regret was not suffered to abate his usual military ardour. He began his difficult and laborious march. When he arrived at Bellinzoue, where the Austrians

had promised to have fifteen hundred mules ready to convey his baggage and ammunition, he found not a single mule ready for his use. He waited in vain eight days for their arrival. This was so much precious time irreparably lost, as in the interval Massena had attacked and overpowered at Zurich a body of Russians under Korjakof, and of Austrians under Hotze, which were to have reinforced his army. Suwarrow, after this irretrievable delay, was obliged to dismount his Cossacks and make use of their horses for the transport of his baggage and of provisions for eight days, within which time he hoped to form a junction with the Austrians under Hotze and his native troops under Korjakof. But when he arrived in the *Muttenthal*, which he reached after an obstinate resistance from the French on the way, he for the first time learned the entire defeat of the Russian and Austrian arms which we have just mentioned.

Here Suwarrow instantly saw and felt all the hazard and perplexity of his situation. He was surrounded by the enemy and placed in circumstances in which retreat seemed impossible. The *Muttenthal*, or valley of the Muten, in which he was placed, was compassed by frightful precipices, from which he could escape only by three roads or paths, all of which were occupied by the French. The lion now seemed caught in the toils; and his destruction was thought certain. But Suwarrow preserved his equanimity; and became more daring and terrible as his situation became more perilous. He advanced towards a column of Massena's army, which he dispersed like dust. This success afforded a short respite; but his position was scarcely less critical. Hardly any thing but a miracle could effect his deliverance; and this miracle he seemed to accomplish by his intrepidity. He determined to attempt a way by the path that led to Glarus. But this path was guarded by French troops; and it was so narrow as hardly to allow two persons to walk abreast. On the left was a perpendicular rock, and on the right the lake of Kloenthaler. This path had besides been purposely obstructed by trunks of trees and masses of rock, while it was exposed to the fire of the enemy's artillery from the other side of the lake. Suwarrow was obliged to sustain this fire in flank, while he could only attack in front. But on this occasion the courage of the Russians was exalted to the level of their desperate situation. Every obstacle yielded to their valour, impetuosity, and perseverance. The path was soon cleared of the French troops, and the pursuit was so vigorous, that one of their advanced posts beat down another in its flight.

Suwarrow reached Glarus in safety. From this place he

pursued his march without interruption through Coire and Lindau into the heart of Germany. At the age of seventy, the Russian general had four times crossed the chain of the great Alps, and had endured incredible fatigue. But he preserved his serenity and firmness in every exigency, and no inquietude was ever visible in his countenance.

When the Austrians found Suwarrow determined to lead back the remainder of his army, they began to see their error; and, when it was too late, endeavoured to induce him to relinquish his design. But 'I have been deceived once,' said Suwarrow, 'and at my age, and with my experience, it would be disgraceful to expose myself to be made a dupe a second time.'

When Suwarrow arrived at St. Petersburg, after all his great and glorious services, he experienced a cold and ungracious reception from the emperor. The old general, who had experienced so many mortifications within the last few months, and whose victories were almost rendered the object of his regret, could not well brook this fresh stroke of adverse fortune. He felt all the pangs of ingratitude; and though history might have previously taught him the ingratitude of princes, yet it had not qualified him to endure the sensation with composure. The pang pierced to his very soul; he fell dangerously ill, and soon afterwards expired.

We have dwelt thus long on the life of Suwarrow, because 'taking him for all in all,' we consider him as one of the greatest men in the last century; and perhaps one of the greatest warriors in any age. Suwarrow has been stigmatized as barbarous; but if his conduct be compared with that of the most successful general, even among more civilized people, particularly in the present revolutionary war, he will be found to merit the designation of cruel, less than that of humane.

The leader of an army is often obliged to be sanguinary even from a principle of philanthropic calculation. He may consent to a carnage of five thousand men to-day to prevent that of ten thousand to-morrow. But while wars are continued, which we are far from justifying, and which we would willingly terminate, this conduct is rather a virtue than a vice, rather a topic for eulogy than invective. When Suwarrow made war, he made it in good earnest. He did not procrastinate the execution, he was not the friend of half measures, or the patron of little, narrow minded schemes and pitiful enterprizes. He knew and he felt war to be a terrible and revolting tragedy; and he endeavoured to bring it to a conclusion as soon as possible. In this was he wise or foolish,

humane or barbarous? Can we hesitate in the epithets which ought to be affixed to his memory?

Suwarrow was terrible in battle, but the vanquished experienced his clemency and forbearance. Cruelty is the attribute of a little mind; but the mind of Suwarrow was not of this class. The carnage of Ismael does not constitute the guilt of Suwarrow. It was necessitated by imperious circumstances. The town was carried by assault: and when the pillage had been promised to the soldiers as the incitement to an unparalleled enterprize, how was a general who merited the confidence of his troops to violate his word? Besides, what general was ever able in a moment to repress the fury of his soldiers where a town has been taken by storm?

As Suwarrow was not a cruel, neither was he a mercenary conqueror. Avarice constituted no part of his character. His disinterestedness was of the most splendid kind; and the French generals may look at it, and blush. Suwarrow was no spoiler! Can this be said of Napoleon?

No general perhaps ever exercised the same influence over his soldiers as Suwarrow. He seemed to have a complete ascendant at once over their physical and their moral nature, their bodies and their minds. Their devotedness contributed to the singular phenomenon in his history, that, though he fought so many battles, he was never beaten. His favourite saying was, that ‘the ball was foolish, but the bayonet wise.’ The latter was the great instrument of his victories.

Suwarrow, like Eugene, whose life we have exhibited in a former part of this appendix, did not suffer the attractions of love or sensuality to divert him from the path which he had embraced as the way to fame. He subsisted on the coarsest fare; he did not afford even the common men an opportunity of forming one invidious comparison between their hardships and his ease, their privations and his luxury. Hence he was regarded at once as the father and the friend of his soldiers; and though they were rude and uncivilized, they had the affections of men; and towards Suwarrow those affections were without bounds. Thus he never had a guard to his tent, but slept in the midst of his camp as in the midst of his children.

The mind of Suwarrow had been more improved by study than is commonly supposed. Besides his native tongue, he spoke with facility the Turkish, Polish, Italian, German, and French languages. The two last he wrote with correctness. He is said to have understood the Greek and Latin authors, and even the Arabic. He was well versed in the details of

ancient and modern history; and when we consider that his active life left him so little leisure for intellectual culture, we cannot but be surprised at his various attainments, and consider not only his valour in the field, but his industry in the pursuit of knowledge, as highly exemplary, and meriting general imitation.

ART. VII.—*Correspondance inedite de Madame du Deffand, avec D'Alembert, Montesquieu, Le President Henault, La Duchesse du Maine: Mesdames de Choiseul, de Staël: Le Marquis d'Argens, Le Chevalier d'Aydie, etc. 3 tomes 12mo. Paris, 1810. Colburn à Londres, pp. 649.*

MADAME DU DEFFAND, a name of no small celebrity, in the middle of the last century, and that by no means confined to the literary circles of Paris, was born in the year 1696. Her father was Gaspard de Vichy, Comte de Champ-rond, and on her mother's side she was grand-daughter to the Duchess de Choiseul. She was married in 1718, to Jean-Baptiste Jacques du Deffand, Marquis de la Lande, who died in 1750, leaving her without any family. Soon after the death of her husband, she retired, for the purposes of economy, to apartments in the convent of St. Joseph, in which she passed the thirty last years of her life, and though visited with a total loss of sight during this period, continued to enjoy the society of all men of talent who frequented Paris. She died in the year 1780, at the advanced age of eighty-four.

Her manner of living and character were singular; with regard to the former, she had seldom been accustomed to retire to rest before the approach of morning, but when her blindness had rendered the distinctions of day and night indifferent to her, she followed her inclination in these respects without any regard to general custom, merely rising at six in the evening to receive her visitors, who partook of her petits soupers, and never retired until the middle of the night. Her female companion, to whom she behaved with much caprice, and some inhumanity, was not only obliged to conform to these hours, but had the additional office of reading to Madame after she had retired to her bed, so that unless she consented to entirely forego the light of the sun, she had but a very scanty portion of rest. Of the character of Madame du Deffand, M. de la Harpe said, it was difficult for any person to have less feeling or more selfishness, a truth which she nearly establishes herself, when in a conversation with

Madame Genlis, she uses these words, ‘*Je n’ai jamais pu rien aimer.*’ Another anecdote which throws the same light on this part of her character, is recorded of her on the occasion of the loss of a friend with whom she had lived for forty years. She went out, as usual, to supper, and as usual, for she was a great gourmande, was by no means insensible to the delicacies before her. Some one in the company observing, that she was about to sustain a severe loss (not being aware that the person was already dead), she replied ‘*Alas, he died at six o’clock this evening, or you would not have met me here at supper to-night.*’ Thus much we have extracted from the short biographical notice accompanying these volumes, by which we are taught, that whatever homage we may be inclined to pay to this lady, must be due to her head, and not to her heart. Though such is the emptiness of epistolary compliments, no person can produce more ardent expressions of friendship and affection.

The letters of the Marchioness in this collection are comparatively very few indeed; in the two first volumes, containing one hundred and nine, only eight are from her pen, and in the whole collection not twenty, though it consists of one hundred and thirty. The names of her most conspicuous correspondents will be seen in the title page, though there are several other contributions from persons of consequence of various countries. It very rarely happens that letters on common and ephemeral subjects, will bear translation into another tongue, they generally become vapid in the transfusion, even though they had some portion of spirit in their original state. With these disadvantages, we shall not be very copious in our extracts, we will begin with a specimen of Madame du Deffand’s own epistolary style; the letter is addressed to Voltaire, and bears no date.

‘I thought, Monsieur, that you had forgotten me, and was afflicted at the idea, though silent in my complaints, but the greatest loss which I ever can experience, and which is the completion of my unhappiness, has recalled me to your recollection. No man has described friendship in such perfect colours as yourself, you therefore, who understand the subject so well, must be the judge of my grief. A friend whom I shall regret during the remainder of my life, has made me feel the truth of those lines of yours.

“O divine Amitié! félicité parfaite! etc.”

‘I have repeated them unceasingly with delight, I shall now repeat them only with pain and bitterness of heart; but why, Sir, do you refuse me a word of eulogium on my friend? Surely

you have found him worthy of it, you can set a proper value on his wit, his taste, his judgment, his heart, and his character. He was not one of those philosophers in folio, who teach us to despise the public, to detest the great, who would wish us to acknowledge nothing as true, and confuse our heads by sophisms and tiresome paradoxes. No one was more averse to such extravagancies, he was one of the most sincere of your admirers, and I believe one of the most enlightened. But why is he only to receive my encomiums, four lines from your pen either in verse or prose, would be an honour to his memory, and a true consolation to me. If you are dead, as you say you are, there can be no longer any doubt of the immortality of the soul, for never on earth had any one so much soul as you have in the tomb! I picture you to myself as being very happy; am I deceived? The country where you are seems made for you, its inhabitants are the true descendants of Ishmael, neither serving Baal or the God of Israel. Your talents are esteemed and admired without making you hated or persecuted. You enjoy also a great advantage, considerable opulence, which renders you independent of every thing, and allows you to gratify your taste and inclination. I conceive that no one has played a more successful game in life, some of the hits have not been fortunate, but you have known how to correct the bad, and have drawn a very considerable portion of the good. In fine, if your health is good, and you enjoy the sweets of friendship, the King of Prussia is in the right. You are a thousand times happier than he is, notwithstanding the glory that surrounds him, and the discomfiture of his enemies. The President (Henault), is the only comfort of my life, but he is also the torment of it, from the fear I have of losing him. We very often converse about you. It is cruel of you to tell us that you shall never see us again! Never! in truth that word is the language of death, but thank God you are well in life, and I do not renounce the hope of seeing you again.' Vol. 1. p. 114.

Some of the letters of D'Alembert are entertaining, from the account he gives of the studies in which he is engaged, and indeed of the literary politics, if we may be allowed the expression, of the day. After Madame du Deffand's visions of esteem and admiration which Voltaire would continue to enjoy in Prussia, audi alteram partem, from D'Alembert.

' Paris, Jan. 17th, 1753.

' Well, Madam, since you are so well pleased with my letters, you have my permission to keep them and shew them to Formont, provided that my secrets go no farther. I suppose that my book has by this time reached you, during the last eight days that it has been offered to sale, from seven to eight hundred copies have been already sold. It makes, I believe many enthusiasts, particularly among the literati, and some of the op-

posers of government, who think that I wished to paint them, though I did not even do them the honour to think of them.

‘Every thing which you have heard about Voltaire is perfectly true, it is impossible for him to be on worse terms with the King of Prussia. He has written a libellous pamphlet against *Mau-pertuis*, which has been burnt by the hands of the common hangman, a thing that at Berlin is without precedent in the memory of man. He at first denied himself the author of it, nor did he avow it, until the King of Prussia threatened him with a punishment, which would have reduced him to beggary. “I do not drive you away,” said the king, “because I invited you here; I do not take away your pension, because I gave it to you; but I forbid you to appear again before me.” He is in reality one of the most unhappy men living. I had nothing to do with the pamphlet from a pre-sentiment of the event, no more had Diderot, though parts of it have been attributed to him, but I, as well as you, think it very entertaining. French music really takes the lead of Italian, for the new opera of *Mondonville*, though a piece of but moderate merit, succeeds very well indeed. This, however, will perhaps be quite changed in another week, for in this country we cannot calculate on the continuance of any thing.

‘I greatly misinterpreted your last letter; I thought I perceived in it a kind of consternation at what you had gone through, but I am much better pleased that it had nothing in it terrible to you. I saw *Pont de Veyle* at the opera yesterday; we had much conversation about you: I told him that you had never begun to be unhappy, until you had been placed in easy circumstances, which makes me very much afraid of becoming rich. It is true that this fear is a little unnecessary for me. Adieu, Madam, I wait for your opinion of my work.’ Vol. 2. p. 42.

The following short letter from the same hand relates chiefly to the reception of the work alluded to in the last. We suppose the ‘*Mélanges de littérature, d’histoire, de philosophie, etc.*’

‘*Paris, Feb. 16th, 1753.*

‘I wait with impatience, Madam, for the remarks on my book, which you promise me. I doubt not of their justice, before I see them, and subscribe to them with due submission. The rage excited against me and my work is prodigious; the interest which you take in it would be sufficient to console me, had I not besides philosophy to support patiently, and to listen with indifference to all the ill that is spoken against me. But what will surprise you is, that it is not what I have said against the great, but what I have said in favour of Italian music that has brought this cloud of enemies upon me. I did think that I might even please myself with puppet-shows, without rendering myself obnoxious to any one, but I was deceived. M. Geliotte,

and the president Henault, go from house to house snarling at me. Judge of the feelings that all this has caused in my mind, and how much need I have for all my stoicism on the occasion, if I did not know how to preserve it for more important calls. M. de Forcalquier, they say, was highly incensed against me, I know not for what reason; as to him, however, he is now dead, thanks to heaven, and we no longer hear all the world inquiring, "how is M. de Forcalquier to day," as if they were making their inquiries for a Turenne or Newton. As to the Bissy and party, I suppose that their ill will to me originates in considering themselves the great people, and Mecenates, although, as you truly say, we could dispute this title with them. I am told that the Comte de Bissy has applied the beginning of the hundred and fifty-seventh page of the second volume to himself; it was not designed for him more than for any one else, but no doubt is very applicable. You see, Madam, that good and ill fortune light on us by chance; you know how much it was my wish to avoid satire in my work, and yet they consider me as the most satirical of writers. I have, however, nothing to reproach myself with, and as I live retired without seeing any person, of what consequence to me are the conversations held respecting me? My work is published and partly sold; the expences of printing are discharged; praise, criticism, profit, will come when they please. My agreement with my booksellers is, that they shall bear the expence, and that the profit shall be divided between us. As yet I have reaped no pecuniary advantage, but will inform you when I have; there is at present no great probability that it will be very great, nor do I think that I shall continue this line of occupation; I shall turn to geometry, and read Tacitus. It seems to me that the world have a great wish that I should not write, and I wish nothing better. When my little fortune shall have become insufficient for my subsistence, I will retire to some place where I can live and die in quiet. Adieu, Madam, estimate mankind as I do, at their real value, and nothing will be wanting to your happiness. It is reported that Voltaire is reconciled to the king of Prussia, and Maupertuis out of favour. Men in truth are fools, to begin with the wisest of them.'

D'Alembert's professions of his philosophy convince us the more, that like other writers, he was one of the 'genus irritabile.' Some of his other letters on literary subjects are much more entertaining, but unfortunately too long to extract without mutilation.

Many persons have objected to the publications, now so frequent, of private correspondences; we do not ourselves conceive there is much validity in this objection, except as relating to the want of judicious selection, with which these books are generally sent to the press. There is no species

of publication which requires this judgment so much, and we regret to add, there is none in which it is so little practised. In the present instance there are many letters which reflect the manners and opinions of able men and women, and are therefore interesting, but there are no few also which are merely repositories of expressions of easy civility and unmeaning compliment. At the conclusion of the correspondence are some characters drawn by Madame du Deffand and others; most of them monopolize too much virtue to exhibit much discrimination of character.

ART. VIII.—*Il Martirio del principe degli Apostoli rivendicato alla sua sede in sul Gianicolo, &c.*

The Martyrdom of the Prince of the Apostles, proved to have taken place in the Janiculum. A critical Dissertation dedicated to his Holiness Pope Pius VII. By Giovanni da Capistrano, provincial Minister of the reformed Minorites at Rome. 8vo. Rome, 1809.

IT must be a matter of satisfaction to the learned world, to hear that the Muses have not yet fled from the Campagna di Roma, notwithstanding the changes of masters which that delightful territory has undergone. The favourite topic of discussion still seems to be the antiquities of Rome, and the dissertation now before us is of this description. There are three places at Rome, for each of which various partizans claim the honour of having been rendered sacred by the martyrdom of Saint Peter. These are the Via Ostia, the Vatican, and the Janiculum, the latter being precisely the spot upon which are now built the church and convent of the Franciscans of *San Pietro in Montorio*. It is not for us to decide between the learned antiquarians who have entered the lists on the present occasion; it is sufficient to assure our readers who are admirers of 'choice Italian,' that Signor Capistrano is a most elegant scholar, and that the perusal of his dissertation will amply gratify their taste for general literature combined with antiquities.

ART. IX.—'Αμπούλφεδα Ἰσµαήλ βασιλῆως Ἀπαµείας ἐκ τῶν γεογραφικῶν πινάκων περιγραφῆς Χωρασµίας, Μαουραλνὰρχης, Ἀραβίας, Αἰγυπτου, Περσίδος, ἤτις ἐστὶν πῶς Περσικῆς καὶ Ἐρυθρᾶς θαλάσσης. κ. τ. λ.

Description of the Chorasmia, of Mawaralnahr, Arabia, Egypt, Persia, the Persian Gulph, and the Red Sea: extracted from the geographical Tables of Aboulfeda, Ismael, Sultan of Aspamea, translated from the original Arabic into Greek, from a Manuscript in the Imperial Library of Vienna, with Notes by M. Demettricus Alexandrides, of Tyrnave in Thessaly. Vienna, 1807, 8vo. pp. 290. With the Longitude and Latitude Tables of Nasir-eddin and Ulughbeg.

THE present volume is only a part of a system of geography, composed by an Arabic philosopher, whose name we believe is known to every person in the habit of paying attention to the progress of oriental literature.

When Europe was sunk in lethargy and barbarism, from the dismemberment of the civilized governments of ancient Greece and Rome, the lamp of science was kept alive in the deserts of Arabia. The sciences of medicine and chymistry have been enriched with the works of Egyptian writers, which are still resorted to as containing valuable information. But it was in astronomy and geography that the eastern nations excelled, and although we have heard much of their excellence in these departments of science, we have seen comparatively very few of their astronomical or geographical performances, in a form capable of being appreciated by the generality even of classical readers. We trust, however, that the example of the present translator will be followed by some equally ardent admirer of eastern learning, who will complete what he has begun. A translation into any other language than Greek, however, would perhaps have rendered these treasures of eastern learning more accessible.

Demetrius Alexandrides is already well known on the continent as the translator of Goldsmith's history of Greece, into very elegant Greek. He is also well acquainted with the Arabic and Persian languages, and his present translation of Aboulfeda's geography, exhibits convincing proofs that the modern languages of Europe are familiar to him. The travels in the East of Ouseley, Michaelis, Niebuhr, Herbelot, Vansleb, and Reiske, have been consulted and referred to with much discrimination, and his notes display a complete acquaintance with the subject.

Those, who have heard the name of Aboulfeda mentioned as a geographer, know that his system was divided into tables, and that each of these tables is accompanied by general observations, and summary descriptions of the places contained in them. Reiske, a celebrated orientalist, gave a translation in Latin of the greater part of Aboulfeda; but Demetrius has enriched his version with additional materials collected from modern authorities, which give him a decided preference.

A great part of Aboulfeda was also printed in the *Geographi Græci Minores*, vol. 3, published at Oxford in 1680. This translation was the work of the learned Dr. Greaves, professor of astronomy, and the intimate friend of Archbishop Laud. Demetrius has done ample justice to the merit of our learned countryman, but has repeatedly insinuated that his translation was incorrect. It is for deeper read orientalists than we profess ourselves to be, to decide the question. In fairness to M. Demetrius, however, we must observe that he has published the original Arabic on the page opposite to his translation, thus giving a facility of comparison which none of his predecessors have done.

Upon the whole, the work before us is highly creditable to the state of learning on the continent, and we presume will prove acceptable to the admirers of oriental learning.

ART. X.—*Friedrich der Zweite, &c.*

Frederick the Second, King of Prussia. Description of his Person, and Account of his domestic Life, &c. By the late Counsellor Schoning. Berlin, 1808. pp. 63. 1 vol. 8vo.

THIS is a posthumous production of undoubted authenticity. M. Schoning served the office for many years of *chamber hussar*, or principal valet to the monarch in question, and the opportunities thus afforded of becoming acquainted with the private character of his master, were not thrown away. The anecdotes he has given in the present volume, are not remarkable for their novelty, but they serve to shew the authenticity of many singular stories propagated respecting Frederick, which never met with universal credit. He seems to have treated his servants with great illiberality, and even with severity; they were paid but moderately when in his service, and were generally dismissed without pensions or other al-

lowances. Other biographers have asserted that his majesty uniformly wore his coats after having been turned; this is contradicted by M. Schoning, who admits however that the royal garments were more than once patched in the elbows. It is somewhere remarked, that no great man ever appeared great in the eyes of his valet chamber, and this is the impression which must strike every person who peruses M. Schoning's work, with this addition, perhaps, that however great as a sovereign, Frederick, as a private character, was low and contemptible in the extreme.

ART. XI.—*Untersuchungen über den eigentlichen Sinn, &c.*

Inquiries into the proper Application of the higher Analysis, to which is subjoined, a Sketch of the usefulness of mathematics and natural Philosophy, in their fullest extent. By E. G. Fischer. Berlin, 1809. Weiss, 1 vol. 8vo.

THE name of Fischer, we believe, is known to the mathematicians of most countries in Europe, and is likely to acquire new honours by the present publication.

Three distinct treatises compose the volume; the first two contain a cursory sketch of the objects embraced by mathematics and natural philosophy, given in a manner that cannot fail to be productive of much benefit to those who are unacquainted with these sciences. The *lucidus ordo* is conspicuous throughout both treatises, and the style is peculiarly simple and concise.

The object of the third treatise is rather beyond the comprehension of ordinary readers, and its merits can only be estimated by the amateurs of mathematical science, who have embraced the study of the higher analysis with some success. We may venture to assure such of our readers, however, that their time will not be thrown away on the perusal of this part of M. Fischer's work.

ART. XII.—*Elise, ou les papiers de Famille, par Auguste La-fontaine, Auteur de la nouvelle Arcadie, les Querelles de Famille, &c. &c. 4 tomes. 12mo. pp. 660. Paris, 1810. Colburn à Londres.*

MONSIEUR LA-FONTAINE is not now to be announced for the first time, as a purveyor of what the masters

of circulating libraries term light summer reading, for the idlers of Paris. We fear, however, that novel readers will be found flying and buzzing round the doors of the said libraries long after the summer flies have fallen into a torpid state, and will try to shake off a little of their own torpidity when warily seated by their fire side, by the horrors of a romance, or the wonders of a novel. In the hope, therefore, though we are far from confident of success in the present instance, in the hope, we say, of keeping a few worthy ladies and gentlemen awake an additional half hour, we venture, even in the winter season, to give a sketch of this new importation.

Once upon a time, then, and somewhere or other, if we may adopt the English introductory formula to a long story, there were two brothers of the name of Lowenberg. The eldest was a secretary of a court of justice, a place of some consideration, which he had obtained through the favour of the hereditary prince, whose protection however he had afterwards forfeited by a marriage with a person of inferior condition, but amiable, and worthy of his choice. The younger brother was a simple Chantre of the village of Eichthal, who, by marrying the daughter of his predecessor, and succeeding to his cure, had precluded himself from any higher prospects in the church, and preferred the neatness of his village cottage, with his wife Sabine, to any higher situation he might have procured through the influence of his brother the secretary. These two brothers, who had been educated together, and always preserved an affectionate intercourse, were of a noble family; but their grandfather, a Danish noble, had forfeited his honour and estates to the crown, and their father had been cut off when on the point of recovering them. On opening the first page then, we find the two brothers, whom we have introduced to our readers rather less abruptly than Monsieur La-Fontaine, discussing the point whether they ought or ought not to consider themselves happy. The Chantre in vain attempts to persuade the secretary, who by-the-by had an infant daughter in the agonies of death within a few yards of the disputants, that he ought to consider himself under the influence of an unlucky star: the latter, however, refuses to allow himself unfortunate, while he retains his place as secretary; scarcely had he uttered these words, when a messenger arrives with his dismissal from office, and the messenger had scarcely quitted the room, when the child dies. Under these circumstances, we think, the secretary might have been justified in feeling himself a little low spirited; he, however, is much of a philosopher,

and comforts his wife by observing, 'console toi, mon amie, je te reste encore, il nous reste un fils.' Not long after the child was dead, the doctor arrives to prescribe for it, but finding that he had come a little too late, is so far from disconcerted at the event, that he promises them if they will remain where he leaves them, during a short absence, to return and bring them a consolation for their losses. The doctor keeps to his promise, and returns in a few minutes, with a female child of the same age as the deceased, which he presents to the afflicted mother, observing that if she will adopt and take care of this infant on earth, the dead mother of the supposititious child will perform the same office to her child in heaven. This was certainly a tempting offer, though we reviewers, who are no Germans, cannot but think it rather a presumptuous conclusion of the doctor's, that because the mother of the orphan had evidently secured herself from leading apes in hell, she must consequently go to heaven. There was, however, another strong inducement to the adoption of the child, which was no less than five rouleaus of gold, and a small casket of jewels, with a promise that the rouleaus would be paid annually to the same or a greater amount. The physician refuses to give the secretary any information with respect to the father and mother of the child, farther than that they are both deceased, and at the same time exacts from all present an oath of secrecy relative to what had passed, none of which is ever to be divulged, without his consent.

Matters having been thus concluded to the satisfaction of all parties, and the contents of the rouleaus having been examined the moment after the physician had taken his leave, which examination proved likewise very satisfactory, the ex-secretaire, with his wife, his son, and adopted daughter Elise, set out, in company with the Chantre for the village of Eichtal, where the former procures a house suitable to his reduced income in the immediate vicinity of his brother. Elise grows up as the daughter of the secretary, and his son Charles likewise grows up as the brother of Elise. The physician having died in the interim, without a disclosure of the secret, a lady in a veil annually pays a visit to Eichtal, and leaves the stipulated sum, though the sum is afterwards doubled; as this lady appears to take not the slightest interest about Elise, if she accidentally sees her at these visits, she is not supposed to be the mother, but who she is, or from whence she comes, is a mystery. When Carle is eighteen years of age, and his reputed sister fifteen, the former sets out on his travels, and a correspondence is commenced between the

parties. The young lady appears to have assumed rather a decided character; in the words of the original, it was sérieux et décidé malgré la légèreté de son âge, elle tenoit fermement aux desirs, qu'elle avoit formés. Elle recevoit avec une sorte de dignité les représentations de sa mère; Elle écoutait froidement les menaces de son pere, et opposait un silence orgueilleux aux instances et aux prières de Carle. This does not appear to us a very amiable temper for a young lady in her sixteenth year; however Carle thought otherwise, and parted from her on his travels 'vivement énuï.' The young lady commences her first correspondence, which we assure all the sentimentalists among our readers will not be found deficient in the ingredient they most admire; after numberless complaints in her first and second letters about the uncertainty of the future, the sameness of the present, &c. &c. she at length discovers in her third letter, that there is a void in her mind, which must be filled up by falling in love, the only difficulty is to find an object worthy of her attachment; this, however, she conceives she may possibly have already discovered, for she had met with un jeune gentilhomme, qui se promenoit un livre a la main, sur la lisière du bois, je lisais aussi, cette conformité de nos goûts et de nos actions a excité notre attention reciproque.' They did not however seize this first opportunity to swear an eternal attachment. In the next letter she details a discovery she has made, that she is not the daughter of the ex-secretaire and his wife, but of the lady in the veil. This lady, it appears, had discontinued her annual visits at Eichthal; but once in every year Elise's reputed father took her to the town of Langereu, and in certain walks near that town, she always observed this personage following her with her eyes. At length on one of these occasions there were no less than three ladies in veils at the usual spot, one of whom betrayed herself by her emotions and embraces of Elise; she appeared however to be prevented by the other two ladies in veils, from using the affectionate appellation of daughter, though when the girl addressed her by the title of mother, she did not refuse that name.

Things were in this state of forwardness towards an éclaircissement, when Carle returned from his travels, and remained a few months at the village; and it will not be much to the young lady's credit, that although she had as yet nothing more than some circumstantial evidence, that she was not the sister of Carle, nevertheless

'Non soror ut fratrem, nec quâ debebat, amavit. Ovid.'

Carle leaves home a second time, and the correspondence recommences as between a brother and sister. During this second separation, Elise pays her annual visit to Langeren, previous to which, however, she had a dangerous illness, and when supposed to be on the point of death, was visited in her chamber by the veiled lady, who had been so much agitated on a former occasion; nothing however transpired at this interview. In the gardens at Langeren, she met the other two ladies in veils, who threw her purposely in the way of the dowager, princess of H. The princess, who was enjoying a fête in the gardens, insisted that Elise should accompany her to her chateau, which she accordingly did. While she was at the palace, the same lady, who had visited her during her illness, and whom she had supposed to be her mother, makes her appearance as the young princess of H. and surveys Elise with the utmost indifference. After a residence of some months at this chateau, where the reigning prince, the son of the dowager, and husband of Elise's supposed mother dies, the count removes to the capital. On her arrival here, she is saluted as the countess d'Hohenfels, and the old Comte d'Arnheim is appointed her guardian; in addition to her title she is put in possession of large estates, but the only intelligence she can obtain of the reason of these changes is, that a mandate for these purposes had been received from Vienna; and though every one acknowledges her title, the princess dowager is the only person, who appears to know who she truly is. She had not long been seen at court before the reigning prince becomes desperately enamoured of her; and with the assistance of a villanous favourite of the name of Zeuner, leaves no means untried to insure his success. Zeuner detects Elise's correspondence with Charles, and intercepts it; and by emissaries, persuades this young man that she has already fallen into the arms of the prince. These stratagems, however, in the end fail of success. In the mean time the Comte d'Arnheim, frightened by the prince's designs, and even uncertain whether they had not been already accomplished, discloses to Elise that the prince is her brother; but no intreaties could persuade him to develop the mystery farther, and he exacts from her an oath, that she will never disclose even thus much, without the most urgent necessity. This necessity soon arrives, for the prince incensed at the numerous obstacles presented to his passion, at length finds means to carry off Elise to a solitary castle in the country. Here after finding intreaties vain, he had begun to offer violence to her, when she proclaims herself to him as his sister. The prince asks no questions, and it is well he did

not, for Elise could not have answered them, but immediately believes her assertion. This to be sure is not very probable, but to notice one or a hundred improbabilities in this story, we may nearly say impossibilities, would be to mark but half of them. To return to our story; the repentant prince, to shew his brotherly affection, determines to marry Elise to Charles, who has so long been the object of her affection. This however does not take place, for on Elise's return to court, the younger princess, whose name is Rosamond, and who had shewn so much indifference to Elise, since she had come to court, declares herself to be her mother; the Comte d'Arnheim likewise confesses himself to be her father. This father and mother do not seem much to consult their daughter's happiness, for no sooner had they declared themselves, than they desire her to give her hand to the young Comte d'Arnheim, a nephew of her father's. This union she at first warmly opposes, but after having read some papers which contain the life of the princess Rosamond, her mother, she suddenly consents, and is married accordingly. Here then follows the life of the princess, which is to unfold the mystery.

Rosamond was the daughter of a sovereign prince of Germany, and received as her provision the investiture of an abbey. Among her vassals is the Comte d'Arnheim, a nobleman of a manly character, whom she names as director of her domains. The princess soon falls in love with the count, and the count soon after with the princess; this attachment ends in a secret marriage, with the privity, however, of Rosamond's mother, and the birth of Elise. The brother of Rosamond, who was heir to the crown, having died, a prince of the name of Rodolph becomes presumptive heir; and after many attempts at refusal, Rosamond is forced into a marriage with this prince. Elise is placed, as has been before mentioned, with the Lowenbergs, and the father of Rosamond, who is let into the secret of the child's birth, procures for it from Vienna, a patent of a title of Countess of Hohenfells. Such is the substance of the papers placed in Elise's hands by her mother; to which is added a written request, that she would become the wife of the young Comte d'Arnheim, the nephew of her father. The only reason assigned is, that as she, the mother, has made such sacrifices of happiness, in her marriage, she requires nothing of her daughter, but what she herself has done before. Elise accordingly is married to the young count. In the mean time, while this marriage is taking place, the prince, who is brother to Elise, goes to Eichthal, to bring Charles to court, that he may marry

him to his sister. While he is there, a letter arrives from Elise to Charles detailing her marriage. Any disappointed lover may find a good store of ravings to suit his purpose, as they will be equally adapted to any similar occasion. The prince procures some honourable employments for Charles, who some time after had an accidental interview with Elise in the garden of the chateau. The young gentleman shews himself of a very forgiving temper, and they parted with an agreement to renew their correspondence as brother and sister. This interview had not passed unobserved, but was detailed to the husband by an old domestic. This did not, however, give birth to jealousy; the count was so persuaded of his wife's innocence, that she had his permission to see her frere du lac, whenever she pleased. This permission of seeing her old lover, was in more instances than one, very likely to give the count reason to repent of his confidence, and the frequent descriptions of the dangerous meetings of these lovers might well have been spared. For fear there should not already have been enough of the tender passion in these volumes, Mr. La-Fontaine makes Henriette the daughter of the old chantre, desperately enamoured of her cousin Charles, who in return has occasionally some ideas of marrying her, that he may divest himself of his criminal attachment for Elise. Matters were in this state of anxious suspense, when by means of a waiting maid, an intrigue of the young count's, with an Italian, of the name of Clara, is discovered. This entirely changes the face of things; the old Comte d'Arnheim, the father of Elise, shocked at having deprived his daughter of so faithful a lover as Charles, and given her so bad a husband in his place, procures a divorce between the parties, and determines to make amends for his former error, by consenting himself to the union of his daughter, and her *frere de lait*. We reviewers too really sympathised with the old count, and after having seen these two young people ready to die for each other, first as brother and sister, secondly, with a species of platonic attachment, which they themselves scarcely knew how to define, while they were doubtful as to their relationship; and lastly, as most constant and ardent lovers, even in despite of the marriage of the lady to a third person, we were in hopes, we say, that after they had suffered so severe a probation, there would have been no just reason, why they should not have become man and wife, and jogg'd on quietly like their neighbours. But no such thing; Elise, hearing that poor Henriette was quite au desespoir at the probability of losing her cousin, resolves to make a grand effort of virtue and self-denial, and having herself refused to

become again a wife, she persuades Charles (who is the most non-descript, non-entity of a character that ever was dreamed of by a novelist), to marry his despairing cousin; and by falling into Macheath's sentiments, 'how happy could I be with either,' he puts an end to this tragi-comedy. Henriette recovers of course from her illness instantaneously, and is glad to obtain a husband, though not under very complimentary circumstances.

Mr. La-Fontaine has spun out his story, which, if curtailed, is not a very bad one, to an unreasonable length. The rascally character of Zeuner is by no means ill drawn, and Elise's description of the cold formality and ennui of a court is natural and well imagined. But why this author should marry his heroine to the Comte d'Arnheim, for which there is no one reason, while there are a thousand against it, we are at a loss to conceive. The interest of the story is entirely destroyed by it. His reason probably was a wish to work his way through a fourth volume. We should add, that this novel is not a work which we should recommend as an eligible one for the French teacher to introduce into a boarding school for young ladies.

DIGEST OF ENGLISH LITERATURE

FOR THE LAST FOUR MONTHS.

HISTORY.

THE History of Brazil, which has been produced by the prolific pen of Mr. Southey, is very creditable to his talents for historical composition. It contains many interesting details; and though Mr. Southey is a poet of a superior cast, yet he appears to have scrupulously avoided any fiction in his relation of facts; and to have proved, that if poetry be as has been sometimes said, the 'wine of devils,' it has not so far shed its intoxicating fumes over his brain as to render him insensible to the simple charms of historical truth. The qualities of minute accuracy, laborious research, and plodding diligence, which are in no small degree requisite in an historian, are seldom found in a poet. But they do appear to belong to Mr. Southey along with some portion of the higher faculty of a discriminating and reflective intellect, which can detect falsehood when arrayed in the garb of truth, which can distinguish between the real and the

ostensible motives of human conduct, which knows how to reject the rubbish of superfluous circumstances, to retain only what is necessary to exhibit the distinct features of events, and to form a luminous and consistent narrative. 'The State Papers and Letters of Sir Ralph Sadler, Knight Banneret,' of which we have given a copious account and numerous specimens in the present volume, constitute a valuable addition to our historical collections respecting the reigns of Henry VIII, of Edward VI. of Elizabeth and of her unfortunate rival, Mary Queen of Scots. Some parts of these splendid volumes are very amusing, and throw considerable light on the temper and manners of the times. Some of the details in Sadler's several embassies to Scotland, in the account of Westmorland's rebellion, and in the letters respecting the Scottish queen, will be perused with considerable interest. The volumes themselves appear to be carelessly printed; and those persons who copied the original MS. have made a strange medley of the ancient and modern orthography.

BIOGRAPHY.

The new edition of Prince's 'Worthies of Devon,' has been noticed at some length in our number for November. We expressed our regret that the editor did not re-arrange or modify the whole work. He might have rendered the biographical history of the county much more complete than it was left by Prince, who indulged his caprice or his pique in omitting many distinguished names, which deserve to be enrolled among the worthies of Devon. The great and exalted characters, whether in arts or arms, which particular places have produced, may be reckoned among the most interesting materials, on which the county-historian can exercise his pen. From the natural association of ideas, such memoirs will always add a charm to the description of the most retired and lonely hamlet, in which the soldier, the statesman, the moralist, the philosopher, or the poet of eminence has lived or died. Many will be excited to visit the spot from that feeling of veneration which will always attach itself to the familiar haunts of the great, the wise, and the good of days long passed. We should therefore have no objection to see a series of county-histories devoted exclusively to biographical details of the learning, the genius, and virtue which every particular county has at any period produced, or with only such descriptions of places, buildings, &c. as are particularly connected with the life of the individual. But, in such a work, no name of any note, and of whom any information could be obtained, should be

omitted, as in the topographical history of a county, no one parish should be passed over in total silence. If the late editor of Prince's *Worthies* had taken the circuit of the county, and stopped at every place in his way, which had been distinguished by the birth of any memorable character, he would have formed a new work on the basis of Prince's materials, but of greater extent, superior arrangement, of more durable value and more general interest.

VOYAGES AND TRAVELS.

In his valuable and splendid work, entitled '*Remarks on several parts of Turkey*,' Mr. Hamilton has considerably augmented or corrected the mass of information of which we were in possession with respect to the antiquities of Upper Egypt. The researches of Mr. Hamilton need not shrink from a comparison with those of Denon or any of the French *Savans*; and we believe that impartiality will ascribe to Mr. H. the merit of equal judgment and superior fidelity. Mr. Walton's present state of the Spanish colonies is a hasty work, but contains some interesting particulars. Dr. Clarke's travels are written in a spirit of antipathy to Russia and to Russians, which we cannot approve, and which has occasionally led the lively author into misrepresentations and mistakes. This feeling, which pervades the whole work, makes a considerable deduction from the merit of this agreeable performance.

POLITICS.

Earl Grey's speech on the state of the nation, on which we expatiated at some length in our journal for October, is a luminous exposition of the true policy of this country in the present crisis, and of those measures and principles, to a rigid adherence to which we can alone look for national security and independence. Vigilant economy and equitable reform, the most frugal disposition of the public money, with the detection and punishment of every species of peculation, combined with the sober and cautious, but vigorous and effectual repair of those parts of the constitution which have become rotten or feeble from the silent agency of corruption or of time, are essential articles in the political creed of that party to which Earl Grey belongs; and while his lordship and his friends continue to espouse these principles, and spare no pains to carry them into effect, we think that they deserve, and we sincerely pray that they may obtain, the support and the confidence of the people. The translation of the *Ta*

Tsing Leu Lee by Sir George Staunton, will contribute to dissipate that blind admiration with which Ignorance and Prejudice, enlisted under the banners of a sceptical philosophy, have sometimes regarded the unknown or exaggerated wisdom of the Chinese. The laws of a nation, and particularly those, which more immediately concern the security of life and property, may be considered as no erring nor incomplete criterion of its knowledge and civilization. If we view the penal code of China in this light, we cannot pay any high compliments to the enlarged minds or expanded hearts of the Chinese. Their penal code exhibits none of those marks of superior illumination, either moral or intellectual, which they have sometimes been supposed to possess. The multifarious and complex regulations of their criminal code, seem rather to be dictated by the caprice of despotism, than by any fixed and definite principles of right and wrong in the mind of a rational and philanthropic legislator. Specific laws and appropriate punishments are good things; but of how much good are they likely to be, when, instead of being deduced from the general and immutable principles of reason and equity, they originate in whim and accident, or in absurd prejudice, and in a policy, the object of which is to eternize a classification of society, the most unfavourable to human improvement, which was ever devised or can possibly be conceived? In short, what exalted idea can we form of a people, whose notions of right and wrong, are, as we have remarked in our review, measured by a precise number of blows to be inflicted with a piece of bamboo of a precise length, breadth, and weight? In their anxious scrupulosity to suit the punishment to the offence, the Chinese seem often to confound all ideas of moral proportion, the observance of which can alone reconcile a thinking mind to the infliction of punishment. Their code shows how vain and fallacious must be the attempt to determine before hand, and with a sort of casuistical nicety the varying shades of guilt in the perpetration of the same offence, according to the infinite diversity of circumstances.

Mr. Huskisson, in his pamphlet respecting the depretiation of our currency, has very perspicuously and ably discussed a question of vital importance to our national prosperity and happiness. To some persons it may seem a matter of little moment whether our circulating medium consist of pieces of paper or of the precious metals; but, when the mischief of an exclusive paper medium comes to be traced to its ultimate and certain effects, it will be found to teem with misery and confusion, with bankruptcy and despair. For a time com-

merce and agriculture may seem to flourish under its influence; but this appearance will be found delusive and transitory. A few individuals will be enriched, but the great body of the people will be impoverished, and all persons of fixed incomes will feel the effects in a rapid increase of their expenses, and a consequent abridgment of their comforts. The pestilence itself could hardly be more fatal to the enjoyments of such persons than an uncontrolled and unlimited issue of paper money. The restriction on the cash payments of the Bank, has in its tendencies and effects, left the industry, the wealth, and indeed the subsistence of the most estimable part of the community at the mercy of a host of ravenous speculators. Every person who endeavours to open the eyes of his countrymen to the ruinous consequences of the present paper system, deserves the thanks of the public; and by no man are those thanks more deserved in this respect than by Mr. Huskisson.

PHILOSOPHY, MORAL, PHYSICAL, AND METAPHYSICAL.

In addition to the papers in part II. of the Philosophical Transactions which we mentioned in our last digest, we ought to notice Mr. Allen's experiments on respiration, which reflect great honour on his skill and accuracy. Much interesting matter is contained in Dr. Henry's experiments on ammonia. Mr. Davy has evinced his usual genius and industry in his 'new analytical researches on the nature of certain bodies.' Mr. Burdon has discovered much reflection in his 'materials for thinking.' He has impugned many points of general belief, but not in a manner which we think likely to make many converts, or to shake that hope of futurity which is a source of so much solace under the pressure of present ills. The author appears to be a sincere inquirer after truth, and, as such, we respect him, though we differ from him in several points of primary magnitude and importance. Mr. Bywater's essay on electricity, contains a very clear description of the most common and familiar experiments, but we cannot bestow on it any higher praise; and this he must be contented to share with various other elementary writers in the same department of philosophy. Mr. Vigors's 'inquiry into the nature and extent of poetic licence,' is an able performance. The precepts of criticism, when just and practicable, must be in conformity with the principles of philosophy, and with the constitution of the human mind. There is yet great room for improvement in works of philosophical criticism.

MEDICINE.

In our review of Dr. Harrison's 'Address to the Lincolnshire Benevolent Medical Society,' we have given our opinions at length on a plan of medical reform, which has been agitated by this gentleman and his friends, but which appears to originate in very narrow and illiberal views, and to promise no beneficial result. These self-constituted reformers seem actuated by a selfish and monopolizing spirit; and if they succeeded in suppressing one species of quackery, it would, we fear, be only to introduce one more lucrative to themselves, but more pernicious to society. We were very sorry to find Dr. E. G. Jones undertaking the very disreputable task of puffing a quack medicine called the '*eau medicinale*,' which is said to be actually prohibited at Paris, because it has been found to produce *sudden deaths*! Yet this is the medicine which we have lately been importing in large quantities from our most inveterate enemy, and for the sale of which a *depôt*, as it is affectedly called, has been established in St. James's-street. It would be difficult to say which is the most prevalent characteristic of this great metropolis, credulity or imposture. With respect to the dupes and the cheats in the medical art, they seem very cordially to shake hands; and perhaps, in physic, as well as in divinity, the number of those will always be great, who will studiously avoid to have their eyes opened, because they find a comfort in being deceived.

POETRY.

The maid of Renmore is a lively and good natured satire on platonic love. The notes, which are a burlesque on that species of composition, are written with considerable pleasantry and animation. In his translation of the Odes of Pindar, Mr. Girdlestone has filled up a chasm in the book-case, which has long been left vacant, and in a manner very creditable to his learning, his talents, and his taste. Mr. Montgomery's poem of the West Indies contains various beauties, but deformed by numerous instances of tawdry glitter and nauseating affectation. In the Oxford Latin Prize Poems, which we were glad to see published, we noticed with much satisfaction the '*Ars Medendi*,' of Jackson; the '*Petrus Magnus*,' of Abbot; the '*Vis Electrica*,' of Lord Grénville; the '*In mortem Jacobi Cook*,' of Marquis Wellesley; the '*Ars Chenice*,' of Vaughan; the '*Maria Sco-*

torum Regina,' of Richardson; the 'Religio Bramae,' of Mr. Conybeare, &c. Mr. Chalmers's edition of the English Poets, in 21 vols. large 8vo. is a work of which the merit is not equal to the magnitude.

NOVELS.

The Officer's Daughter is one of those tales which afford amusement by detailing the various incidents which occur in life, without any mixture of the marvellous. Miss Palmer's 'Daughters of Isenberg,' is a well written and not uninteresting romance. 'The Reformist,' is a sensible and sprightly performance, and exhibits a very faithful portraiture of the *saintship* of a certain denomination of religionists.

MISCELLANEOUS.

The 'appeal to the members of the Missionary society,' by Mr. Joseph Fox is very creditable to his philanthropy, and places the *humanity* and *disinterestedness* of the directors of the Missionary Society in a very striking point of view. 'The description of Britain translated from Richard of Cirencester,' will be a useful work to the student of the former topography and history of this island. Mr. Highmore's 'Pietas Londinensis,' contains a very succinct, perspicuous, and interesting account of all the public charities in the metropolis. This publication gives an agreeable picture of the Benevolence, which seems diffused through every class of society in this wealthy capital. The speeches of the Hon. Thomas Erskine, now Lord Erskine, which have been republished by Mr. Ridgway, contain some splendid specimens of his admirable eloquence, and they are connected with subjects of great national importance. When the time arrives, in which the history of the present reign, can be impartially written, the name of Erskine will not fail to receive honourable mention among that small but firm phalanx of patriots, to whose strenuous exertions, in a period of national frenzy we are indebted for our preservation from the grasp of arbitrary power. The liberty of the press has been called the palladium of the constitution; but by whom was this palladium ever more vigorously or more successfully defended than by the present Lord Erskine when an advocate at the bar? Sir Wm. Drummond and Mr. R. Walpole have displayed a very commendable share of erudition in their archeological and philological dissertations, entitled *Herculanensia*. Mr. Opie's lectures on painting, which have been published by his widow, exhibit striking proofs of originality and genius.

AN

ALPHABETICAL INDEX

TO THE

AUTHORS' NAMES AND TITLES OF BOOKS.

- ACCEPTANCE the, 106
Account of the ancient and present
state of Shrewsbury, 332
Account of some recent transactions
in Sierra Leone 437
Advice on the study of the law, 95
Adulteress 217
African Institution, fourth report of
the directors of the, 109
Aikin's vocal poetry, 198
Aikin's essays on song writing 1b.
Archeological and philological dis-
sertations, containing a manuscript
found among the ruins of Hercu-
laneum, 239
Appeal to the public in behalf of
Capt. Nich. Tomlinson, 438
Appeal to the members of the London
missionary society against a reso-
lution of the directors of that
society, 62
Articles of war, &c. on the illegality
of suspending, 326
Bagdad, 493. Description of
Bassora, *ibid.* — of Illa, 499. — of
Moussol, 501. — Establishment of
Dominicans at Moussol, *ibid.* —
Account of the Wahabis, 503
Baldwin's outlines of English grain-
mar, 109
Benefit of the empire, miscellaneous
observations for the, 438
Bernard's new school, 104
Biblia Hebraica, 102
Board of Agriculture, Marshall's
reports to the, 445
Bonding system, compendium of the
laws, &c. relative to the, *ibid.*
Bradley's questions adapted to Val-
py's Latin grammar, 109
Brazil, Southey's history of, 27. —
Discovery of Brazil by chance 7
years after the first voyage of Co-
lumbus, 29. Foundation of the
colony of All Saint's bay, 31 — of
Buenos Ayres; 32. Adventures of
Hans Hade, 34. Importation of
Jesuits, 39
Britain, description of, 96
British capital, guide to, 445

INDEX.

- Brown's letter in reply to the surgeons of the vaccine institution, Edinburgh, 107
- Brown's correspondence with the board of the national vaccine establishment, *ibid.*
- Buonaparte, secret history of the cabinet of, *vide* Goldsmith
- Burdon's materials for thinking, 69
- Bywater's history of electricity, *vide* electricity.
- CABINET of Buonaparte, Goldsmith's secret history of the, *vide* Goldsmith.
- Captain Nich. Tomlinson, appeal to the public in behalf of, 438
- Catalogue of the library of the royal institution, 108
- Catacombs of Rome explored, 480
- Chalmers's edition of the English poets from Chaucer to Cowper, 384
- Cheltenham waters, Jameson's treatise on the, 694
- China, Staunton's translation of the penal code of, 337. Consequences of Lord Macartney's embassy, 341. Law of Divorce, 347. High treason, 349. False and malicious informations, 350. Capital punishments, 351
- Chirol's inquiry into the best system of female education, 25
- Chivalrous history of the Moors of Grenada, 485
- Clarke's travels in Russia, &c. 353.
- Emperor Paul's regulations respecting dress, *ibid.* Dress of the Russian peasantry, 357. Manners of the nobles, *ibid.* Canal of Vishnei Voloshock, 358. Sketch of Moscow, 359. A Russian inn, *ibid.* Extraordinary powers of vocal performers at a Russian ball, 360. Imitative genius of the Russians, 361. Russian filth, 362. Interview with Archbishop Plato, 363. The Malo-Russians, 367
- Class book, poetical, 441
- Clerical profession, duties of the, 213
- Compendium of the laws, &c. relative to the bonding system, 445
- Confirmation, letters preparatory to, 100
- Conspectus of the London, Edinburgh, and Dublin Pharmacopoeias, 444
- Correspondence with the board of the national vaccine establishment, 107
- Correspondence of Madame du Defand, 527. Letter from d'Alembert, 550, 551
- Country and town banks, exposé of, 214
- Currency, depreciation of the, 371
- DANMONII Orientales Illustres, 287
- Daughters of Isenberg, 153
- Demetrius Alexandrides' description of the Chorasnia, 533
- Depreciation of the currency stated and examined, 371
- Description of Britain, translated from Richard of Cirencester, 97
- Devon, Prince's worthies of, 287
- Discourses on christianity, by Naylor, 320
- Discourses from eminent divines, select, 212
- Dublin Pharmacopoeias, a conspectus of the London, Edinburgh, and 444
- Duties of the clerical profession, 213
- EAU medicinale, Jones's account of the remarkable effects of the, 307
- Edinburgh and Dublin pharmacopoeias, a conspectus of the London, 444
- Education; Chirol's inquiry into the best system of female, 25
- Edwy and Elgiva, 441
- Effects of seduction, hints on the dangerous, 438
- Egbert; or, the monk of Penmon, 327
- Electricity, Bywater's history of, 160. Chymical affinity, the effect of the electricity of the particles of bodies, 161. The Franklinian theory, 162. A new theory, 163
- Elements of punctuation, 109.— Punctuation, elements of, 109
- Elise, a novel, 538
- Elgiva, Edwy and, 441
- Ellis, on private bills in parliament, 331
- Eminent divines, discourses from, 212

INDEX.

- Empire, Miscellaneous observations
 for the Benefit of the, 438
 English poets from Chaucer to Cow-
 per, 384
 Entomological society, 221
 Erskine's speeches, 225
 Essay on the history, practice, and
 theory of electricity, vide elec-
 tricity
 Expose of town and country banks,
 214
 Eugene of Savoy, memoirs of, 468
 Caprice of Louis 14th. Forces
 Eugene into the service of his
 enemies, 468. Invested with the
 command of the imperial army in
 1697, when he obtained a signal
 victory over the Turks at Zanta,
 in which the grand vizier was
 killed, with 17 pachas, and 20,000
 Turks, 469. Turks vanquished
 by the imperialists at the battle of
 Hernan, 471. Storming of Bel-
 grade, 471. Intrigues at Vienna
 to remove Eugene from the com-
 mand of the army, 473. Trial of
 military bravery and skill between
 Eugene and the French general
 Vendome, 474. Capture of Lisle,
 475. Battle of Malplaquet, 476.
 Recall of Marlborough, 477. Cri-
 tical situation of Eugene at Bel-
 grade, 478
 Eye, on the morbid sensibility of
 the, 442

FAMILIAR instructions for the ma-
 nagement of the teeth and gums,
 107
 Family pride and humble merit,
 427
 Feeling; or, sketches from life,
 327
 First book of poetry for the use of
 schools, 441
 Flowers of Literature, 221
 Fourth report of the directors of
 the African institution, 109
 Frederic the second, king of Prus-
 sia, Schonning's account of, 534
 Friendly gift for servants and ap-
 prentices, 219

 Gammer Gurton's garland, 315
 Gazetteer of England and Wales,
 Potts', 331
 Genius of the Thames, 439
 Gift for servants and apprentices,
 friendly, 219
 Girdlestone's translation of Pindar's
 odes, 131
 Goldsmith, secret history of the
 cabinet of Buonaparte, 1. Ob-
 servations on the death of Louis
 16th—on the deposition of the di-
 rectory and usurpation of the go-
 vernment by Buonaparte, 9. As-
 sassination of T. Kleber, 12. Mis-
 cellaneous particulars respecting
 Buonaparte, 14. Account of the
 repudiated empress Josephine,
 18
 Gout, Jones's account of the re-
 markable effects of the eau medi-
 cinale in the, 307
 Grey's speech on the state of the
 nation, 114
 Grey's letter to a member of par-
 liament on the subject of the lia-
 bility of the officers of the army
 and navy to the property tax, 103
 Grenada, chivalrous history of the
 Moors of, 485
 Guide to the British capital, 445
 Guide to happiness, 102

HALDENE on the illegality of sus-
 pending articles of war, &c. 326
 Hamilton's remarks on several parts
 of Turkey, 139. Expulsion of
 the French from Egypt, 141. Mo-
 numents in Upper Egypt, 145.
 Observations on the zodiacs which
 have been lately discovered within
 the great temple of Tentyra, 151
 Hamlet travestie, in three acts, 332
 Happiness, guide to, 102
 Harvey's English grammar, 221
 Haslam's illustrations of madness,
 405
 Harris's catalogue of the library of
 the Royal Institution, 108
 Harrison's address to the Lincoln-
 shire benevolent medical society,
 186
 Hebraica biblia, 102
 Herculanensia, 238. Situation of
 Herculaneum, and size, 140. Cam-
 pania Felix, 241. Materials on
 which the ancients wrote, 245.
 Paleographical observations on the
 Herculanean manuscripts, 245.
 Chapel of Isis at Pompeii, 21.
 Papyri committed to the Prince
 of Wales.
 Hermit, 217
 Hertz's familiar instruction for the

INDEX.

- management of the teeth and gums, 107
- Higmore's *Pietas Londinensis*, 202
- Hints on the dangerous effects of seduction, 438
- Hints to the public and the legislature on the nature and effect of evangelical preaching, 108
- History of the Italian republics of the middle age, 449
- History of the Moors of Grenada, chivalrous, 485
- Hospital the, 105
- Huskisson's question concerning the depreciation of the currency, stated and examined, 371
- IL vero modo, di piacere in Compagnia**, 108
- Illegality of suspending articles of war, Haiden on the, 326
- Inquiry into the best system of female education, 259
- Inquiry into the nature and extent of poetic licence, 407
- Inquiries into the proper application of the higher analyses, and a sketch of the usefulness of mathematic and natural philosophy, 535
- Institution, catalogue of the library of the royal, 108
- Interesting anecdotes or true stories, 219
- Investigation of the population, &c. of this kingdom, 322
- Isenberg, Palmer's daughters of, 153
- Italian republics of the middle age, history of the, 449. Story of Eccelin de Romano, 451. State of parties throughout the republics at the period of Frederic's death, 464. Constitution of Venice and Genoa, 457—of Pisa, 458—of Bologna, 459—of Florence, 460. Observations on the poet Dante, 465. Wonderful progress made by the Florentines in arts and literature, 466. Establishment of fraternities, 467
- JAMESON's treatise on the Cheltenham waters**, 29
- Jenkins's observations on the profession and trade of medicine, 187
- John Stewart, the moral, last will, and testament of, 332
- Joint committee of the poor at Kensington, 444
- Jones's account of the remarkable effects of the eau medicinale, 307
- Juvenile spectator, 332
- KENSINGTON**, joint committee of the poor at, 444
- LA-FONTAINE's Elise**, 538
- Last will and testament of John Stewart, the moral, 332
- Laws, &c. relative to the bonding system, compendium of the, 445
- Lectures on painting, Opie's, 395
- Letters preparatory to confirmation, 100
- Letter to an M. P. on the subject of the liability of the pay of the officers of the navy and army to the tax upon property, 103
- Letter addressed to Lord Grenville, 326
- Licence, Vigor's inquiry into the nature and extent of poetical, 407
- Lines on the death of Sir John Moore, 327
- Lincolnshire medical society, Harrison's address to the, 186
- London, Edinburgh, and Dublin pharmacopœias, a conspectus of the, 444
- London; being a guide to the British capital, 445
- Londinensis *Pietas*, 202
- Lord Grenville, a letter addressed to, 326
- Lower world, Pratt's, 179
- MADNESS**, Haslam's illustrations of, 405
- Maid of Renmore, or platonic love, 92
- Marshall's reports to the board of agriculture, 445
- Martyrdom of the prince of the apostles, proved to have taken place in the janiculum, 532
- MEDICINE.**
- Brown's correspondence, 107
- Brown's letter on vaccination, 107
- Hertz on the teeth, *ibid.*
- On the morbid sensibility of the eye, 442
- Miscellaneous observations for the

INDEX.

- Benefit of the empire, 438
 Missionary society, appeal to the members of the London, 62
 Montgomery's West Indies, 249
 Moors of Grenada, characters history of the, 485
 Moral, last will, and testament of John Stewart, the, 332
 Morbid sensibility of the eye, on the, 442
- NATION**, Lord Grey's speech on the state of the, 114
 Naylor's discourses on christianity, 320
 Nelson, life of lord, 49. Attack on Cadiz, *ibid.*—on Santa Cruz, 50. Battle of the Nile, 51.—of Copenhagen, 55.—of Trafalgar, 58.—Death of Nelson, 59.—His character, *ibid.*
 New school, 104
 Northern Garlands, 315
- NOVELS.**
 The acceptance, 106
 The adulteress, 217
 Egbert; or, the monk of Penmon, 327
 Zastrozzi, a romance, 329
 Edwy and Elgiva, 441
- OBSERVATIONS** on the profession and trade of medicine, as practised by physicians, surgeons, apothecaries, chymists, and quacks of the metropolis, &c. 187
 Observations on the address to his majesty, proposed by Earl Grey in the house of lords, 114
 Officer's daughter, 43
 Opie's lectures on painting, 395
 Oxford Latin prize poems, 418
 Outlines of English grammar, 109
- PACHALIC** of Bagdad, description of the, 496
 Painting, Opie's lectures on, 395
 Palmer's daughters of Isenberg, 153
 Penal code of China, Staunton's translation of the, 337
 Penitentiary, 441
 Philosophical transactions, 20.—On respiration, 21.—Experiments on ammonia, 22.—Analytical researches on the nature of certain bodies, and inquiries on the action of potassium, on ammonia, and the analysis of ammonia, 25.—respecting sulphur and phosphorus, 26.—Respecting carbonaceous matter, and muriatic acid, 27
 Pistas Londiuensis, 203. Bartholomew's hospital, 204. Bridewell hospital, *ibid.* Supper at Christ's hospital, 205. St. Thomas's hospital, 206. Hospital for the cure and prevention of contagious fevers in the metropolis, 207. Guy's hospital, 208. St. Luke's, 209. Account of Mrs. Anne Newby, the matron of the city of London lying-in hospital, 209. Magdalen hospital, 210. London female penitentiary, *ibid.*
 Poemata prœmiis cancellarii academici donata, & in theatro Sheldoniano recitata, 418
 Poetical class book, 441
 Poetic licence, Viror's inquiry into the nature and extent of, 407
 Poetry, Arkin's vocal, 198
 Poetry for the use of schools, first book of, 441
- POETRY.**
 The hospital, 105
 The times, a poem, 216
 The hermit, with other poems, 217
 Sacred allegories, *ibid.*
 Feeling; or sketches from life, 327
 Lines on the death of Sir John Moore, *ibid.*
 The genius of the Thames, a lyrical poem, 439
 The poetical class book, 441
 The first book of poetry for the use of schools, *ibid.*
 The penitentiary, *ibid.*
- POLITICS.**
 Grey's letter on the property tax, 103
 Bernard's new school, 104
 An expose of town and country banks, 214
 Investigation of the population, &c. of this kingdom, 332
 A letter addressed to Lord Grenville, 326
 Haldene on the illegality of suspending articles of war, 326
 An account of some recent transactions in Sierra Leone, 437

INDEX.

Miscellaneous observations for the benefit of the empire,	438
An appeal to the public in behalf of Capt. Nich. Tomlinson,	ibid
Hints on the dangerous effects of seduction,	ibid
Poor at Kensington, joint committee of the,	444
Population of this kingdom, investigation of the,	322
Potts' gazetteer of England and Wales,	331
Pratt's lower world,	179
Prize poems,	418
Property tax, letter to an M. P. on the subject of the liability of the pay of the officers of the navy and army to the,	103
Prospectus for the relief of the opulent blind,	220
Prussia, Schoning's account of Frederic the second, king of,	534
Public, in behalf of Captain Nich. Tomlinson, appeal to the,	438
QUESTION concerning the depreciation of the currency, stated and examined,	371
REFORMIST the, a novel,	283
Relief of the opulent blind, prospectus for the,	220
RELIGION.	
FOX's appeal to the missionary society,	62
Letters preparatory to confirmation,	100
Guide to happiness,	102
Boothroyd's Biblia Hebraica,	ibid.
Select discourses from eminent divines,	212
The duties of the clerical profession,	213
Naylor's discourses on christianity,	320
Reflections on the shortness of time,	433
A funeral discourse,	ib.
A scriptural education the glory of England,	435
A letter to the society for promoting christian knowledge,	435
Republics of the middle age, history of the Italian.	449

Ritson's northern garlands,	315
Rome, catacombs of,	480
Roscoe's observations on the address to his majesty proposed by Earl Grey in the house of lords,	114
Royal institution, catalogue of the library of the,	108
Russia, Clarke's travels in,	vide Clarke,
	353
SACRED allegories,	217
Sadler's state papers,	165.
Sir Ralph Sadler appointed secretary to Lord Cromwell,	166.
Begins his diplomatic career in 1587. Endeavours to impress James the 5th with a dread of the mischievous designs of the popish prelates,	168.
State of parties in Scotland in 1543. Predominance of the French faction in Scotland, and the growing dislike to the idea of an English sovereignty,	172.
Arrival of Knox in Scotland,	175.
Economy of Elizabeth,	178.
Letters from queen Elizabeth and Cecil, respecting the Earl of Rutland,	267.
Treachery of Sir Robert Constable,	270.
English exiles at Fairnihurst,	271.
Account of Mary, queen of Scots,	275.
Letter from Sir R. Sadler to Elizabeth, requesting his discharge from guarding Mary,	279.
Arrival of Mary at Tutbury, ib.	
At Derby,	280
Schools, first book of poetry for the use of,	441
Schoning's account of Frederic the Second, King of Prussia,	534
Scripture geography, in two parts,	444
Secret history of the cabinet of Buonaparte, vide Goldsmith.	
Seduction, hints on the dangerous effects of,	438
Select discourses from eminent divines,	212
Senate's family pride and humble merit,	427
Sensibility of the eye, on the morbid,	442
Servants and apprentices, gift for,	219
Sierra Leone, account of some recent transactions in,	437
Sir John Moore, lives on the death of,	327
Society, appeal to the members of	

INDEX.

the London missionary,	62	522. His death,	525
Song writing, Aikin's essay on,	198		
Spanish colonies, Walton's present state of the,	299.	TEETH and gums, familiar instructions for the management of the,	107
Aspect of St. Domingo,	300.	Testament of John Stewart, the moral, last will, and,	332
Its productions,	301.	Thames, genius of the,	439
Remarks deserving the attention of those who trade to the Spanish settlements, ib.		Thinking, Burdon's materials for,	69
A settlement in Hispaniola recommended to the Irish catholics,	303.	Times, a poem,	216
Splendour of the Roman Catholic ceremonies in the cathedral of Mexico,	309.	Town and country banks, expose of,	214
Account of the cochineal,	306	Transactions philosophical,	27
Speeches of Lord Erskine,	238	Transactions in Sierra Leone, account of some recent,	437
Speech on the state of the nation, Lord Grey's,	114	Travestie Hamlet,	332
State of Shrewsbury, account of the ancient and present,	332	True stories, or interesting anecdotes of young persons,	219
Stories, or interesting anecdotes of young persons, true,	219	Turkey, Hamilton's remarks on several parts of, vide Hamilton	153
Staunton's translation of the penal code of China,	337		
System of female education, Chirrol's inquiry into the best,	259	VACCINE establishment, Brown's correspondence with the board of the national,	107
Suwarrow, Laverne's life of,	510.—	Valpy's Latin grammar, Bradley's Questions adapted to,	109
Born in Livonia in 1730, ib.		Vigor's inquiry into the nature and extent of poetic licence,	407
At 19 years old becomes a subaltern,	511.	Vocal poetry, Aikin's,	198
In 1752 is made lieutenant colonel,	511.		
Battle of Kunersdorf in 1759. Suwarrow sent into Poland by the empress Catharine,	512.	WALTON's present state of the Spanish colonies, &c.	299
Battle of Landseron,	513.	West Indies,	249
Capture of Tourtowahi, ib.		Worthies of Devon, Prince's,	287
Suwarrow occupies the Crimea,	514.	World displayed,	221
Journey of the empress to the Crimea,	515.		
Battle of Foksham,	519.—	ZASTROZZI, a romance,	329
of Remnich,	517.		
Capture of Ismael,	518.		
Battle of Prague,	520.		
Suwarrow compels the French to evacuate Lombardy in 1759.			
Attacks the French army at Novi,			

END OF VOLUME XXI.

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